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Foc leim oth Gaelic English Language
FOURTH EDITION; *Dictionary*

OR, AN

IRISH-ENGLISH

DICTIONARY.

DICTIONARY
IRISH-ENGLISH

Published by
J. W. & J. M. G. S. & Co.
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FORNOR GUIDHIGE-SAGS-BHEATH;

OR, AN

IRISH-ENGLISH DICTIONARY;

WHEREOF

THE IRISH PART

HATH BEEN COMPILED NOT ONLY FROM VARIOUS IRISH VOCABULARIES,
PARTICULARLY THAT OF MR. EDWARD LHUYD,

BUT ALSO FROM A GREAT VARIETY OF THE

BEST IRISH MANUSCRIPTS NOW EXTANT;

ESPECIALLY

THOSE THAT HAVE BEEN COMPOSED FROM THE NINTH AND TENTH CENTURIES, DOWN
TO THE SIXTEENTH; BESIDES THOSE OF THE LIVES OF
SAINT PATRICK AND SAINT BRIDGIT, WRITTEN IN THE SIXTH AND SEVENTH CENTURIES.

By ^{John} J. O'BRIEN.

Postremo, ad perficiendam, vel certe valde promovendam litteraturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lhuydius egregie facere cœpit. Nam, uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, et Britanni emissio veterum Celtarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum, colonis Celticis, Cimbricisque nonnullis, et ut sic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, et ex Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.—*Leibnitzius, Collectan. Etymol.* vol. 1. p. 153.

SECOND EDITION,
REVISED AND CORRECTED.

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PREFACE

TO THE SECOND EDITION.

IT is due to the public to offer an apology for undertaking an office for which I must be so little qualified as that of an Editor of an Irish Dictionary; and it may not be amiss to give some reasons for selecting O'Brien's Dictionary for republication.

I should not have undertaken this work could I have met with any person, zealous for education through the medium of the Irish language, who was better qualified than myself. There are, I regret to say, very few persons zealous in this cause, who are well acquainted with the vernacular tongue, and I found none of those few sufficiently disengaged to undertake the labour. I would not under any circumstances have ventured upon the work entirely alone, but I was fortunate enough to find in my neighbourhood an intelligent and trustworthy assistant, Mr. Michael M'Ginty, a good Irish and English scholar, to whose industry and attention I am glad of having this opportunity of bearing testimony. He was not unwilling to take directions, and to go by rule towards securing uniformity in the spelling and accents of the Irish words. He has revised every line, and no change has been made either in the orthography or the accentuation without having authority from the Irish Bible, or some other printed Irish book.

It may be a further apology for one not originally acquainted with the language undertaking such an office, to remark, that the Irish language has been very little indebted to natives for its cultivation. Those works which have contributed most to furnish a standard for the language, or to facilitate its study, have come from the labours of strangers. I need but mention the name of Vallancey, who, though an Englishman, has done more to promote Irish literature than

all the native Irish put together. But in connexion with an Irish Dictionary, I cannot omit to mention the name of Edward Lhuyd, a learned Welchman, to whom we owe the first Irish-English Dictionary that ever issued from the Press. How far we are indebted to him for the Dictionary now reprinted, will appear in the sequel. Mr. Lhuyd was a very eminent linguist, and engaged deeply in researches into the ancient languages of Great Britain; for the furtherance of which study he set himself to learn the Irish language. The circumstances which led him to this work will best appear by the following extract from his Preface to the Irish Dictionary, published in his *Archæologia Britannica*, a translation of which Preface is to be found at the end of Nicholson's Irish Library :

“It is but reasonable that I here make an apology for undertaking to write and publish a Dictionary of a different language from my native tongue, and which I did not learn by ear from any person whose native language it was.

“Some Welch and English gentlemen laid their commands on me to write something beyond what has hitherto been published concerning the original antiquity of the British nation, and in regard, that the old and ancient languages are the keys that open the way to the knowledge of antiquity, I found it the more necessary to make myself as much master as possible of all the old obsolete words of my own native language; for it was generally owned and taken for granted, (whether true or false,) that the British was the first and most ancient language in Great Britain.

“As soon as I had made, by the help of a certain parchment manuscript, a tolerable progress in the old British language, I found my knowledge therein not only imperfect and defective as to the meaning and signification of the old names of persons and places, but also that there were many more words in the old statutes, histories, and poems, whose significations still remained to me very dubious and obscure, notwithstanding the great benefit and advantage we have from the Welch and Latin Dictionary compiled by the very learned and ingenious Dr. J. Davies, and printed at London, A. D. 1632.

“This difficulty naturally led me to conjecture that a little skill in the old Irish words would be very useful to me in explaining those old British words, and therefore I applied myself to read the Irish Bible, and the Chronological History of

Ireland, written by the learned antiquary, Dr. J. Keating, with a few modern books that occasionally fell into my hands; and being persuaded that making a collection of the words would very much assist my memory, I therefore at first made a Dictionary for my own particular use, which afterwards swelled to the bulk you now see it in the following impression.

"As concerning those words which are not distinguished with a letter or any other mark, I collected them for the most part out of divers Irish books, but most particularly from the Old Testament, translated into Irish by the friar, — King, at the desire and expense of Dr. William Bedel, Bishop of Kilmore, and from Dr. William O'Donel, Archbishop of Tuam, his translation of the New Testament."

From this account of the origin of Mr. Lhuyd's Dictionary, it appears that the Irish Bible of Daniel and Bedel formed a principal foundation of his work, and that it would itself be likely to be very useful to those engaged in the study of the Irish Scriptures.

Our author O'Brien availed himself largely of Lhuyd's labours, and so made his book a repository of his predecessor's selections from the Holy Scriptures, as will appear from a reference to his Preface, p. xliii. We have then, in fact, in O'Brien's Dictionary a work particularly suited for the study of the Irish Bible, in which references are often made to the chapter and verse. This circumstance had great weight with me in selecting this work for republication; and I have myself made use of both O'Brien's and O'Reilly's Dictionaries in reading parts of the Irish Bible, and I have no hesitation in saying that I found O'Brien's, though the smallest, far the most satisfactory of the two, from his frequently inserting Scripture phrases and references. Whilst then O'Brien's Dictionary has this recommendation to the student of Scripture, it recommends itself on many accounts to the native Irish reader. O'Brien was a thorough Irishman, a Roman Catholic Bishop of Cloyne; he has inserted in his book much of Irish families and of Irish geography, which will make it very interesting to those of Irish blood, and will no doubt give the book an increased popularity and circulation.

It is further no slight recommendation of this book that it can be sold at nearly one-third of the price of O'Reilly's, which was so expensive as to preclude the possibility of general circulation.

as you must have said down
 O'Brien is equally

It is necessary to state the peculiarities of this edition, which I feel confident will be considered improvements. O'Brien's Dictionary was printed throughout in the Roman character, and Irish, English, Hebrew, Greek, and Latin words were all written in the same letter. In this edition each language has its appropriate character. In order to render the work popular among the Irish this change was necessary with regard to the Irish words, and every scholar will feel the propriety of the change in the Greek and Hebrew words. In the course of my reading some parts of the New Testament, I discovered a few words omitted in O'Brien's book, and friends have communicated a few other omissions. These words I have inserted, taking care in every instance to state the authority on which the word has been introduced by a reference to the book, chapter, and verse of the Bible in which it is to be found.

That there may be many imperfections in the execution of this work I think not improbable, considering the circumstances under which it has been undertaken; that in spite of all its imperfections it will be found an effective assistant in the study of Irish literature I have no doubt; that it will be particularly useful to the student of the Irish Bible I am fully persuaded. I ardently desire the intellectual and spiritual culture of the natives of my country, my kinsmen according to the flesh, who speak the Irish language. I see no reason why they should not have their language cultivated as well as the Scotch and the Welch. I anticipate national and individual improvement from the education of the people of Ireland through the medium of their own language.

With these convictions and these hopes I have given my time and labour to the Work. I now send it forth to the Irish public, bespeaking their candid acceptance of what has been undertaken for their good; and though it be but a Dictionary of Words I can commit it to the blessing of God as one link in a chain of mercies which I trust he has in store for my country.

ROBERT DALY.

POWERSCOURT,
August, 1832.

PREFACE

TO THE FIRST EDITION.

THE tedious and difficult task both of compiling and correctly printing the IRISH DICTIONARY now offered to the public, hath been undertaken by its Editor with a view not only to preserve for the natives of Ireland, but also to recommend to the notice of those of other countries, a language which is asserted by very learned foreigners to be the most ancient and best preserved dialect of the old Celtic tongue of the Gauls and Celtiberians; and, at the same time, the most useful for investigating and clearing up the antiquities of the Celtic nations in general: two points which it is humbly hoped the learned reader will find pretty well confirmed, if not clearly verified in this Dictionary, and which it is natural to expect may engage the attention of the *Litterati* of our neighbouring countries to this ancient dialect of the Celtic tongue. A third consideration regarding this language, and which is grounded on a fact that is solidly proved by Mr. Edward Lhuyd, a learned and judicious antiquary, viz. that the Guidhelians, or old Irish, had been the primitive inhabitants of Great Britain before the ancestors of the Welch arrived in that island, and that the Celtic dialect of those Guidhelians was then the universal language of the whole British isle; this consideration, I say, which regards an important fact of antiquity, whose proofs shall hereafter be produced, will, I am confident, appear interesting enough in the eyes of learned foreigners, especially those of Britain, to excite their curiosity and attention towards the Ibero-Celtic dialect, and engage them to verify by their own application, the use it may be of for illustrating the antiquities of the greater British isle. Some instances of its utility in this respect shall be added in the sequel of this Preface, to those that are produced by Mr. Lhuyd.

A fourth circumstance which must naturally incite the *Litterati* of different nations to a consideration of the Irish language, as explained in this Dictionary, is the very close and striking affinity it bears, in an abundant variety of words, not only with the old British in its different dialects, the Welch and Armoric, besides the old Spanish or Cantabrian language preserved in Navarre, Biscay, and Basque, but also with the Greek and Latin; and more especially with the latter, as appears throughout the course of this work, wherein every near affinity is remarked as it occurs, whatever language it regards. Short specimens of

the affinity of the Irish with the Latin and Greek shall be laid down in this Preface; and the plain fact of this abundant affinity of the Ibero-Celtic dialect with the Latin in such words of the same signification as no language could want, should, I presume, be esteemed a strong proof that the *Lingua-prisca* of the Aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language were derived, could be nothing else than a dialect of the primitive Celtic, the first universal language of all Europe: but a dialect indeed which in process of time received some mixture of the Greek, especially the Æolic, from the colonies, or rather adventurers, which anciently came to Italy from Peloponesus, agreeable to that saying of Dionys. Halicarnas. *Romani autem sermone nec prorsus barbaro, nec absolute Græco utuntur, sed ex utroque mixto, accedente in plerisque ad proprietatem linguæ Æolicæ.* But it shall appear from this Dictionary, and partly from what shall be laid down in this Preface, that the Greek itself had a strong mixture of the primitive Celtic, which was a more universal language, and more simple in the radical formation of its words.

But before we can expect that the considerations now set down, as motives of incitement for learned foreigners to take particular notice of the Irish language, should be of due weight in their eyes, it is natural and necessary we should first make appear that our assertions concerning these motives are grounded either on good reasons or respectable authorities. And now, as to the two first assertions, viz. that the Irish language is acknowledged by very learned foreigners to be the best preserved dialect of the old Celtic of the Gauls and Celtiberians, and the most useful for illustrating the antiquities of the Celtic nations in general. To justify this assertion, we have only to refer the learned reader both to the honourable testimony of the great Leibnitz, as it stands in the title-page of this work, and to several remarks of the like nature made by the learned and candid Mr. Edward Lhuyd, not only in the Preface of his Irish Vocabulary, but also in his letter to his countrymen, the Welch, at the head of his *Archæologia Britannica*, which is published in English by Dr. Nicholson in his Irish Library. In the former Mr. Lhuyd candidly acknowledges that the roots of the Latin are better and more abundantly preserved in the Irish than in the Welch, which is the only Celtic dialect that can pretend to vie with the Ibero-Celtic with regard to purity or perfection; and adds the following words: "Your language," says he to the Irish nation, "is better situated for being preserved than any other language to this day spoken throughout Europe." His reason, without doubt, for this assertion, was because languages are best preserved in islands and in mountain-countries, being the most difficult of access for strangers; and especially because the Roman arms never reached Ireland, which received no colonies but from the Celtic countries. In another part of the same Preface this author observes that the eminent antiquaries Cambden, Bochart, Boxhorn, and other learned men of that kind, acknowledged the utility of the Irish and Welch dialects for the illustration of antiquities, and that they themselves did not write so fully and copiously as they would have done if they had been masters of those languages. He likewise observes that it was impossible

for Menage and Aldrete to have fully succeeded in accounting for the radical derivation of the languages they undertook to explain, without some perfection of knowledge of the Irish language, or of the Welsh.

But in his letter to his own countrymen, the Welch, this candid writer entirely gives the preference to the Irish before his own native language, not only for purity and perfection, as well as for antiquity of establishment in the British isles, but also for its utility in illustrating the remote antiquities of Great Britain. The truth of this assertion very sufficiently appears from the following words of Mr. Lhuyd in that letter: "We see then," says he to the Welch, "how necessary the Irish language is to those who will undertake to write of the antiquities of the Isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British, without a competent knowledge of the Irish." Mr. Lhuyd's foundation for this assertion in favour of the Irish language, will appear in full light in the following arguments in support of the third consideration, which we have laid down as one motive for learned foreigners to take notice of the Irish language, and which is, that the Guidhelians, or old Irish, were inhabitants and possessors of Great Britain before those Britons who were the ancestors of the Welch; and that the Guidhelian language, which Mr. Lhuyd gives good reasons for concluding to be the same as that of the Gauls of those days, was the universal dialect of Britain before the British, which was established in that island by the colony from which proceeded the Welch.

This assertion Mr. Lhuyd supports with very solid reasons and arguments, amounting, in my humble opinion, to as high a degree of evidence as the subject can naturally bear. But before we produce them, which shall be done in his own words, it is fit to observe that this writer lays down as his opinion, that the ancient planters of Ireland consisted of two different nations of people, coinhabiting and mixed with each other in that island. The one he proves to have been originally a Gaulish colony, from the near and abundant agreement of a part of the Irish language with that of the old Gauls, as far as it can now be traced or discovered. And the other he derives from Spain, grounding himself on the affinity he had observed between a part of the Irish and the old Spanish or Cantabrian language, and which he shews in a long list of words of the same meaning in both languages. The colony which originally proceeded from Gaul he calls by the name of Guidhel; and so the Irish called themselves by that of Gaidhil, which is but an abusive writing of the word Gaill, the plural of Gall; Lat. *Gallus*, a Gaul.—*Vid. Remarks on the letter A.* And the colony which came from Spain, and brought a mixture of the old Spanish into the Irish, Mr. Lhuyd supposes to be the Scots, relying on the authority of the Irish historians, and of Nenius the Briton, who agree in bringing the Scots into Ireland immediately from Spain; though they are all at the same time of one voice in affirming them to be Scythians; and not only Nenius calls them Scythians in the following passage, where after calling them Scoti (because the Britons called them *y-Scot*) when he mentions their coming from Spain, *novissime venerunt Scoti a partibus Hispaniæ ad*

Hiberniam; he then in the following words calls them Scythians: *Scythæ in quarta mundi ætate Hiberniam obtinuerunt*. But as to this early epoch he only mentions it on the credit of the Irish antiquaries, as appears by the words *sic mihi peritissimi Scotorum nunciaverunt*, immediately preceding those last above cited. Not only Nenius, I say, calls the Scots by the national name of Scythiani, but in like manner King Alfred, in his translation of the History of Orosius into the Anglo-Saxon language, renders the word *Scoti* by *Scyttan*; and Cambden informs us that the Anglo-Saxons who inhabited the northern parts of England on the borders of Scotland in his own time, always called the Scots by the names of *Skittes* or *Skets*. And the Low Germans have no other name for either the Scots or Scythians but *Scutten*; which shews that they always knew the Scots and the Scythians to be only one and the same people; or in other words, that from their first knowledge of the Scots being inhabitants of Ireland, and afterwards of the North of Britain, they knew them to be Scythians, and that both names were synonymous, or rather that the British word *Scot*, or *y-Scot*, the Irish *Scayt*, and the Lat. *Scoti*, were but different pronunciations of the Gr. *Σκυθαι*, and the German *Scutten*.

These authorities will always be an insurmountable bar in the way of establishing the new-invented system of the antiquity of the Scots, by pretending to derive them from the Caledonians; a system which Mr. David Malcolme, Minister of Duddingston in Scotland, boasts of as his own invention, in the work entitled "A Collection of Letters," &c. printed at Edinburgh an. 1739; and this new *invention* has been fruitful enough to produce another of a more elevated nature, calculated chiefly to confirm that of Mr. Malcolme; I mean the *Erse*, or Irish Poems of Mr. Macpherson, pretended to be the work of a Scottish (i. e. Caledonian) bard of the fourth century.—*Vid. Mem. de M. de C. sur les Poemes de M. Macpherson, Journ. des Savants, an. 1764, Mai, Juin, &c.* But who could ever imagine that Mr. Malcolme would be bold enough to pretend to ground his new system of the antiquity of the Scots in Britain, upon Mr. Lhuyd's curious discovery of the Irish Guidhelians having been the earliest inhabitants of the British isle; since this learned antiquary so expressly, and even repeatedly distinguishes these Guidhelians from the Scots, whom he declares to be a quite different nation, who first came from Spain into Ireland, and there coinhabited with the Guidhelians, who before had been inhabitants of Britain?

For this reason the ingenious inventor of the modern scheme of Scottish antiquity entirely overlooks what Mr. Lhuyd says of the Scots as being a nation quite different from the Guidhelians, and takes care to quote no more of that learned antiquary's reflections for the foundation of his new system, than what he writes of the Guidhelians alone, whom Mr. Malcolme identifies with the Caledonians, and these with the Scots. But one point relative to the Scots, and a point which suffers not the least doubt, is, that whatever part of the world they immediately came from to Ireland they were mere Scythians by nation, either Asiatic or European; but much more probably of the latter, I mean Scandinavians, or other northern Germans, of whom Plinius (lib. 4. c. 12.) says, *Sey-*

tharum nomen usquequaque transiit in Sarmatas atque Germanos; and Anastasius Sinaita, (quæst. 38.) *Scythiam soliti sunt vocare veteres omnem regionem Borealam ubi sunt Gothi et Dani*. But it is far from being certain or universally agreed on, that the Caledonians were originally Scythians, or Germans, as Tacitus conjectures, rather than mere painted Britons of the same stock with the Welch, whose ancestors were likewise a painted people before the Romans reduced them into a province, and brought them to conform to the Roman manners. And another point equally certain is, that the Scots never inhabited Britain before their arrival in Ireland, but came directly by sea to this latter island, from which, after a long process of time, they sent a colony to the north-west coast of Britain; and this point is universally agreed on by all the Scottish writers, none excepted, before Mr. Malcolme's time, who therefore is well grounded to vindicate to himself alone the invention of the new scheme of Scottish antiquities, first broached in his letter to Archimedes the Caledonian, and afterwards enlarged upon in his subsequent letters and remarks. But Mr. Lhuyd is far from authorizing Mr. Malcolme's system of identifying the Caledonians, or old Picts, with the Scots; since he says "that though their language is lost, yet their remains or posterity are yet intermixed with Scots, Strat-clyd Britons, old Saxons, Danes, and Normans;" where we see he entirely distinguishes the Caledonians (who with him are the same people with the old British Picts) from the Scots, as well as from the old Saxons, &c.

Now, with regard to Mr. Lhuyd's opinion that the Scots were the people that brought the old Spanish language to Ireland, and there mixed it with the dialect of the Guidheliens, with whom they became co-inhabitants; this notion would not have been entertained by that learned gentleman had he been thoroughly acquainted with Irish antiquities. For in the first place, the general tradition of the old Irish, handed down to us by all our historians and other writers, imports that when the Scots arrived in Ireland they spoke the same language with that of the *Ṭuata-dé-Danajn*, i. e. the Danish tribes, who were their immediate predecessors in the usurpation and chief sway of the island, at least in the northern provinces. And in the next, if we suppose it a real fact that the Scots came directly from Spain to Ireland, we must in all reason, and for want of further light from either Latin or Greek writers, regard them only as a part either of those Germans, of whom Seneca, about the year 60 of the Christian æra, says that the Pyrenean mountains were not a sufficient barrier against their incursions into Spain; *Pyrenæus Germanorum transitus non inhibuit; per invia perque incognita versavit se humana levitas*.—Sen. de Consolat. ad Albinum. Or else of the other swarm of remote or northern Germans, of whom Orosius, by the words *Germani ulteriores, Gallieno Imperatore, abrasa potiti sunt Hispania*, &c. informs us that they invaded, plundered, and possessed themselves of Spain for twelve years; that is to say, from the reign of the indolent Emperor Gallienus about the year 260, to that of the brave Valerianus, who by his General Saturninus partly routed them out of Spain, and probably settled another part of those barbarians in some portions of land, under condition of serving the

empire, as may be inferred from a speech of that general, wherein he boasts of having *pacified Spain* by his expedition against those invaders in the year 273. We see then that neither of those two swarms of Germano-Scythians had been suffered to remain long enough in Spain to have exchanged their native language for the Spanish; for these latter mentioned by Orosius had but twelve years' settlement in that country; and for the other band of German rovers mentioned by Seneca, we find no further account of them in any other author; whence it is natural to conclude, that they were only a flying party, who went about for the sake of plunder. However that may be, it is natural to think it an unlikely story that a Scythian people should have been the importers of the old Spanish language into Ireland; though the fact of its having been brought very anciently into that island is not the less certain, and that by a colony of the old Spaniards, who coinhabited with the Guidhelians, but in a smaller number, as appears by the nature of the Irish tongue, in which the Gaulish Celtic predominates over all other mixtures, not only of the old Spanish, but also of the Scandinavian and other Scytho-German dialects, though Ireland anciently received three or four different colonies, or rather swarms of adventurers, from them quarters. The Scots were the last of them, unless we should count as a colony those ferocious Danes and Norwegians who infested us, and tyrannized over most of the maritime parts of our island, from the beginning of the ninth century to the year 1014, when the ever-victorious Brien Boiroimhe, after a continued series of thirty pitched battles fought against them in different parts of the kingdom, at last entirely and irretrievably broke their power at the memorable battle of Clontarf near Dublin. As a more ample inquiry into the origin of the Scots, and the antiquity of their establishment in Ireland, would stretch out this Preface to an enormous length, I therefore reserve it for another work, which is already so far advanced that it may in a short time be made ready for the press.

We are now to lay down Mr. Lhuyd's reasons for concluding that the Guidhelian Irish were inhabitants of all Britain before the ancestors of the Welch. Other writers had indeed declared it as their opinion, that Ireland was first peopled from the greater British isle, which in like manner received its first inhabitants from Gaul, by the short passage from Calais to Dover, according to those writers; for which they have assigned no other reason, than that every island should in all seeming reason have received its first planters from whatever peopled land happened to be the nearest to it, and that too by the shortest passage. But to make this argument conclusive for this point, it should first be proved that none of the nations on the Continent near those islands had the use of ships, or practised any sort of navigation, as early as the time in which those islands are supposed to have been peopled. For if the Spaniards, the Gauls, or the Lower Germans, had been at that time accustomed to go to sea, were it only for fishing, or plundering the neighbouring coasts, it might very naturally have happened that some parties of them, even by an accidental stress of weather, would have discovered and afterwards planted both the British isles, before the inhabitants of Gaul on the coasts about Calais, had entertained any thoughts of extending their

knowledge of Britain beyond the white cliffs of Dover ; in which case the opinion of Tacitus, (de Morib. German. c. 1.) “ that in ancient times people sought out new habitations rather by sea than by land,” would have been verified with regard to the first peopling of the British Isles. But Mr. Lhuyd’s reasonings to prove the fact of the Irish Guidheliens having been inhabitants of Britain before the ancestors of the Welch, are liable to no such exceptions, as they are grounded upon what may be called living evidences, consisting in plain and natural *vestiges* of those Guidheliens still remaining after them throughout the whole island. Here I lay them before the reader in Mr. Lhuyd’s own words :

“ Seeing then it is somewhat manifest that the ancient inhabitants of Ireland consisted of two nations ; that the Guidheliens were Britons, and that Nennius and others wrote many ages since an unquestionable truth, when they asserted the Scottish nations coming out of Spain. The next thing I have to make out is, that that part of them called Guidheliens have once dwelt in England and Wales. There are none of the Irish themselves that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales ; and yet whoever takes notice of a great many of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them. There was no name anciently more common (in Britain) on rivers than *Uisc*, which the Romans wrote *Isca* and *Osca* ; and yet retained in English, as I have elsewhere observed, in the several names of *Ask*, *Esk*, *Usk*, and *Ax*, *Ex*, *Or*, &c.—*Vid. Archæolog.* p. 7. col. 3. Now, though there be a considerable river in Wales of that name *Uisc*, from which *Carleon*, in British called *Caer-leon ar Uisce*, derives its name ; and another in Devon, (from which the city of Exeter, in British called *Caer-esk*, has its name, *see the note on the word* *uŷŷe* *infra*,) yet the signification of the word is not understood either in Welch or in the Cornish. Neither is it less vain labour to look for it in the British of Wales, Cornwall, or Armorice Britain, than it would be to search for Avon, which is a name for some of the rivers of England, in the English ; the signification of the word in Irish is *water*. And as the words *Coom*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in England, confess that they are no other than the Welch *Kum*, *Dur*, *Ysdur*, *Tau*, *Divi*, and *Avon*, and thereby show the Welch to be their old inhabitants. So do the words *Uisc*, *Luch*, (or *Loch*, or *Lach*,) *Kinnuy*, *Ban*, *Drim*, *Lechlia*, and several others in Britain, make it appear that the Irish were anciently possessed of those places ; forasmuch as in their language the signification of the words are *water*, *lake*, *a great river*, (or literally a *head-river*,) *a mountain*, *a back or ridge*, *a grey stone*. As for the word *uŷŷe* or *uŷŷe* it is so well known, that they use no other word at all for *water*. And I have formerly suspected that in regard there are so many rivers of that name in England, the word might have been anciently in our language ; but having looked for it in vain in the old Loegrian British, still retained in Cornwall and Basse-Bretagne, and reflecting that it was impossible, had it been once in the British, that both they and we should lose a word of so

common an use, and so necessary a signification; I could find no place to doubt but that the Guidhelians have formerly lived all over this kingdom, and that our ancestors had forced the greatest part of them to retire to the North and to Ireland, in the same manner that the Romans afterwards subdued us, and as the Barbarians of Germany and Denmark, upon the downfall of the Roman power, have driven us, one age after another, to our present limits. We see then how necessary the Irish language is to those who shall undertake to write of the antiquities of the isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British without a competent knowledge of the Irish. Nor is it necessary for satisfaction herein to look farther than for our common names for a sheepfold and milch-cattle; for who should ever know the reason of our calling a sheepfold *kor-lan*, although he knows *lan*, the latter syllable of the word, signifies a *yard* or *fold*, unless he also knows that the Irish call a sheep *caon*? or why it is that we call milch-cows *guarthe-g-blithion*, unless he knows that *blatujn*, in the same language, signifies *to milk*; and so for a great number of other words, which we have neither leisure nor room to take notice of at present, nor indeed any necessity, in regard they are obvious to all observers in the following book." N. B.—A part of these words meant here by the author are to be found in p. 7. col. 1. &c. of his *Archæologia*.

This learned antiquary resumes this argument in other works and writings. In one of his letters to Mr. Rowland, the author of *Mona Antiqua*, we find the following words: "Indeed it seems to me that the Irish have in a great measure kept up two languages, the ancient British and the old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland, is very manifest from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories." The same writer, in his *Adversaria Posthuma de Fluviorum, Montium, Urbium, &c. in Britannia Nominibus*, pag. 264, &c., repeats that the names *Asc*, *Isc*, *Osc*, *Usc*, of rivers in South Britain, varied by moderns into *Ax*, *Ex*, *Ox*, *Ur*, are but corrupt writings of the Irish words *uisc*, *uiscge*, or *easc*, (for so it is written indifferently in the old parchment manuscripts) signifying *water*; and Mr. Baxter, in his *Glossarium Antiquitatum Britannicarum*, acknowledges the same thing.

To all this I shall add some remarks of my own upon Mr. Rowland's description of the isle of Anglesey, the last refuge of the remains of the old Guidhelian Druids from the Roman tyranny. In this island I have remarked the following *vestiges* of the Guidhelians, or Irish, and of the Irish language. In the first place, Mr. Rowland, in his *Mona Antiqua*, p. 27, observes that the *vestiges* of old habitations still to be seen on the tops of high places in Anglesey, are called to this day *Ceitir Guidelod*, which he interprets *the Irishmen's cottages*, but should more properly and literally be rendered *the Irishmen's habitations or seats*; for the

Irish word *Caſajr*, of which *Ceitir* is a corruption, signifies either a city, or town, or habitation. And Mr. Rowland very justly observes in the same place, not only that those are the *vestiges* of the first habitations that were made by the first planters of the island, because the valleys were then all covered with woods, which were the haunt of wolves and other wild beasts, but also that those old ruins of habitations could not be so called as being built by those Irish ravagers or plunderers who came to the island, under the command of Sirig, towards the end of the fourth century, and from whom the place called *yn Hiric y Guydhil*, where this commander engaged and defeated the Britons, derives its name.—*Vid. Humfred. Lhuyd. Descript. Walliæ and Cambd. in Anglesey.* And this last assertion Mr. Rowland supports with this plain and sound reason, that those Irish plunderers found good habitations already made to their hand in the island. And indeed it is not natural that a flying party of foreigners who rush in upon a coast with the mere design of plunder, should think of building forts on high places without a view of conquest or permanent settlement in the country; nor does it seem that that band of *Irishmen* had time enough allowed them for forming such a project, before they were attacked and routed by a superior number of the Britons led against them by Caswallon Lhawir, Prince of North Wales.

Two other places or objects in the same island, whose names are mere plain Irish, and not understood by the Welch, are so many living evidences of the Irish being the ancient inhabitants of those parts before the Welch. The landing place of the ferry or passage from North Wales to Anglesey is called *Port-aeth-wy*, for so the Welsh write it. Mr. Rowland, for want of understanding the Irish, is driven to the necessity of giving this compound word an absurd and strained interpretation, as if it meant, *the passage which some before had passed over.* These are his very words. Now this word is of so plain a signification in Irish, that a child bred up to the use of that language would understand the genuine meaning of it at its very first utterance. The three monosyllables, of which this complex word *Port-aeth-wy* is composed, signify in Irish *the bank, or landing-place of the yellow ford or passage*; *port* being the Irish for a bank or port; Lat. *portus*; *âc*, or *âd*, the Irish for a ford or passage; Lat. *vadum*; and *buſ*, or *buſ*, pronounced *wy*, the Irish for *yellow*. And indeed no name of a place could have a more natural signification, as the water of that small arm of the sea is always of a yellowish colour; and if my memory does not very much deceive me, the earth or soil on both sides of that passage is of a saffron or ruddy hue. It is also remarkable that *Tin-dath-wy*, the name of the territory adjacent to this place called *Port-ath-wy*, is mere Irish; for *tyn* in Welsh signifies a country or region, as *ſajr* does in Irish; so that the word was originally *Caſajr-âc-buſ*, the territory of the *yellow ford*. The other vestige of ancient Irish habitations in Anglesey, is the name of the ruins of a great edifice in that island, which Mr. Rowland thinks to have been the Arch-Druid's supreme court of judicature. Those ruins are to this day called *Bruyn-gwin*, as the Welch write it; a plain Irish word, which signifies a white palace, or house, the same as White-

hall in London. *Brujjean*, pronounced *bruian* or *bruyin*, in Irish signifies a great house or palace; *gwin*, in the Welch way of writing, is of the same signification with *þjonn* or *bān* in Irish, which means *white*. Now as the Welch have not the word *bruin* in their language, Mr. Rowland vainly strives to derive that word from the Welch *breiniol*, i. e. supreme or royal; and *gwyn*, which in Welch is the common word for *white*, he changes, or rather strains into *cwyn*, a suit or action at law. This indeed may justly be called a far-fetched, or forced interpretation, while the meaning of the word is quite plain and natural in the Irish language.

I shall finish this supplement to Mr. Lhuyd's observations, after remarking, in the first place, that the name of the very capital of Britain, as it was used in the time of the Romans, who added the termination *um* to it, was mere Guidhelian or Irish, in which language *long* is still the only word in common use to signify a ship, as *ḍjn* or *ḍjon* is, and always has been used to imply a place of safety, or a strong town, being very nearly of the same signification with *ḍun*, with this only difference that in the Ibero-Celtic language *ḍun* signifies a fortified place that is constantly shut up or barricaded, and *ḍjn* or *ḍjon* literally means a place of safety, a covered or walled town; so that *long-ḍjn*, or *long-ḍjon*, which the Romans changed into *londinum*, literally signifies a town of ships, or a place of safety for ships. To which may be added, that the old name of the river of London was likewise very plain Guidhelian Irish; Cæsar calls that river by the name of *Isis*, which is only Latinizing the Guidhelian word *Iyc*, *water*, the name it then bore amongst the people of the country; and whether the word *Tam* was always prefixed to *Isc* or *Isis*, either as an epithet, or as being the name of the river *Tame*, which joins its water, as it possibly might also have joined its appellative with the river *Isc* or *Isis*; in either supposition the Ibero-Celtic word *tām*, which signifies still, quiet, gentle, smooth, &c., was a very natural epithet for the river Thames, as well as it may be a very significative name for the river *Tame*. To all this I shall not hesitate to add, that Albion, the most ancient name of the greater British Isle, and under which it was known to the Greeks, not only in the times of Ptolemy, of Marcianus Heracleota, Eustachius, &c., but also in the much more ancient time of Aristotle or of Theophrastus, as is observed by the great Ussher, *Antiquit. Eccl. Brit.* p. 378, that this name, I say, is plain Guidhelian Irish, in which language *al* or *ajl* signifies a rocky cliff, and *ban*, white; whence the whole name *Alban*, *Albain*, or *Ailbion*, signifies the white cliff; a very natural name in the mouth of a Gaul or Guidhelian placed on the Continent, at or near Calais, where the first and only knowledge he has of the British Isle consists in the bare sight of the white cliffs of Dover. This Guidhelian or Gaul having crossed the channel, and observed the situation and shape of the land about Dover, he calls it by the name of *Cean-tjn*, i. e. *head-land*, which Guidhelian word the Romans Latinized into *Cantium*. A numerous colony of the same nation being afterwards come over to that island, which they peopled by degrees from one end to the other, it is quite natural that they should have given names to all the remarkable objects of either nature or art through-

out the whole country, such as rivers, mountains, headlands, towns, &c. ; and accordingly we still find these Guidhelic names every where in England and Wales, all the way from Dover to York, I mean from *Cean-tir*, or Kent, to the river Isc, now called Ouse, and by the Romans Isis, which passes through York ; and from the river Isca, passing through the town of *Caer Leon ar Isc*, in Monmouthshire, to *Longdion*, or *Longdun*, the city of London, and its river *Tamh-isc*, *Thamisis*, the Thames.

It is particularly to be remarked that the Guidhelic colony never gave any other name to the island than that of Alban, or Albain ; and that when the Belgies, afterwards called Britons, ancestors of the Welch, and who in all likelihood were mixed, either from the beginning or by degrees, with Gauls, as well as with Cimbrians and other Germans, forced the Guidhelians towards the northern parts of the isle, the name they had first given it, followed them always, so as to be appropriated to whatever tract they inhabited. Hence it came to pass that this name stuck at last to Caledonia, or North Britain, afterwards called Scotland, from the colony of Irish Scots who first settled in those parts under the command of Fergus, son of Ere, and his brothers, in the beginning of the sixth century. This circumstance of Albain, the first name of the whole island, being limited at last to the northern parts of it, is clearly evinced by the constant tradition of the Irish, who never, even to this day, gave any other name than that of Albain to the country now called Scotland by the English. And to finish my observations on this subject, I shall remark that *Kimry*, or *Kimraeg*, the national name the Welch distinguish themselves by, though I do not find that they can account for its radical derivation in their own language, is a very plain Guidhelic or Irish word still of common use in Ireland. *Cumau* in the Irish language signifies a deep valley between two hills, as *cumeuac* does a tract of land consisting of hills and deep valleys ; and the inhabitants of such a country are very properly called *Cumauag*. A well-known example of this appellation is furnished by the distinctive surname of a branch of the O'Briens of Thomond, which settled about the end of the fourteenth century in the valleys and high lands called *Cumauac*, northwards of Dungarvan, in the County of Waterford ; from which they were always called *Cumauag*, or the O'Briens of *Cumauac*, i. e. of the valleys and hills. — *Vid. cumau infra*. I need not observe that this is a very proper and significative name for the Welch, and that this national appellation they are distinguished by, is much more naturally derivable from the nature of their country, than from the supposition of their being either Gomarians or Cimbrians, as some writers have imagined. In the mean time it is natural to think that if the old Britons had the word *cumar* in their language, with the meaning now explained, those of that nation who lived on the plains might have given the name of *Cumaraig*, corrupted into *Kimraeg*, to the inhabitants of the hilly countries of Wales and Cumberland. But if they never had it in their dialect, it seems a plain case that these countries were first called *Cumauac* by the Guidhelians, in whose language the word is still of common use in Ireland, as above observed ; whence it is natural that the Britons finding those countries in

possession of that name at their arrival in the island, always called the inhabitants of them by that of *Cumaraig*, or *Kimraeg* and *Kimry*, according to the genius of their dialect.

But however useful or necessary the Irish language may be for clearing up the antiquities of Great Britain, some of our learned readers may very possibly think us quite presumptuous, and even extravagant, if we adopted the assertion of Mr. Lhuyd, "that the learned nations of France, Spain, and Italy will not be capable of giving a full etymological account of those languages which Menage, Aldrete, and other learned persons endeavoured to do, if they do not acquire some perfection of knowledge of the Irish language and the Welch; which, without dispute, are allowed to have been the best preserved part of the languages those learned men treated of, before they were corrupted by the Romans, Goths, and Africans." As to this assertion of Mr. Lhuyd in the Preface of his Irish Vocabulary, I shall only be bold enough to assure the reader, from my own knowledge of the matter, that with regard to Menage, (for I have not seen Aldrete's book,) and even Ducange, any man of letters well acquainted with the Ibero-Celtic dialect, may, with all the facility imaginable, make up such supplements to the erudite performances of both the one and the other, as may comprehend very extensive and curious improvements of their respective works. And to put the learned reader in the plain way of judging whether it be possible that this assertion may naturally be well grounded, I shall only desire that he may join me in supposing "that a colony of Gauls or Celts might have separated themselves from the rest of their nation on the Continent some hundreds of years before Julius Cæsar invaded Gaul, and that ever since their separation they lived together by themselves in remote islands, without being exposed to such a mixture of other people of different languages, as may cause any great alteration in the dialect they originally used in common with the main body of the Gaulish nation on the Continent. But in the mean time the original tongue of their brethren, the Gauls, on the Continent, was from age to age liable to corruption and alteration from their mixture, first with the Belgians and other Germans, then with the Romans and their troops of different nations constantly quartered amongst them for many centuries; and much earlier, as to the southern parts of Gaul, with the Phœcean-Greeks of Marseilles; beside that the language of a very extensive and powerful nation, consisting of a great number of different tribes and provinces, whereof some are very remote from others, is much more subject to alteration than that of a colony of the same nation, which, from the time of its separation, has been concentered and kept together within the circumscribed borders of an island."

Now, if the primitive language of the Gauls on the Continent hath been at long run so entirely altered and disguised, that very little of it is discernible in the *chaos* of the many other different languages it is confounded with, which is now its real state; the learned reader is to judge whether it be not very natural to think that the dialect of that colony of ancient Gauls which brought away to their islands, and there preserved in the best manner the original Celtic language, may be of great

help to make this discernment, by pointing out and separating from that *chaos* the genuine remains of the old Gaulish tongue; and consequently an effectual help and guide in tracing out the real origin of those words which Menage and Ducange undertook to explain? If the reader judges on the affirmative side of this question, as it is natural to expect, he then will decide in favour of the Ibero-Celtic dialect, as being that which furnishes the surest clue for tracing out what may still remain of the old language of Gaul, through the confused assemblage of other foreign dialects in which it is wrapped up and disguised. For it seems certain, that the Guidhelian or Gaulish colony which settled in Ireland, after inhabiting Britain for several ages, separated from the Gauls of the Continent long before their mixture with any foreigners; since it appears from Cæsar's account of the *infinite multitude of people*, into which the Britons, ancestors of the Welch, were already grown in his time, that they had then been possessors of the island for many centuries after the Guidheliens had passed over to Ireland; which number of centuries being added to those which the Irish Gauls must necessarily have spent in the same British Isle, before they could multiply to a sufficient number to people it universally, and give names, as hath been proved above, to its rivers, mountains, and remarkable places, from one end of it to the other; these two numbers of centuries being, I say, joined together, and considered as the space of time between the epoch of the separation of the Irish Guidhelian, or Gaulish colony, from the Gauls on the Continent, to that of Cæsar's invading Britain, must throw back that separation to a period of time much earlier than that of the Belgic Germans mixing with the Gauls, or of any other mixture their language could have received. From which it is manifestly consequent that the Guidheliens brought away to the British Isles the pure original Celtic tongue of the primitive Gauls; and as to their preserving it in the best manner possible, even to this day, the reasons already alleged are sufficient to evince that point.

The remains of the Gaulish language in its present confused state, are mixed with the old French, or the German dialect of Franconia, as also with the different dialects of the Burgundians and Goths, from which the affinity of the French with the Italian in words which are not of Latin extraction, is chiefly derived; (and this shews, by the by, how improper it is to derive, without distinction, from the Italian, as Menage generally does, those French words which bear a resemblance with Italian words, or *vice versa*; since this resemblance or affinity on both sides proceeds from one and the same common source;) and lastly, those remains of the old Gaulish tongue are mixed with the Latin, besides the old mixture of the Belgic German. But one particular circumstance of its Latin mixture, and a circumstance that neither Ducange nor Menage seem to have taken any notice of, is, that besides the great multitude of words which the modern French language, made up of all the mixtures now mentioned, has really borrowed from the Latin, and are the more easily discerned as they are generally formed upon the genitive case of the Latin words, as *conversion*, *sermon*, &c. It contains also an abundant variety of other words, which, though seemingly of Latin extraction

by their near affinity with words of the same sense in that language, are, notwithstanding, genuine and real Celtic words, and the very *archetypes* or *radicals* upon which the Latin words have been formed. This will be more clearly understood and evinced from what shall be observed in the sequel concerning the striking affinity of the Irish with the Latin in an abundant variety of words. The sure method of discerning those original Celtic words resembling the Latin in any European dialect of the Celtic nations, is by considering, in the first place, if they are expressive either of such ideas or such objects of the senses as no language can want words for from the beginning, because no society of people, nay, none of its particular members enjoying all the senses, could at any time or in any country be strangers to such objects or ideas, and consequently none destitute of words to distinguish them; and secondly, to consider if such words be the only appellatives of their respective objects or ideas used in the language either in common practice or in old writings, for signifying the things they are appropriated to. All words in any of the Celtic dialects, which can stand the test of these two qualities, may with full assurance be regarded as mere Celtic, (though probably somewhat changed from their primitive form and pronunciation,) and not derived from the Latin, whatever resemblance or affinity they may bear with words of the same signification in that language.

It was upon the foundation of the two characteristics now explained that I demonstrated, as I cannot but think all the appellatives of objects, or signs of ideas, in the list of Irish words published last year at London in the Prospectus of the following Dictionary, to be pure original Celtic, notwithstanding their close and striking affinity with the Latin words of the same signification, which are stamped with plain marks of being rather derivatives of the Celtic words of the sort I am speaking of; these being generally *monosyllables*, and seldom or never consisting of more than two syllables; whereas the Latin words corresponding with the Celtic monosyllables, consist generally of two syllables, as those that agree in signification with the Celtic words of two syllables, are generally of three or four syllables, which, according to the rules of *etymology*, evinces them to be derivatives from the more simple radicals of the Celtic, of which the *lingua prisca* of the Aborigines, the mother of the Latin, was only a dialect. Thus also, and upon the same foundation, we may, I think, assure ourselves that the following French words, with a vast number of others of the like nature, are mere Celtic or Gaulish, though doubtless somewhat changed from their primitive structure as well as pronunciation; such as *pain, vin, froment, homme, femme, pere, mere, fils, fille, sœur, frere, bœuf, cheval, cavale, jument, ame, cor, or corps, cœur, amour, &c.*; all signifying objects or things which no language can want words for, and which, at the same time, are, I think, the only words used in the French for the objects they respectively signify; from both which characteristics it is evident they are not derivatives of the Latin, notwithstanding their resemblance to its words of the same meaning. And here I think it pertinent to remark, that men of letters, of the French, Spanish, and German nations, who had leisure and curiosity enough to make out ample lists of words bearing these two cha-

racteristics, and resembling the Latin in their respective dialects, would thereby contribute in a very essential manner to the improvement of Celtic literature. And if the words of any kind which may be found to bear an affinity with the Greek as well as with the Latin, were marked and pointed out in such lists, it would not only enlarge such an improvement, but also evince a curious point and matter of fact which I shall remark in the sequel, when I have compared many Iberno-Celtic words with Greek words of the same, or of an analogous signification, and which I do not find that any writer has hitherto taken notice of, viz. that the Latin has borrowed much less of its words from the Greek than is generally imagined, and that a vast number of those Latin words which are supposed to be of Greek extraction, have been really and immediately derived from the Celtic, and not from the Greek, whose words of this nature are likewise derivatives of the Celtic; or, which is the same thing, either of the Phrygian or Thracian; this latter people being unquestionably Celts, as well as parents of the former, according to the best authorities. And this confirms the truth of Plato's opinion in his *Cratylus*, that the Greeks have borrowed a great deal of their language from the Barbarians. Before I have done with this subject of the utility of the Iberno-Celtic dialect towards improving Celtic literature, and illustrating the antiquities of the Celtic nations, I think it proper to produce some few examples of words or terms used in the base Latin and French, of whose radical structure or derivation our glossarians or etymologists, particularly Ducange and Menage, have not been able to give any positive or satisfactory explication; and examples which will justify in some measure my preceding assertion, "that very considerable supplements to the works of these two learned writers may easily be made up with the help of the Irish language."

First, I shall instance in the word *allodium*, in old English, *alleud*, and in French, *alleu*, or *franc-alleu*. It is agreed upon that this word signifies a free hereditary property of long standing in a family, and descending from father to son, without chief-rent or other obligation to any lord paramount. But the radical derivation of the word is far from being agreed upon by our glossographers, as appears at the words *allodium* in Ducange, and *alleu*, or *franc-alleu*, in Menage. Nothing more plainly intelligible than this word in the Irish language, wherein its true derivation is found and well known, and not, I dare say, in any other Celtic dialect. The word *allod*, otherwise written *allud*, signifies, in Irish, any thing that is ancient; thus, *ᵐᵃ ᵃᵐᵃᵃ*, or *ᵐᵃ ᵃᵐᵃᵃ*, signifies anciently; Lat. *olim*, *antiquitus*; *ᵐᵃ ᵃᵐᵃᵃ ᵃᵐᵃᵃ*, in ancient times; Lat. *tempore antiquo*; *ᵐᵃᵃᵃᵃ ᵃᵐᵃᵃ*, an ancient land property; Lat. *fundus antiquus*, seu *prædium antiquum*; *ᵐᵃᵃᵃ ᵃᵐᵃᵃ*, old properties, or goods of any kind, in a family; Lat. *bona allodialia*. A like facility of explaining the radical derivation of the word *feodum*, or *feudum*, is furnished in the Irish language, wherein the common and only word in use to signify a piece, portion, or division of ground, assigned to be cultivated under some obligations, is the monosyllable *ᵐᵃᵃ*, which is visibly the root of the Latin verb *fodio*, to dig or work at the ground; and it is natural to think that the Latin, or the *lingua prisca*, from which it is derived,

had a noun of the same radical structure with this Iberno-Celtic word *ṛōd*, from which the Latins derived the verb *fodio*, as verbs are generally formed upon and derived from the nouns. This Celtic word *ṛōd* is evidently the root of the Latin *feodum*, sometimes written *feudum*, of which it likewise furnishes the true sense and common meaning; as it signifies a piece of land or ground assigned for improvement, under some obligation to the paramount, by which this kind of tenure or property is distinguished from *allodium*. Some modern writers, particularly Mr. Dalrymple, have advanced that the Germans were the first authors of the *feodal* tenure; an opinion which plainly shews that those writers have not dipped very deep into the German antiquities, and the manner in which those people lived in the times of Cæsar and Tacitus; nor considered that the Emperor Alexander Severus in the year 222 established *feodal* tenures, called *military benefices*, on the frontiers of the empire, obliging the proprietors of them to defend the limits of the empire against the barbarians, by defending at the same time their own properties. And if those writers had carried farther back their researches into antiquity, they would find in Diodorus Siculus, lib. 1. that the Egyptians, for a proof that the people of Argos and Athens, and of another city of Greece, named Asty, descended from themselves, alleged, “that the second order of people amongst them was those unto whom the lands of the country were assigned, to the end they may the better apply themselves to arms for the defence of the country; like those of Egypt, who are there the proprietors of the lands, and are therefore obliged to furnish soldiers for the wars at their own charge.” I have been often thinking that the custom of *feodal* tenures for military service among the Egyptians, derived its origin from the time that Joseph bought for the king all the lands of Egypt for the provisions he furnished to the particular proprietors, during the seven years of famine mentioned in Genesis; after which event the king was at liberty to give out the same lands in equal or proportionable divisions, as Lycurgus did those of his jurisdiction, under the obligation of military service. Before that epoch the properties of particulars in Egypt were doubtless of the free *allodial* kind, which in the primitive times must have been the case in all other countries.

Another word of the same nature with those I have mentioned, I mean *soccagium*, *soccage*, a tenure subject to services of agriculture, or some other duties or rents to the Paramount, has its natural root in the Irish language, wherein the monosyllable *roc* is the common and only appellative of a ploughshare, or that pointed iron instrument which lies perpendicular to the coulter, and parallel to the ridge. As this word *soc* has been in the old French or Gaulish language with the same meaning, I cannot but think that that language had also the word *roc*, plur. *rota*, which in the Celtic means a wheel and wheels, and is the only word used for it in Irish; Lat. *rota* and *carruca*, which latter word signifies a plough, as well as any wheel-carriage, (vid. Littleton’s Diction. in *V. Carruca*.) and whence in the modern French a plough is called *charrue*, as it may as properly be called *roc*, or plur. *rota*, from its wheels, being words of the same meaning. I therefore refer to the

judicious etymologists, whether the French words *roture* and *roturier* may not be more properly derived from $\rho\acute{o\tau$, or $\rho\acute{o}\tau u$, signifying a plough, than from the participle of the Latin word *rumpo*, to break, because agriculture chiefly consists in breaking or dividing the ground.—Vid. Menage in the word *roture*. And to finish my remarks on words of this nature, I shall only add, that I very much doubt if the root of the Latin word *armarium*, *armaria*, can be as properly found in any other living language of the Celtic nations as in the Irish; wherein the monosyllable $\alpha\eta\mu$ signifies any close place, which is likewise the general signification of the word *armarium*, though it is particularly used to signify a storehouse, a closet, a cupboard, a chest, a study, or library.—Vid. *Du Cange*, and Littleton's Dict. ad Voc. *armarium*. Thus also the Irish word *cam*, crooked or convex, is the root of the Latin *camurus*, as *camuris cornibus* of Virgil, and *camus* of the French. And as to the names of rivers, mountains, and towns all over the Celtic nations, I dare say no Celtic dialect now subsisting can equal the Irish in accounting for their radical derivations. For the etymological explanation of all the names of towns that end in $\delta\alpha n$, I refer the reader to that word in the following Dictionary, as I do to the word $\mu\alpha\tilde{g}$, (which in Irish is the common word to signify a plain field, or any open piece of ground clear of trees or woods,) for explaining those which end in $\mu\alpha\tilde{g} u r$, of which Bochart (lib. 1. c. 42. p. 757.) assures us, there were more than thirty in the Celtic countries, besides six which he names. But Ortellius, Rhemanus, and Cambden, who are followed by Bochart, and lately by Bullet and Peloutier, are all mistaken as to the signification of the word *magus*, which they interpret a town or habitation, not considering that all towns or habitations would have as good right to that name as those which are particularly distinguished by it. The name $\mu\alpha\tilde{g}$ was doubtless given to those plain or clear pieces of ground at or before the time of building thereupon the towns whose names terminate in that monosyllable of which the Latins made *magus*. In the same manner as we read in the life of St. Patrick, that the town which he built on the high ground of $\delta\eta\mu\eta$ $\Sigma\alpha\lambda\epsilon\alpha\tilde{c}$, derived its name of Ard-magh, from its situation on a high field or plain, which clearly indicates the literal signification of the Celtic word $\mu\alpha\tilde{g}$. Thus also, for the literal explication of the names of towns terminating in *durus* or *durum*, it is sufficient to observe, that in the Ibero-Celtic dialect the monosyllable $\delta\acute{u}\eta$ signifies water; and accordingly it is observable, that those towns are situate near some rivers, lakes, or marshes, or otherwise convenient to good springs or fountains. And as to the names of rivers, it is to be observed, that the common appellative for a river in Irish is $\alpha\mu\eta\eta$, Lat. *amnis*; which name joined to that of some remarkable quality of any particular river, makes up its name. Thus $\gamma\alpha\rho\tilde{b}$, pronounced *garv*, which signifies violent, rough, rapid, being joined to $\alpha\mu\eta\eta$ makes $\gamma\alpha\rho\tilde{b}\alpha\mu\eta\eta$, and contractedly $\gamma\alpha\eta\alpha\mu\eta\eta$, $\gamma\alpha\eta\mu\eta\eta$, Latinized into *Garumna*, the river Garone. Lastly, to account for the etymology of the names of rivers ending in *ana* or *anus*, as *Sequana* and *Rhodanus*, &c., we have only to remark that $\acute{a}\eta$ is one of the common appellatives of water in the Irish language. If Mr. Bullet had been well acquainted with it, he would have had no need of

so often recurring to strained explications of the names of the remarkable rivers of France.

Now, to acquit myself of the fourth and last point of my engagement to the public, as it is stated in the beginning of this Preface, I have only to shew, in the first place, the close and abundant affinity of the Irish language with the Latin. And at the same time, in order to demonstrate that the Ibero-Celtic dialect did not borrow from the Latin any of those words in which both languages agree, (excepting always such words as are significative of the rites and mysteries of the Christian religion; objects which no people could have words for before the preaching of the Gospel,) I shall only lay down on the part of the Irish, those which are expressive of ideas or objects which no language can want words for, even in its most incult state, and are at the same time the only words in common use in that language to signify precisely and properly the things they are appropriated to; two characteristics which plainly demonstrate that they are not derivatives of any other language, but rather genuine original words of the Celtic tongue. From which circumstance, joined to the plain marks of derivation with which the corresponding Latin words are stamped, as shall hereafter be observed, it will evidently appear that those Latin words, with a vast number of others taken notice of throughout the course of this Dictionary, are derivatives of the Celtic; and consequently that the *lingua prisca* of the Aborigines of Italy, from which the old Latin, refined by the Romans, had been formed, was only a dialect of the Celtic; which was the more natural, as the Aborigines themselves, consisting of Umbrians, Sabins, and others, were certainly Celts. In the next place, I shall compare the Irish with the Greek, in order to shew that the Greeks have derived a great part of their language from the Celtic, for most certainly the Irish never borrowed any part of their's from the Greeks, no more than did the Gauls or any other Celts: and by comparing the Latin, as well as the Greek, with the Irish in words, wherein the three languages agree in affinity, it will be made manifest that the Latin did not borrow from the Greeks (as it hath hitherto been imagined) those words which agree with the Ibero-Celtic, as well as with the Greek, but rather that both the Latin and the Greek derived them from the Celtic. This point hath been already touched upon and laid open, in some measure, in the preceding part of this Preface; I shall therefore now proceed to lay down my list of Irish and Latin words of the nature I have explained, but not in an alphabetical order. The Irish precedes, the Latin follows, in Italic characters, and then the English in the Roman. At the same time it is to be noted, that to judge of the affinity of the Latin with the Irish, it is necessary the reader should know that the Irish alphabet has no *v* consonant, but that the letter *b*, aspirated with an *h*, serves instead of it, as in the Spanish. It is also to be remarked, that the change of initial consonants makes no difference as to the identity of radicals between the words of different languages, no more than the exchange of one vowel for another in any syllable of such words. Now begins the list, wherein the letter M. shall be fixed immediately after every Irish word that may

seem to strangers to be of two syllables, though it be really but a monosyllable. No Irish word of this list is of more than two syllables.

Ir. *Ója*, M., genit. *Óe*, Lat. *Deus*, God; Ir. *anm* or *anam*, Lat. *anima*, the soul; Ir. *intleact*, Lat. *intellectus*, the understanding; Ir. *meamójn*, Lat. *memoria*, the memory; Ir. *tojl*, Lat. *voluntas*, the will; Ir. *intjn*, Lat. *intentio*, intention; Ir. *mén*, M., Lat. *mens*, the mind; Ir. *néayun*, Lat. *ratio*, reason; Ir. *spnyd*, Lat. *spiritus*, spirit; Ir. *beata* and *byt*, Lat. *vita*, life; Ir. *corp*, Lat. *corpus*, the body; Ir. *cpoyde*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *cor*, Lat. *pes*, the foot; Ir. *act*, Lat. *pectus*, the breast; Ir. *peay*, plur. *pyr*, Lat. *vir*, a man; Ir. *bean* and *ben*, Lat. *Venus*, woman; Ir. *atajn*, Lat. *pater*, a father; (vid. *atta* in the Gothic Glossary at the end of the *Codex Argenteus*, where it appears that this word had not the letter *p* as its initial in many ancient languages, not even in the old Greek, nor anciently in the Latin, as may be inferred from the word *attavus*.—See *atajn* *infra*;) Ir. *mátajn*, Lat. *mater*, a mother; Ir. *brátajn*, Lat. *frater*, a brother or cousin; Ir. *maylyr*, Lat. *malitia*, malice; Ir. *peall*, Lat. *fallacia*, treachery; Ir. *pjor*, Lat. *verum*, true; Ir. *bo*, Lat. *bos*, a cow; Ir. *tanb*, pronounced *tarr*, Lat. *taurus*, a bull; Ir. *cabal* or *capal*, Lat. *cavallus*, a horse; Ir. *eac*, plur. *ejc*, Lat. *equus*, a steed; Ir. *cū*, plur. *cayn* or *cujn*, M., Lat. *canis*; Ir. *cujnjn*, Lat. *cuniculus*, a rabbit; Ir. *zabay*, Lat. *caper*, a goat; Ir. *uagñ*, M., Lat. *agnus*, a lamb; Ir. *cuac*, M., Lat. *cucullus*, the cuckoo; Ir. *cat*, Lat. *cctus*, a cat; Ir. *cojnt*, M., Lat. *cortex*, bark; Ir. *céjn*, Lat. *cæra*, wax; Ir. *γtán*, Lat. *stannum*, tin; Ir. *or*, Lat. *aurum*, gold; Ir. *ajrget* or *ajrgjot*, Lat. *argentum*, silver; Ir. *jejn* or *jayun*, Lat. *ferrum*, iron; Ir. *cnájb*, Lat. *canabis*, hemp; Ir. *cpóc*, Lat. *crocus*, saffron; Ir. *caylc*, Lat. *calc*, *calcis*, chalk or lime; Ir. *tjn*, Lat. *terra*, land or country; Ir. *talb* and *tellur*, Lat. *tellus*, *telluris*, ground; Ir. *corcay*, Lat. *purpura*, purple; Ir. *amujn*, Lat. *amnis*, a river; Ir. *loc* or *lac*, Lat. *lacus*, a lake, or pool of water; Ir. *yeazal*, Lat. *secale*, rye; Ir. *cpuytneact*, Lat. *triticum*, wheat; Ir. *aybay*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *grán* and *grájne*, Lat. *granum*, grain; Ir. *ljn*, Lat. *linum*, flax; Ir. *ob*, pronounced *ov*, Lat. *ovum*, an egg; Ir. *cáyre*, Lat. *caseus*, cheese; Ir. *laet*, Lat. *lac*, milk; Ir. *pjun*, Lat. *vinum*, wine; Ir. *ajlmujnt*, Lat. *alimentum*, food or nourishment; Ir. *gjneamujn*, Lat. *genimen*, a generation; Ir. *balb*, Lat. *balbus*, a stammerer; Ir. *calb*, Lat. *calrus*, bald; Ir. *coec*, Lat. *cæcus*, blind; Ir. *mácuyl*, Lat. *macula*, a spot or stain; Ir. *mejndreac*, Lat. *meretrix*, a harlot; Ir. *bruct*, Lat. *ructus*, a belch; Ir. *clum*, Lat. *pluma*, a feather; Ir. *mod*, Lat. *modus*, a mode or manner; Ir. *nōy*, Lat. *mos*, a custom or usage; Ir. *cladm*, M., Lat. *gladium*, a sword; Ir. *lann*, Lat. *lancea*, a lance; Ir. *γajgjd*, Lat. *sagitta*, an arrow; Ir. *rot*, Lat. *rota*, a wheel; Ir. *mol*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *obuyr*, Lat. *opus*, *operis*, work; Ir. *nead* and *njd*, Lat. *nidus*, a nest; Ir. *roc*, Lat. *soccus*, a ploughshare; Ir. *ēod*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *allod*, Lat. *allodium*, an ancient property; Ir. *cayra*, Lat. *charus*, a dear friend; Ir. *crejd*, Lat. *crede*, believe thou; hence Ir. *cpeljdom*, Lat. *fides*, belief.—N. B. These two words were in the Irish language before the knowledge of Christianity, as all people must have

had an idea of the act of believing each other in their mutual converse of life. Ir. *ḡaeḡul*, Lat. *sæculum*, an age, or man's life; Ir. *mj* and *mʝʝ*, Lat. *mensis*, a month; Ir. *ḡeaḡtmaʝn*, Lat. *septimana*, i. e. *septem mane*, a week; Ir. *uaʝn*, Lat. *hora*, an hour; Ir. *eun*, Lat. *unum*, one; Ir. *dō*, Lat. *duo*, two; Ir. *ṭʝʝ*, Lat. *tres, tria*, three; Ir. *ceaṭaʝn*, Lat. *quatuor*, four; Ir. *cujʝ*, Lat. *quinque*, five; Ir. *ḡé*, Lat. *sex*, six; Ir. *ḡeaḡt* or *ḡeḡt*, Lat. *septem*, seven; Ir. *oḡt*, Lat. *octo*, eight; Ir. *nao*, Lat. *novem*, nine; Ir. *deʝc*, Lat. *decem*, ten; Ir. *céad* or *céat*, Lat. *centum*, one hundred; Ir. *mʝle*, Lat. *mille*, a thousand; Ir. *nʝmaʝʝn*, Lat. *numerus*, a number; Ir. *anḡʝʝn*, Lat. *angor*, anguish, trouble, or vexation; Ir. *aʝm*, Lat. *armus*, unde *arma armorum*, the shoulder, also arms, so called from that part of the body, which is the chief seat of strength; Ir. *nēabul*, *contracte nēul*, Lat. *nebula*, a cloud; Ir. *ḡʝoc*, Lat. *siccitas*, frost; Ir. *moʝʝn* or *muʝʝn*, or *maʝʝn*, Lat. *mare*, the sea; Ir. *mōʝn* or *maʝʝn*, Lat. *mons*, a mountain; Ir. *pōʝt*, Lat. *portus*, a bank, a landing-place, a port, or haven; Ir. *ḡalla*, Lat. *vallum*, a wall or rampart; Ir. *ola*, Lat. *oleum*, oil; Ir. *caʝnneal*, Lat. *candela*, a candle; Ir. *ḡōʝ* and *ḡōʝʝ*, Lat. *rosa*, a rose; Ir. *caʝʝa*, Lat. *carruca*, any wheel-carriage; Ir. *ḡcuab*, Lat. *scopa*, a floor-brush, or a sweeping-broom; Ir. *leaṭun*, Lat. *latum*, broad, breadth; Ir. *aʝlp*, any huge lump or heap of earth; hence the Latin *Alpes*, the name of that huge mountain which separates Gaul from Italy; for the Gauls called all mountains or heights by this name *Ailp*, of which the Latins made *Alpes*. *Omnes altitudines montium a Gallis Alpes vocantur*, says Servius ad *Æneid* x. initio; and Georg. iii. v. 474. Cluverius remarks in his *Germania Antiq.* that *Gallorum lingua Alpes, montes alti vocantur*, and that *alp* signified a mountain in the British; *Alp mons Britannis*.—Vid. Isid. Orig. l. 14. c. 8; Strabo, l. 4. p. 201; Ptol. l. 2. c. 2. Thucydides mentions a mountain in the country of the Argians called *Olpe* in his time. Ir. *aʝll-bʝnoʝaḡ*, plur. *aʝll-bʝnoʝaʝʝ*, Lat. *allobrogi*, from *aʝll*, which in Irish signifies a rocky cliff, and *bʝnoʝ*, a habitation; so that *Allobrogi* signifies a people inhabiting rocky cliffs and hills, such as were those who lived near the *Alpes* in the hills of Savoye and Dauphiné, from thence called *Allobrogi*, which is but a Latinized writing of the Celtic word *aʝll-bʝnoʝaʝʝ*.

The preceding list of Irish words, all, excepting the last, stamped with the two characteristics above described, might be stretched to a much greater extent, were it reconcileable with the reasonable length of a Preface. The last word, *aʝll-bʝnoʝaḡ*, hath been added to show that *Allobrox*, *Allobroges*, is mere Guidhelian, or Gallic Irish, as are likewise *vergobretus*, the title of the chief magistrate or judge of the *Ædui*, *vercingetorix* and *vergasillaunus*, two military officers of the *Arverni*. *Vergobretus* is but a Latinized writing of the Guidhelian or Gallo-Celtic words *ḡeaʝn-go-bʝneʝt*, in Irish signifying a judge, or literally, the man who judgeth, or the man of the judgment, *vir ad iudicium*, or *ad iudicandum*, from *ḡeaʝn*, a man, and *bʝneʝt*, judgment; whence *bʝneʝt-eam*, a judge, (*qd. vid. infra.*) *Veringetorix* is likewise a Latin fashion and contraction of the Celtic words *ḡeaʝn-cʝn-go-toʝʝn*, or *ṭʝʝʝʝ*, which literally means the head man of the expedition; and *Vergosillaunus* is another Latin form of the Celtic *ḡeaʝn-go-ḡaʝʝlean*, pronounced

raílean, meaning, verbatim, the man of the standard, or a standard-bearer,—*Vid. raíglean*. But however short or incomplete the above list may be, I cannot but doubt that any other dialect of the Celtic countries could furnish as many words of so near a resemblance and radical affinity with the Latin, all being nouns, and such appellatives as no language can want, and at the same time the only words in use to signify *precisely* the things they are appropriated to; I say *precisely*, because there are a few words in this list whose objects are also signified in some manner by other appellatives. But besides that those other appellatives are not of the old Guidhelian or Ibero-Celtic dialect, but rather of a Scytho-German, or Scandinavian origin, they are not exactly and properly of the same signification with those in the above list, to which they are pretended to be synonymous. Thus the word *tuíge* is sometimes used instead of *intleac* to signify the understanding, though it rather means conception, or the act of the understanding, than that faculty of the soul which is called *intellect*. So likewise the word *caíne* is sometimes employed in the place of *meamóir*, though its proper meaning is remembrance, or reminiscence; while the word *meamóir* signifies that very faculty of the soul of which reminiscence is but the act. In the same manner the word *ííab* is made synonymous to *móir* or *muir*, a mountain, though it rather means a heathy ground, whether it be low and flat, or in the shape of a hill; and so is *ííge* to *muir* or *mair*, the sea, though it more properly signifies deluge, as in the common expression *ííge ííanna*, a deluge of water. Now it is to be noted, that inasmuch as it is allowed by the best etymologists, that of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters; and that of words agreeing only in part, those which have the additional letters or syllables are for the most part the derivatives, as Mr. Lhuyd justly observes; it follows that the Ibero-Celtic words in the preceding list, being all either of one or two syllables, and mostly monosyllables, should be esteemed the radical and ancient words of the Celtic, from which the corresponding Latin words, all consisting of a greater number of syllables, were derived. For it is remarkable that the Latin words agreeing in radicals with the Irish monosyllables are generally of two syllables, and those that correspond to the Irish words of two syllables, always consist of three or four; not excepting the names of numbers, which are all monosyllables, exclusive of *ceatáir*, whose corresponding Latin, *quatuor*, surpasses it by one syllable. It is therefore to be presumed that no judicious writer will ever join Mr. Thomas Innis in his strange assertion, “that the Irish had no names of numbers until they came to the knowledge of the Latin tongue after their conversion to Christianity;” an assertion which betrays his want of attention to the affinity of all the ancient dialects of the European nations with each other, and which he supports with no other reason than the resemblance of the Irish numerical names with the Latin; and this reason he pretends to corroborate with the marks of Latin derivation with which our exotic words, significative of the rites and mysteries of the Christian religion, are plainly and necessarily stamped; without considering that no people can have words for

things or objects of which they never had any knowledge until they are made acquainted with them; though, on the contrary, no society of people could want words for those objects or ideas they must at all times be conversant with; such as *numbers*, or the multiplicity of things, with which all people had as early an acquaintance as with their fingers. Nor can I imagine that any body will ever shew a solid reason why a people who march against their enemies on a day of battle, a practice which all different tribes constantly observed ever since the division of mankind, should not at all times have names for the numbers of their men, as well as for that of their fingers.

Now I think it pertinent to my subject to remark, that the very near resemblance and affinity between the Irish words and the Latin, in the above list, furnishes a fresh proof of the high antiquity both of the Iberno-Celtic dialect, and of the epoch of the separation of the Guidhelian colony from the main body of their nation in Gaul; inasmuch as that near affinity of the Irish with the Latin must necessarily proceed from much a nearer one, and probably from an original identity between the language of the Guidhelians or the Celts of Gaul, and that of the Aborigines or Indigenæ of Italy, who were a people of very remote antiquity. This original identity of the primitive language of the Gauls with that of the Aborigines of Italy might, I think, be accounted for in a very natural manner. That part of the posterity of Japhet which peopled the south and south-west parts of Europe, must have first proceeded from the centre of the separation and dispersion of mankind, (whether it be Armenia, or the plains of Senaar,) towards the straits of the Thracian Bosphorus, and those of the Hellespont, which they crossed over by the means of boats, whose construction, doubtless, was familiar to them from the traditional knowledge they had of that of the ark. Those tribes which passed over the Hellespont first inhabited the south parts of Thracia, as also Macedonia and Greece; and those which crossed the Thracian Bosphorus, now the straits of Constantinople, must, by the same reason of convenience, have been the first inhabitants both of the northern parts of Thrace and of Lower and Upper Mysia, as also of Dacia, when a part of them had crossed the Danube. In process of time a part of those tribes which first stopped in the two Mysias and the northern parts of Thrace, proceeded towards Illyris, or Illyricum, and Pannonia; from which regions, where they were separated into two different bodies, it is natural to conclude, from the situation of them parts, that they proceeded towards the west by two different courses; those of Pannonia steering towards Noricum, now Austria, Stiria, Carniola, Carinthia, and Upper Bavaria; from which quarters all the western parts of Germany, in all appearance, were first peopled, as the east and north-east parts very probably were from Dacia; and those of Illyricum, taking their course towards Istria, from which point of the Adriatic coast they poured down into the delicious regions of Italy, whence, after having multiplied their numbers, a part of them proceeded to Gaul, speaking the very same language with those of their nation which they left in Italy, and who by all the ancient authors were called *Indigenæ*, or Aborigines, words of the same signification, meaning that

they were the original or primitive people who first inhabited that land. Those were the Siculi, the Ausones, the Umbri, (and all their descendants of different names mentioned by Cluver. *Geogr.* l. 3. c. 33. p. 332.) and the people who were particularly called Aborigines, of whom Dionys. Hallicarnassus says, that some of the ancient historians counted them amongst the Indigetes, or Indigenæ, and that others wrote they were a tribe of the Ligures, *who came into the centre of Italy from the neighbourhood of Gaul*, where indeed it is well known that those ancient people were settled at both sides of the Alps as far as to the banks of the Rhone, being in all appearance a part of the first detachments that went off from Italy towards Gaul, and who may consequently be ranked amongst the Indigenæ. The same author adds that other ancients identified the Aborigines with the Umbrians, whom Plinius represents as the most ancient people of Italy, *Umborum gens antiquissima Italiæ existimatur*, l. 3. c. 14; and Florus calls them *antiquissimus Italiæ populus*. But this diversity of opinions concerning the origin of the Aborigines serves to prove that they were a tribe of the first inhabitants of Italy, and consequently of the same stock and body of people, whereof the first planters of Gaul were but a detachment, as the Umbri are acknowledged by some of the most respectable ancient writers to be of the same stock with the old Gauls, not of those who repassed the Alps, and inhabited the upper parts of Italy called Gallia Togata. So Solinus, citing Bocchus, says, *Gallorum veterum propaginem Umbros esse Bocchus absoluit*, Sol. c. 8; and Servius, *Sane Umbros Gallorum veterum propaginem esse Marcus Antonius refert*, Serv. l. 11; Isidorus, *Umbri Italiæ gens est, sed Gallorum veterum propago*, Isid. l. 9. c. 2. The Sabini, who, as well as the Umbri and the Aborigines, made a part of the people afterwards called Latins, were but a tribe of the Umbri, and consequently of the same stock with the primitive Gauls. For this origin of the Sabini we have the authority of Zenodotus of Tzezene, as quoted by Dionysius Hallicarnassus, l. 2. *Antiq.*, and who had anciently written the History of the Umbrians, whom he calls Indigetes, and says that a part of them being forced by the Pelasgi to remove from their former quarters, were afterwards called Sabini: *mutatoque cum sedibus nomine, Sabinos fuisse appellatos*. Now supposing the above scheme of the original population of those regions of Europe which I have mentioned, to be agreeable to reason and the nature of things, a point which is to be submitted to the judgment of the public, it must naturally follow that all the primitive inhabitants of those regions had originally but one and the same language. Of which fact Cluverius has produced very good proofs and clear vestiges in Gaul, Germany, Spain, Italy, and Illyricum, (*German. Antiq.* c. 6, 7, 8.); and had he also taken in Thrace, Macedonia, and Greece, I cannot think that he would have been mistaken. I am much inclined to believe that the near agreement which the ancient writers have remarked between the old Latin and the Greek, was in greater measure owing to this original identity of the European languages, than to whatever mixture might have been introduced into the Latin from the dialects of the Greek adventurers that came to Italy from time to time. Nor do I doubt but that the Gauls who repassed the

Alps, and settled in Upper Italy in the earliest times of the Romans, found the language of that country very nearly agreeing with their own: in the same manner and by the same reason that the people of Ireland and those of the Highlands of Scotland easily understand each other's dialects, though it be now near twelve hundred years since the Scots of Scotland parted from those of Ireland.

What I have now advanced concerning the chief cause of the near affinity and agreement anciently remarked between the Latin and the Greek, may perhaps be found supported in some measure by the like affinity appearing in several instances between the Ibero-Celtic and the Greek in the following list of Irish, Greek, and Latin words. For whenever the Latin shews a radical affinity with the Celtic, as well as with the Greek, at the same time, I cannot but think we may conclude that such an affinity does not proceed from any mixture derived into the Latin from the Greek colonies anciently settled in Italy, but rather from the remains of that original agreement which subsisted in the primitive times between all the dialects of the Celtic nations, amongst which the Greek may justly be counted, especially before it was changed by the mixtures it received from the Phœnician and Egyptian colonies. Hence we may conclude that the Greek words in the following list which agree with the Ibero-Celtic and the Latin, are certainly of a Celtic or Celto-Scythian origin; and that the Latin words are immediately derived from the Celtic in the same manner, and not from the Greek, as I have before observed. In this list the Greek words are set down after the Irish; next, the Latin words that agree with both, in Italic characters, and then the English explication in Roman types. The letter M. shall be fixed after the Irish monosyllables, which strangers may mistake for words of two syllables. When it happens that the words resembling each other are not exactly of the same, but only of an *analogous* signification, their respective meaning and common acceptation shall be explained apart. The letters *Ir.* are to distinguish the Irish words, *Gr.* the Greek, and *Lat.* the Latin, in the following manner: *Ir.* *ær*, *M.*, *Gr.* *αἴρ*, *Lat.* *aer*, the air; *Ir.* *ajb̃ejr*, *Gr.* *αβυσσος*, *Lat.* *abyssus*, the sea; *Ir.* *ajr̃get* or *ajr̃zjot*, *Gr.* *αργυρος*, *Lat.* *argentum*, silver; *Ir.* *all*, *Gr.* *ἄλλος*, *Lat.* *alius*, another; *Ir.* *am̃ajl* and *gam̃ajl*, *Gr.* *ὅμαλος*, *Lat.* *similis*, like; *Ir.* *anñojne*, *Gr.* *ἄγκυρα*, *Lat.* *anchora*, an anchor; *Ir.* *aon* and *eun*, *Gr.* *έν*, *Lat.* *unum*, one; *Ir.* *ar*, *Gr.* *ἀροσις*, *Lat.* *aratia*, ploughing; *Ir.* *at̃ajr*, *Gr.* *πατήρ*, and *atta*, (*qua voce ætate proveciores a junioribus, et altores ab alumniis olim nuncupabantur.*—*Vid. Glossar. Goth. in Voce Atta ad Celcem Codicis Argentei.*) *Lat.* *pater*, a father. The letter *p* was abusively prefixed by the Greeks and Latins to the original Celtic word *at̃ajr* or *at̃er*. *Ir.* *bac* and *baçul*, *Gr.* *βακτρον*, *Lat.* *baculus*, a staff; *Ir.* *b̃j̃t̃* and *beãta*, *Gr.* *βίονη*, *Lat.* *vita*, life; *Ir.* *bejr̃* and *bejr̃jm̃*, *Gr.* *φέρω*, *Lat.* *fero*, to bring or carry; *Ir.* *bō*, *Gr.* *βους*, and *Æol.* *βος*, *Lat.* *bos*, a cow or an ox; *Ir.* *b̃rac*, *Gr.* *βραχιον*, *Lat.* *brachium*, the arm, meaning all the hand down from the shoulder to the fingers, all comprehended; *Ir.* *ban*, *Gr.* *βενθος*, *Lat.* *fundum*, a bottom or foundation; *Ir.* *cãb̃un*, *Gr.* *καπων*, *Lat.* *capo*, a capon; *Ir.* *cãjl̃c*, *Gr.* *χαλιξ*, *Lat.* *calx*, *calcis*, chalk or lime, or cement of limestone; *Ir.*

ἐνάβ, Gr. κανάβις, Lat. *canabis*, hemp; Ir. céir, Gr. κηρός, Lat. *cera*, wax; Ir. céat, Gr. ἑκατόν, Lat. *centum*, one hundred; Ir. εἴγτε, a treasure locked up in a chest, Gr. κιστή, Lat. *cista* pro *arca*, a chest; Ir. cōljr, Gr. καυλός, Lat. *caulis*, cabbage; Ir. colun, Gr. κολωνή, Lat. *columna*, a post; Ir. coγ, Gr. πούς, Lat. *pes*, a foot; Ir. cu, genit. sing. and nom. plur. cuin, Gr. κυων, genit. κυνος, Lat. *canis*, a hound or dog; Ir. cpoć, Gr. κροκος, Lat. *crocus*, saffron; Ir. Ōē and Ōja, Gr. θεός, Lat. *Deus*, God; Ir. dejc and deaz, M., Gr. δεκα, Lat. *decem*, ten; Ir. djr, two persons or things, Gr. δις, Lat. *bis*, twice; Ir. do, Gr. δύω, Lat. *duo*, two; Ir. eapir, Gr. ἥρως, Lat. *heros*, a hero; Ir. fájð and bájd, Gr. φάτης, Lat. *vates*, a prophet; Ir. fjele, or fjeleað, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. feall, deceit or treachery, Gr. φηλεω, Lat. *fallo*, to deceive; Ir. feáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. fjon, Gr. οἶνος, Lat. *vinum*, wine; Ir. zráan and zrájhne, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. lá and lō, plur. lajona, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. lac or loc, Gr. λακκος, Lat. *lacus*, a lake or pool of water; Ir. lann, Gr. λογχη, Lat. *lancea*, a lance or sword; Ir. ljn or ljun, Gr. λινον, Lat. *linum*, flax; Ir. mačajr, Gr. μητηρ, Lat. *mater*, a mother; Ir. mjl, Gr. μέλι, Lat. *mel*, honey; Ir. mj and mjoγ, Gr. μην, Lat. *mensis*, a month; Ir. neabul, Gr. νεφέλη, Lat. *nebula*, a cloud; Ir. nō, Gr. νεός, Lat. *novus*, new; Ir. noćt or nućt, Gr. νύξ, Lat. *nox*, night; Ir. ola, Gr. ελαιον, Lat. *oleum*, oil; Ir. oćt, Gr. οκτώ, Lat. *octo*, eight; Ir. ojan, Gr. ποινη, Lat. *pœna*, pain; Ir. peuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. γac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. γcjr, Gr. σκαφη, Lat. *scapha*, a ship; Ir. γbéjr or γpéjr, Gr. σφαίρα, Lat. *sphæra*, the sky, the sphere; Ir. γtájð, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. tapð, Gr. ταυρος, Lat. *taurus*, a bull; Ir. tjarina, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. tojl, Gr. θελημα, Lat. *voluntas*, the will. The Ibero-Celtic monosyllable tojl is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. trj, Gr. τρεις, Lat. *tres*, *tria*, three.

This list might be made much longer, and carried even to a greater extent than the limits of a Preface could reasonably admit; especially as it is now to be followed by another series of Irish and Greek words of the like affinity, in which the Latin takes but little or no share, and from which it will further appear how abundantly the Greek hath derived its words from the old Celtic, the primitive and universal language of all Europe, its north-east parts alone excepted. And this abundant derivation of the Greek from the Celtic, would, I am convinced, appear still more remarkably, if such another comparative vocabulary as this I am working at, were made up in a series of German and Greek words, agreeing with each other in radical structure as well as in signification. My reason for thinking so is, because it is in my thought very natural to believe that Germany received its first inhabitants remotely from Thracia and the two Mysias, and immediately from Dacia and Pannonia, as hath been laid down in the above plan of the first population of Europe; and consequently that the German language must abound with the old Thracian, Phrygian, and Macedonian tongue, which was origi-

nally but a dialect of the Celtic. Here follows the series of Irish and Greek words as above described: Ir. *azalla*, a speech or declaration, Gr. *αγγελω*, *nuncio*, whence *αγγελος*, and the Latin *angelus*; Ir. *ajde*, M., the face or countenance, Gr. *ειδος*, species, *præstans forma*, a good face or countenance; Ir. *ajdme*, pronounced *ajme*, Gr. *αιμος*, coarse or shrubby land, Lat. *dumus*; Ir. *ajn*, Gr. *αινη*, praise, honour; Ir. *ariz*, Gr. *αργος*, white; Ir. *amma*, a horse's neck-band, or collar, Gr. *αμμα*, *vinculum*, a band or bandage; Ir. *ari*, slaughter, Gr. *Αρης*, Mars; Ir. *beann*, Gr. *βουνος*, the summit of a mountain, or the top of any thing; Ir. *cac*, the excrement of man or beast, Gr. *κακκη*, dung; Ir. *carraic*, a rock, also a stone-castle, Gr. *χαραξ*, a rock or bulwark; Ir. *cala*, Gr. *χαλεπος*, hard; Ir. *cam*, crooked, Gr. *καμπτω*, to make crooked; Ir. *col*, Gr. *κολουσις*, an impediment; Ir. *cro*, Gr. *κυαρ*, the eye of a needle; Ir. *criōn*, dark or brown coloured, Gr. *χρω*, to colour; Ir. *criṭ*, a trembling, Gr. *κραδω*, to tremble; Ir. *cujm*, Gr. *κουρμι*, beer or ale; Ir. *deairc*, the eye, Gr. *δερκω*, to see. The Celtic *deairc* is manifestly the root of the Greek verb *δερκω*, and the more evidently as verbs are generally derived from nouns. I doubt that any other language affords a word of a stronger or more natural signification than that which is the only word in the Irish to signify *sight*, or the *eye-sight*, I mean *majd-deairc*, contracted into *majdeairc*, whose literal meaning is, in Latin, *radii oculorum*, the rays of the eyes; Ir. *dorag*, Gr. *θυρας*, accusat. plur. a door; Ir. *dur*, Gr. *ιδωρ*, water. Plato in his *Cratylus* is of opinion that this word, as also *pyr*, fire, and *kunec*, dogs, are derived from the Phrygian language. He might as properly have derived them from the Celtic of Europe, wherein *ur* is fire, *cujn*, dogs, and *dur*, water, whence the termination *durum* of many names of towns in the Celtic countries. Ir. *djacujm*, grief, Gr. *δακρους*, tears; Ir. *zizlijr*, Gr. *γίγλισμος*, a tickling; Ir. *leagtar*, plur. *leagtaru*, ships, Gr. *ληστης*, a pirate, and *ληστροικον*, a sea-rover; whence *Lestrigenes*, the name of a piratical people anciently settled in Italy; Ir. *oñan*, Gr. *φοβος*, fear, dread; Ir. *gearcall*, Gr. *σαρκα*, accusat. flesh; Ir. *gmeūr*, Gr. *μορον*, a blackberry; Ir. *gñon* and *ñjn*, Gr. *ριν*, the nose; Ir. *tjme*, Gr. *τιμη*, honour or dignity; Ir. *tōn*, Gr. *νωτον*, the breech; Ir. *trojca*, fast, Gr. *θρεσκια*, in the compound word *εθελο-θρεσκια*, i. e. *voluntaria jejunia*, and rendered in the vulgate, *superstitio*, from the original Greek of the Epistle to the Collosenses, c. 2. v. 23. where it alludes to the superstitious Judaical fasts observed without authority; *vid. Buxtorf. Synag. Jud. c. 13. versus finem*. Ir. *trejḃ*, a quarrelling with words, a dispute, Gr. *θρεττε*, (*vid. Scholiast. Aristophan. in voce thrette*,) to litigate or dispute; Ir. *ojce* and *ujce*, Gr. *υχια*, (in the compound word *ακρονυχια*, *nox intempesta*,) the night. Many more words might be added in this list, had not our Preface been already stretched to too great a length. The reader may remark that the Irish words in the preceding lists are either of one or two syllables, and that the Greek and Latin words corresponding to them are generally of two or three syllables, which is a plain mark of their being derivatives from the Celtic.

Before I have dismissed this subject, I find myself interested by the plan I have laid down to account for the origin of the affinity still sub-

sisting in some measure between the ancient different languages of Europe in its south and south-west parts, to make a few remarks on a system of quite a different tendency published last year at London on the same subject, in a work entitled "The Remains of Japhet," wherein all the different dialects of the posterity of Japhet by his sons Gomer and Magog, are reduced by the learned author to the one common name of Japhetan Language, which, he says, "was afterwards called Pelasgian, and then the Gomerian and Mogogian, or Scythian language; which, he adds, is now to be found only in Ireland, the Highlands of Scotland and Wales; and hence," says he, "I count the Irish and Welch to be sister dialects of the Pelasgian." These are the very words of the author, (Præf. p. 12.) by which we see he not only reduces all the different dialects of the Japhetan language under the one general name of Pelasgian, which he consequently must mean to be the national name of all the descendants of Japhet by his two sons Gomer and Magog; but also adds that the name of Pelasgian was more ancient than that of Gomerian and Magogian, or Scythian language. This learned author does not stop here, but extends the Pelasgian name still farther, by attributing it also to the dialect of the descendants of Javan, the fourth son of Japhet, (Genes. 10. 2.) for in the first place he tells us, (chap. 1. p. 47.) that, "thus," to cite his own words, "was the Ionian or Gomerian language first founded in Greece, the isles of Elisha, and afterwards called Pelasgian;" where, by the by, he identifies the name Ionian with Gomerian, as he does in the preceding page, though those two races, and their names, proceeded from two different persons, both sons of Japhet. This notion surely could not be a consequence of the mistake committed in chap. 1. p. 35, where Javan is set down as the third son of Gomer, which must be through inadvertency, or the fault of the printer, since the author mentions him as the fourth son of Japhet in p. 41. It is likely the descendants of Gomer and Javan used but almost one and the same language in the primitive times of their separation; but as this learned author acknowledges that Greece was first peopled by Javan and his children, I cannot imagine why he identifies the Javonian and Gomerian, as well as the Pelasgian dialects in so many different places throughout his book, even when speaking of times of great distance from the epoch of the dispersion of mankind. The few remarks I have to make on this learned author's system cannot, with any reason, be judged offensive to him, since I begin with fairly confessing that I have not acquired erudition enough to understand it, or to discover any solid foundation he may have to extend the Pelasgian name not only to all the posterity of Javan and their language, but also to all those of Gomer and Magog, and their different and widely spreading dialects throughout all Europe and the greater part of the Asiatic regions; a point he insists on in many places besides those I have quoted, and very remarkably in the following words, ch. 3. p. 71: "But though the whole issue of Japhet were *first* called Pelasgians in general, yet they appear to have been all along considered, both in Scripture, and among the earliest as well as modern authors, under the two general appellations of Gomerians or Celts, and Scythians." And here it is observable that our author, who

now makes no mention of the Javonians, must still mean to identify them with the Gomerians, since he says that "all the issue of Japhet were first called Pelasgians, and then Gomerians," &c.

The origin of the Pelasgians, and the derivation of their name, is well known to be a very uncertain point: I have diligently examined all the different accounts given of them by the ancient historians, such as Herodotus, Thucydides, Pausanias, Strabo, Dionys. Halicarn., Macrobius, besides what little Homer and Hesiod say of them; all which authors I have now before me, and have pretty maturely consulted. I have also compared the different opinions given of them by the moderns, such as Gurtlerus, de Originibus, l. 1. c. 15, 17, &c., Pezron, Fromont the elder, Peloutier, and others; and after all, I can only say that the origin of the Pelasgians and that of their name is a point that seems to me still wrapped up in its primitive uncertainty and obscurity. It appears indeed by all accounts that they were very ancient inhabitants of different parts of Greece, removing successively from one quarter to another; and I see no absurdity, though no certainty, in the opinion of their being the descendants of some of the earliest planters of that country. But of what particular stock, whether Javonians or Gomerians, or of the posterity of Peleg, the fourth descendant from Shem, as Epiphanius gives room to think them, and as Gurtlerus assures himself, no body can determine with any degree of certainty. Strabo, lib. 5, upon the authority of Ephorus, who, he says, had his from Hesiod, derives their origin and name from Pelasgus, the founder of the kingdom of Arcadia, and so does Macrobius, Saturnal. l. 5. c. 18, which is the more apparent, as the former tells us in the same place that it was upon Hesiod's authority that Ephorus had derived the origin of the Pelasgians from Arcadia, as being descendants of Pelasgus; for Strabo had, a few lines before, cited Ephorus in the following words, for having related that those people were originally Arcadians: "Eos (Pelasgos) originem ab Arcadibus ducentes, vitam militarem delegisse, author est Ephorus;" to which he adds, "that having induced many other people to observe the same military institution, they were all distinguished by the one common name of Pelasgians;" which, we may observe, furnishes one reason to account for their multiplicity. But who this Pelasgus was, or of what origin, is another point that still remains involved in very deep obscurity. Sir Isaac Newton, accustomed to give no proofs but demonstrations, tells us, without proof, that Pelasgus was one of the race or subjects of the Pastor Kings of Egypt, made fugitives by Misphragmuthosis, and that he came to Greece, together with Inachus, Lelex, Oeolus, the old Cecrops, and others, all adventurers of the same pastor-race. But we are told by Greek historians that he was the son of Jupiter by Niobes.—*Vid. Gurtler. l. 1. c. 15. s. 15.* The learned Fromont the elder is very positive that the Pelasgians were originally Philistines, and the same people as the Leleges. But whatsoever origin or stock Pelasgus may be of, if we suppose the Pelasgians to be his descendants, their antiquity in Greece must be allowed very respectable, as Gurtlerus and Simson refer him to A. M. 2420, about 1600 years before Christ, though still very short of what it would be, had they descended from the Javonians or Ionians,

who, according to Josephus, Epiphanius, and others, were the first inhabitants of Greece. And indeed if what Herodotus relates (in *Polymn.*) as the opinion of the Greeks in his time, viz. that the Iones, when they had lived in Achaia of Peloponnesus, which, he says, was before the time of Danaus and Xuthus, the son of Deucalion, were called Pelasgi Ægiales, or Littorales, but afterwards Iones, from Ion, the son of Xuthus; if this report of the Greeks, I say, were well founded, it would seem to identify those Pelasgi Ægiales, or Littorales, with the old Ionians. But Herodotus seems to have had no opinion of the foundation of that report of the Greeks in his time, for when first he mentions the Pelasgi in his first book, after observing that they were a different people from the Hellenians or Greeks, being of different language and manners, and that they were perpetually removing from place to place, (which, it would seem, may be partly owing to their military way of living,) he adds, “that under King Deucalion they inhabited the coast of Phthiotis, (near that bay which in Ptolemy’s maps is called Sinus Pelagicus,) that under Dorus, the son of Deucalion, they removed to Estiotis, (in Upper Thessaly,) that being thence expelled by the Cadmæans, they settled for some time in a place called Macednus in Pindus, (a city or territory of the Dorians,) whence they returned to Thessaly, then called Dryopides, and that it was from this last station they came into Peloponnesus, where they were called Dorici, or Dore;” doubtless for their having lived among the Dorians of Thessaly; Pindus, where they had lived for some time, being, as I have just now said, one of their cities or territories, and which with Erineus, Boius, Cytinius, and Doris, all situate about Mount Pindus, constituted the Dorian State.—*See Diod. Sycul.* l. 11. c. 79. and *Gurtler.* l. 2. c. 30. s. 55.

But the author of “The Remains of Japhet,” availing himself of this appellation of *Pelasgi Ægiales*, which Herodotus mentions to have been attributed, by a vulgar report among the Greeks, to the Iones of Peloponnesus, concludes thereupon, not only that the Pelasgi were the same people as the Sicyones or Ægiales, subjects of Ægialeus, the first king of Sicyonia, but also that they were the most ancient *settled* people of all the Greeks, inasmuch as “the Sicyonians were the eldest settled kingdom of all Greece,” according to Bishop Cumberland, whom he quotes, pp. 81, 82. This conclusion our erudite author introduces by the following lines, p. 88: “The most ancient monarchy of these (the Pelasgi) was that of the Sicyonians, and their country was called Sicyonia, situated on the north-west side of the Peloponnesus; but the name of this peninsula was first Ægialea, which, in the opinion of the famous Bishop Cumberland, was so called either from its first king, Ægialeus, or because it lay near the shore of that peninsula.” This period, indeed, seems somewhat *obscure*; to me, at least, I confess it is not intelligible. But the following in p. 82 is very clear: “Now as to the Sicyonians, a division of the Pelasgi, *which was the first and general name of all the original settlers*, their antiquity cannot be disputed; for Herodotus says, in his *Polymnia*, that the Greeks affirm the people of this kingdom, Ægialea, were called Pelasgi Ægialenses before Danaus came into Greece, and before Xuthus’ time, whose son Ion is fabulously

said to have given the name Iones to some of the inhabitants of Greece." Now with this worthy author's good leave, I humbly think these two paragraphs of his work may want some share of revision for their greater accuracy. For in the first place, I must observe to him, that Herodotus does not say "the Greeks affirmed that the people of the kingdom of Ægialea were called Pelasgi Ægialenses," as this writer sets down; but that the Iones of Achia, in Peloponnesus, were said to be so called, according to the report of the Greeks. *Iones qui quamdiu in Peloponneso Regionem quæ vocatur Achia incoluerunt, et ante adventum Danai et Xutti in Peloponnesum (ut Græci aiunt) vocabantur Pelasgi Ægiales seu Littorales, sed ab Ione Xuthi filio Iones sunt appellati.* These are the precise words of Herodotus in the Latin edition revised by Henricus Stephanus. In the next place I do not find any authority for this author's assertion, "that Ægialea was the first name of the peninsula of Peloponnesus;" nor does it appear that it was even the first name of Sicyonia, but rather the contrary; inasmuch as I find in Ptolemy's map of that peninsula, which now lies open before me, the following words marked down in that part which comprehended the kingdom of Sicyonia, "*Sicyonia*, prius *Micone*, post *Ægialis*." Besides all this, it is to be considered that Herodotus, as I have already observed, does not appear to have any good opinion of that report of the Greeks about the Pelasgi Ægiales, especially as by his account of the migrations of the Pelasgi, they did not enter into Peloponnesus until long after the time of Ægialeus, who, by all accounts, was of much higher antiquity than either Danaus or Xuthus. And another reason why this author could not, with any degree of certainty, have concluded, from the appellation of Pelasgi Ægiales, that the Pelasgian name in Peloponnesus was as ancient as Ægiales, or the kingdom of Sicyonia, is, that the word *Ægiales* is made synonymous to *Littoralis*, not only by the Latin edition of Herodotus, but also by Bishop Cumberland, as above cited by our author, and by Fromont the elder, who likewise derives the proper name of King Ægiales, from his having settled himself near the shore; and this derivation is the more natural as *αιγιαλος* in Greek signifies the same as *littus*, a shore. In short, all that can be said, with any appearance of foundation or probability, for the antiquity of the Pelasgian name in Peloponnesus, in my humble opinion, is reducible to this alone: that after the removal of the Pelasgi from Thessaly to that Peninsula, where, according to the above account of Herodotus, they were called Dorici or Doreis, (a name which they brought with them from Doris, where they had inhabited, in the city of Pindus, as I have already observed, and what I find confirmed by Gurtlerus, lib. 2. c. 30. s. 56.) The Iones of the Peloponnesian Achia, who then were settled in the twelve cities enumerated by Herodotus in his first book, having plain cause of apprehending the consequences of the growing power and ambition of the Athenians, joined both in alliance and military institution with those Doric Pelasgians, as being a numerous tribe of veteran soldiers. In consequence of which junction the Ionians were called Pelasgi Ægiales, i. e. Littorales, as being all situated on the coast of Achia, behind Sicyonia, towards the west. And this new appellation of the Ionians is

naturally consequent from Strabo's account of the Pelasgi, of whom he says that all the different people who had associated themselves with them in the same institution of a military life, were distinguished by the same name of Pelasgi: *ad quam vitæ (militaris) institutionem cum alios permultos convertissent, idem omnibus vocabulum impertisse*.—Strabo, (ex Ephoro,) lib. 5. The apprehension of the Iones was but too well grounded, inasmuch as they were afterwards dispossessed of their twelve cities by the Achians, or Athenians, who transplanted them backward of Athens into Hellas, or Hellades, afterwards called Achaia, on the continent of Greece in Lower Thessaly, where they could secure them from any junction with the Spartans.

The circumstance explained in the above quotation from Strabo, accounts very naturally, as I have hinted before, for the great extent of the Pelasgian name; and this author, immediately after his remark in that passage, plainly tells us it was from that circumstance it happened that the Pelasgian name was famous in Creta, Thessalia, Lesbos, and the neighbourhood of Troas. Other authors, particularly Pausanias and Dionysius Hallicarnassus, extended that name to other parts of Greece and the Ionian coasts of Asia; and this, I think, is all that can be said of the Pelasgi and the cause of the extent of their name. As to that adventuring band of them that went to Italy, they were so inconsiderable that the Aborigines conceived no jealousy against them for their number, but received them with open arms as their auxiliaries against the Umbrians. Peloutier cites Thucydides as if he had said that the Pelasgians were most widely dispersed throughout all Greece before the time of Hellen, the son of Deucalion. His quotation runs thus: *ante ætatem Hellenis filii Deucalionis gens Pelasgica latissime diffusa erat*.—Thucid. l. 1. c. 3. I have scrupulously examined Thucydides, not only in his first book and third chapter here cited, but throughout the whole Latin copy revised and published by Henricus Stephanus, and could find no words to that purpose in any part of his work, nor any mention of the Pelasgi but in two places. First in that very place cited by Peloutier, where I only find these lines wherein the Pelasgi are occasionally mentioned: *ante Trojanum bellum constat Helladem (postea Achiam) nihil communiter egisse; ac ne ipsum quidem hoc nomen tota ubique mihi videtur habuisse, sed quædam loca ante Hellenem Deucalionis filium: nec usquequaque hoc fuisse cognomen, sed tum suum cujusque gentis proprium, tum Pelasgicum a seipsis cognomen impositum*. This only shews that the Pelasgians were one of the different people that inhabited Hellades in Lower Thessaly before the reign of Hellenes, which agrees with Herodotus's account above related. The other mention of the Pelasgians by Thucydides, is in his fourth book, where he only says of them that the Pelasgici Tyrrheni were formerly inhabitants of Lemnus and Athens. In the last-cited page of "The Remains of Japhet" the learned author advances, "that Pelasgi was the first and general name for all the original settlers." Certainly he could not have devised a more concise and effectual method to comprehend within that name, not only all the primitive descendants of Japhet, but also those of his two brothers. But I apprehend he will scarce be able to reconcile it with the

particular character given of those people by Herodotus and Strabo, of whom the former, in his account above related, says of them: *illa vero* (gens Pelasgica) *assidue multumque est pervagata*; and the latter observes that the Attican writers said of the Pelasgians, that being accustomed to go about like birds wherever chance or fortune led them, they were hence, instead of Pelasgi, called Pelargi, i. e. Ciconiæ, meaning storks or cranes, a kind of strolling birds. *Rerum Atticarum scriptores de Pelasgis tradidere Athenis fuisse Pelasgos, qui cum, instar avium quo sors vocaret huc atque illuc errabundi commearant, pro Pelasgi, Pelargi, i. e. Ciconiæ vocarentur ab Atheniensibus.* It is from this *unsettled* kind of life, and from the radical derivation of the word *Pelasgi*, that the erudite Fromont the elder, and the very judicious and learned author of the *Mechanical Formation of Languages*, make the name *Pelasgi* synonymous to *dispersi*; and indeed it would seem by Strabo's remarking that all those who came into the military institution of the Pelasgi, which engaged them to march from place to place, wherever they found it advantageous to take party as auxiliaries, that this appellation of Pelasgi was rather significative of their profession or state of life, than the particular name of a tribe or nation. From all this it follows, that the Pelasgi were of all others the people who had the least right to be called *Settlers*.

One point relative to the Pelasgi at which, I confess, I am somewhat surprised, is the great consideration they are held in by some modern writers on account of their religious maxims, as they are described by Herodotus in the following passages, by which the learned reader will judge whether the Pelasgi deserve to be extolled, as they are by those writers, for their manner of worship, as if it were agreeable to the pure *patriarchal* religion: "Hos itaque ritus, et alios præterea quos referam, *Græci sunt ab Ægyptiis mutuati*; sed ut Mercurii statuam facerent porrecto cum veretro non ab *Ægyptiis*, sed a *Pelasgis* didicerunt, et primi quidem ex omnibus Græcis *Athenienses* acceperunt, et ab his deinceps alii: nam præstabant apud *Græcos* ea tempestate *Athenienses*, in quorum regione permixti *Pelasgi* habitant, ex quo cœperunt pro *Græcis* haberi. Quisquis *Cabirorum* sacris fuit initiatus, quæ *Samothraces* peragunt a *Pelasgis sumpta*, is, o vir, quæ dico intelligit. Nam *Samothraciam* prius incoluerunt *hi Pelasgi* qui cum Atheniensibus habitaverunt, et ab illis *Samothraces* orgia acceperunt." It seems to me very extraordinary that those writers who affect to extol the religion of the Pelasgi, take no sort of notice of this fine sample of their piety, which they communicated to the Athenians in the shameful attitude of the statue of their god Mercury, no more than of their horrid Cabirian mysteries, of which they were the authors, according to the above account; mysteries which not only encouraged but even required fratricide. *Cabiros autem dum Corybantes vocant, mortem quoque Cabiricam annunciant. Hi enim duo fratricidæ sublatam cistam, in qua pudendum Dionysi erat repositum, vexerunt in Heturiam, egregiarum mercium mercatores. Ibique habitantes exules, venerabilem pietatis doctrinam, pudenda cistamque Hetruscis colendam commendarunt.*—Clem. Alex. Admon. ad Gent. p. 12. And Firmianus informs us, that at the cele-

bration of those Cabirian and Corybantian rites, it was required that two brothers should kill a third brother, and to the end that this pious ceremony should not be profaned by being made known to the public, the two parricide brothers were to consecrate and bury the murdered body under the cliff of Mount Olympus. The approvers of the religion of the Pelasgi must have taken no notice of those horrors, of which they were the first inventors among the Greeks, by the account of Herodotus.—See also Gurtler. l. 1. c. 17. s. 22, 23. But here follows the passage, in the same place of Herodotus, which is strained, and indeed it must be violently strained, to found a favourable opinion of the primitive religion of the Pelasgi as here described; at least it will never appear from it, that their manner of religious worship was the same as that of the Patriarchs, who worshipped the one and only true God; whereas the Pelasgi professed at all times a plurality of Gods, as appears by this passage of Herodotus which here followeth, lib. 2: *Idem autem, (Pelasgi) in deorum invocatione tum omnia immolabunt (uti ego apud Dodonam audiendo cognovi) tum nulli deorum aut cognomen aut nomen imponebant, quippe quod nondum audiissent—multo deinde progressu temporis aliorum deorum nomina audierunt ex Ægypto allata, post quos diu nomen Dionysi acceperunt.* Here we see that the Pelasgi always admitted a plurality of gods, and that the reason why they gave them no particular names was because they had heard of no such names until they were received from the Egyptians. It is well known to all readers of antiquity that in the primitive ages, after the knowledge and worship of the true Deity had been generally swerved from, no nation, not even the Egyptians, as appears from the first book of Diodorus Siculus, knew or worshipped any other gods than the sun, moon, stars, and the four elements; and that idolatry was not in practice until after-ages, when the different nations began to deify their kings and illustrious personages, which seems to have had its first rise from Egypt and Phœnicia, whence it first came to the knowledge of the Greeks, as appears by the preceding passage; and in Greece it was first brought to perfection and method by Hesiod and Homer, as we are informed by Herodotus in the same place, and in the following words: *Unde autem singuli deorum extiterint, an cuncti semper fuerint, aut qua specie, hactenus ignoratum est, nisi nuper atque heri, ut sic dicam. Nam Hesiodus atque Homerus (quos quadringentis non amplius annis ante me opinor extitisse) fuere qui Græcis theogoniam introduxerunt, diisque et cognomina, et honores, et diversa sacrificia, et figuras attribuerunt.* Here we see no particular merit can be derived on the religion of the Pelasgi from their observing *no difference of sacrifices*, since no such difference was known to the Greeks before Hesiod and Homer had instructed them of it.

These remarks on the history of the Pelasgi I have made with a view to submit them entirely to the judgment of the learned author of the Remains of Japhet. Far from being disposed to derogate in the least from the merit of his work, I rather should, in my quality of a mere Irishman of the old stock, show him my gratitude for his zeal in asserting that Patriarchal genealogy of Milesius which our bards have been

stout enough to trace up to our first fathers through the plains of Senaar, mentioning also in their way both the Pharaohs of Egypt and Moses, though they knew not one step of that dark road, no more than Senaar and these personages, until they had learned them from the holy scriptures. As to this erudite author's first peopling Ireland from the Scythian countries by a north-west route, I must take leave to observe to him, that it manifestly appears, from the nature of the Irish language, that Ireland was peopled by Celts both from Gaul and Spain, long before the arrival of the colony brought thither by Milesius; and that of the *Tuatha de Danain*, or the Dananian tribes, who had preceded the Milesians, the only Scythian colonies that ever came to Ireland before the Norwegians or Danes, that were expelled by Brien Boiroidmhe in the beginning of the eleventh century. I am not interested to make any remarks against this learned author's making the Britons a Gomerian colony, and bringing them by sea from Greece, though a great deal could be said, and has already been said upon good grounds by several learned writers against the old reveries of Jeffry of Monmouth, who first published that opinion, whose chief materials he had found in Nennius. But if he means, as it seems he does, that the Britons, ancestors of the Welch, were the first inhabitants of Albion, afterwards called Britain, he will, I am confident, find the contrary of that opinion well evinced in the preceding part of this Preface, where it is proved, both by good authorities and what may be called living evidences, that that island was peopled before them by the Guidhelians or Celts of Gaul, who afterwards constituted the main body of the Irish nation. As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, "that it is called Gaoidhealg, from its first professor at the above school, by name Gadel, a Gomerian," and that the language he then spoke and taught as an usher of that school under that royal school-master Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day*; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers after they came to some knowledge both of the sacred writings and profane histories; and in Britain by Nennius and Jeffry of Monmouth, as above observed. The real and true antiquities of Ireland are not to be derived from any other sources than our authentic annals, such as those of Tighernach of Innisfallen, and the Chronicon Scotorum, and a few others, wherein no fabulous stories are taken notice of, such as those of the book called

Leabher Gabhala, and others of the kind, published in the translation of Doctor Keating's History, which he never intended for the public, but only for the amusement of private families; a translation which must have been intended for ridiculing and entirely discrediting the Irish antiquities, as the publisher of Clanrichard's Memoirs has justly observed in his erudite preface. The other repositories of the true Irish antiquities are, first the very language of the ancient natives, as it is preserved in old parchment manuscripts; next the history of the customs or manners of these same ancient natives, inasmuch as the surest clue for tracing out the origin of nations consists both in their language and old usages; and in the last place, the ancient names of tribes and places, by which the origin of the old natives may likewise be pointed out.

Now remains that I should give a particular account of the sources and authorities from which the following Irish Dictionary hath been derived and composed, which consist not only in different vocabularies, but also in a good number of the best and most ancient Irish manuscripts now extant, as is mentioned in the title page. The chief vocabularies which are inserted in this Dictionary are those of Lhuyd, Plunket, and Clery, with others of anonymous authors, besides particular collections of words taken out of different old writings by persons of the best skill in the Irish language, with whom I kept a correspondence of letters for that purpose for several years. The manuscripts out of which I have taken a great number of words not to be found in any of the vocabularies above mentioned, are the Annals of Tighernach, of Innisfallen, those called *Chronicon Scotorum*, and that great and voluminous repository of the old Irish language, called *Leabhar Breac*, or the Speckled Book of Mac Eagan, containing a great collection of lives of saints and historical tracts, and whereof my copy hath been written soon after the middle of the eleventh century, as appears by a list of the archbishops of Armagh down to the writer's time, who finishes it with *Maolrya Mac-Amalgaid*, who succeeded to that see an. 1165. Another very ancient parchment manuscript entitled *Festynne na Naomh*, or the Book of Vigils and Feasts of Saints, together with that extensive Life of St. Patrick, called *Vita Tripartita*, written, according to the judicious Colganus, about the middle of the sixth century; besides another Life of the same Saint, written by Fiechus, one of his earliest disciples, in the beginning of the sixth century, and the Life of St. Brigit, composed by Broganus about the year 625, as is solidly proved by Colganus in his Notes on that Life. The History of the Wars of Thomond, or North Munster, written in a very florid and copious stile by John Magrath in the year 1459, is another great repository of the Irish language, which is often quoted in this Dictionary, to whose composition several other manuscripts and printed books have also contributed. One advantage which accrues for the cultivation of the Irish language, from our having inserted and explained in this Dictionary the hard words that occur in old manuscripts is, that it will enable all readers of Irish to understand such manuscripts; what will encourage them to cultivate that ancient language, which is the best

preserved remains of the old Celtic of Gaul and Spain, as hath been already proved by several reasons and authorities.

But before we have finished this Preface, it may be necessary to obviate an objection that might possibly be made against our opinion of the purity of the Irish dialect, and our deriving it almost entirely from the old Celtic of Gaul, or rather identifying the one language with the other, allowing only a small mixture of the old Spanish, and without taking much notice of any mixtures it should naturally have received from the two Scythian or Scytho-German colonies, the Dananians and the Scots, which we acknowledge not only to have been mixed with the primitive Irish, but also to have obtained sovereign sway amongst them, at least in the northern provinces. This objection, which indeed carries a plausible appearance, can, notwithstanding, be obviated, as I humbly think, in a very natural manner; by which it will appear that the mixture which the primitive language of the main body of the old Irish nation, before those Scytho-German colonies, could have received from their dialects, may justly be esteemed as inconsiderable, or rather almost as a mere *nothing*, as that which may be thought to have been introduced into the Irish of all our manuscripts written from the time of the arrival of the English, Welch, and Norman colonies in Ireland, down to our own days: manuscripts which shew not the least mixture of English. The reason is very plain and natural, and can very pertinently be exemplified and confirmed by what happened in Ireland relative to the people now last mentioned. All the Celtic nations, as may clearly be inferred from Cæsar's Account of his Wars with the Gauls, Germans, and Britons, as also from other ancient writers, were divided at all times into different tribes and petty sovereignties, all as independent of each other as their respective forces could make them, almost perpetually in war amongst themselves, at least in one part or other of the same nation, and never acknowledging any one common sovereign or monarch, but when they all judged it necessary for their defence against a common enemy to choose a supreme commander invested with all civil and military power, as in the case of Cassivellanus: "Non enim unius imperio regebantur (says Cambden) sed, ut *Gallia*, sic quoque *Britannia* plures reges habuit. Utque *Gallia* in rebus difficilioribus publicum gentis concilium egerunt, et unum imperatorem designarunt; idem Britannos præstitisse ex his Cæsaris verbis elici possit. *Summa imperii bellicque administrandi communi concilio permissa est Cassivellano.*" From this political constitution of all the Celtic nations it naturally followed, that whenever an adventuring party of strangers came into a Celtic country, they could never fail of being well received by one tribe or other of the nation, who employed them as their auxiliaries against those of their neighbours with whom they had any quarrel; and in proportion as those auxiliaries helped the natives to weaken each other by their quarrels, so they themselves gained ground and strength from day to day, until they reduced, at long run, the silly warring tribes under their own sway. And as such foreign adventurers and sea-rovers from the northern parts always came in small numbers and parties, without charging their leather boats and small vessels with women, so they were

under the necessity of begging wives from the natives of the countries they were received in: an instance of which fact Beda gives (Hist. Eccl. c. 1.) in his account of the manner in which the Scandinavian Picts got wives from the Irish Scots, who certainly were their countrymen, as appears by the proper names of the chiefs or petty kings of both people, and from several other arguments. The necessary consequence of this mixture and alliance of these new adventuring people with the old natives of the country was, that they, or at least their children, lost their own original language, and spoke no other than that of the nation they mixed with; which was exactly the case with the first English settlers in Ireland, who soon became mere Irishmen in their language and manners, so as to have entirely disused the English, and spoke nothing but Irish: a circumstance which made the English government think proper to oblige them to return to the use of the English language, and disuse the Irish, under certain penalties specified in an Act of Parliament, in whose preamble it is observed that those English planters were become more mere Irish than the very natives of the old sort; *ipsis Hibernis Hiberniores*. These arguments, I flatter myself, will sufficiently obviate and annihilate all the force of the above-mentioned objection; especially in the eyes of all those who will have read and considered the examples and proofs produced by Monsieur Bulet in his Dissertations, where he shews, by solid reasons and plain evidences, that the Gauls preserved their old language under the empire of the Romans, and for a long time after the northern people, Goths, Burgundians, and Franks, had settled among them; and that it was in Charlemagne's time they began to mix it with broken Latin.

The author of the Remains of Japhet thinks his system of deriving the Irish language from the Scythian, or rather identifying the one with the other, is very clearly and effectually confirmed by Colonel Grant's explication of an inscription found on the reverse of a Siberian medal, of which that officer gives a copy in a French Memoir addressed to Monsieur De Lisle, a French envoy or resident at the court of Petersburg. Colonel Grant, by his explication of that inscription, published in the Remains of Japhet, pretends that the characters and words inscribed on that medal are all mere Irish, delivered partly in abbreviations, and partly in entire words. I have long examined and pored over that inscription, as published in the now-mentioned work, and can declare to the public, with full assurance and knowledge of the matter, that it contains no more of Irish characters or words, either entire or abbreviated, than it does of Greek or English, or any other language I have any acquaintance with. And further, that that officer's Irish explanation of the Tartarian words *Artugon*, *Schugo-Teugan*, *Tangara*, not only is violently strained, but also shows very clearly that he had but a very imperfect knowledge of the Irish language, and none at all of its orthography; a fact which appears throughout his whole Memoir. And for a more evincing proof of this fact, I can, with good authority, inform the public that that officer acknowledged to a worthy person of the fairest character, both in his public office and private life, in this capital, that he could not read the Irish language in its old and common letters or

types, either in print or manuscript. This he could not avoid acknowledging, being put to the trial by the person I mean, with whom he had a friendly intimacy, and from whose mouth I have received this anecdote. All this serves to shew us how dangerous it is to grasp at every appearance of an argument for supporting a favourite opinion. To me it is really inconceivable why the author of the *Remains of Japhet* so earnestly insists on deriving the Irish and their language from the Scythians or Magogians, while he asserts that the Britons and their dialect proceeded from the Gomerians; though he brings them from Greece, a country which he mentions in several places to have been first peopled by Javan and his posterity, agreeable to Josephus and the authors of the *Universal History*; and yet as often represents its most ancient inhabitants as Gomerians or descendants of Gomer. The close and abundant affinity, or rather identity, in many instances, so remarkable between the Irish and Welch dialects, proves to a demonstration that both people proceeded from the same country or the same nation, in times later, by many ages, than the epoch of the separation of the Gomerians and Magogians; and as we are assured by Tacitus that the language and manners of the Britons agreed with those of the Gauls in his time, it evidently follows, from the close affinity or agreement between the Irish and Welch dialects, joined to this testimony of Tacitus, that both people were inhabitants of Gaul immediately before they passed over to the British isles; and no good author ever advanced that the Gauls were Magogians or Scythians. If we should say, with this learned author, that this close agreement between the Irish and Welch dialects hath proceeded from the supposed sameness of the dialects of the first descendants of Gomer and Magog; by the same reason we must conclude, that the dialects of any other two different people descended from any two sons of Japhet, Sem, or Cham, should keep as close an affinity with each other to the present time, as the Irish and Welch dialects mutually preserve in our days. But this conclusion is very far from being verified by experience, nor is it natural or agreeable to reason that it should. The difference or alteration wrought in the dialects of any two tribes who proceeded separately from the same country or nation with which it once made but one and the same people, is owing partly to the difference of their climates, which having naturally an influence on their organs of speech and their imaginations, causes a like difference in their pronunciation, and consequently in their language; and partly to the new different names they must give the new objects they meet with both in their travels and the countries they fix in; besides the new names and terms belonging to the different trades, arts, or sciences they may happen to invent or discover in process of time, or regarding their different ways of life: all which names and terms must naturally be different in all different dialects. Now all those alterations, together with what may proceed from mixtures of words borrowed from other people in course of time, must always be proportionable to the space of time which has elapsed since the first separation of those two tribes or colonies from the same common country or stock, with which they once constituted but one and the same nation: so that the difference of their dialects is

necessarily in a direct *ratio* of the length of the time elapsed since their separation, and consequently their affinity must always be in an inverse *ratio* of that same space of time. Hence it is manifest, that if we compare any three or more dialects of the Celtic nations with each other, the two whose dialects have preserved the closest affinity are those whose separation from each other has been most recent; allowances being made for their situations and difference of climate. And if a just proportion could be struck out between the respective affinities of the dialects of any two different people with the dialect of any third separate people; the quantity or space of the time elapsed since their respective separations from that third tribe may be determined in some manner; not indeed with precision, but so as to leave it unfixed within the compass of some few centuries. Thus if we should suppose that the affinity of the dialect of the Highlanders of Scotland with the Irish language may be in the *ratio* of three to one with the affinity between the Welch ^{ten} dialect and the same Irish language; then, if no allowances or deductions should be made with regard to climate, situation, or other circumstance, the quantity of the time elapsed since the separation of the Welch and the Irish, should be in the same *ratio* of three to one with the space of time elapsed from the separation of the Highlanders from the Irish; or, which is the same thing, this last space should be in the inverse *ratio* of three to one with the former. Now, as it is known from the Irish Annals that the separation of the Highland Scots from the Irish began in the year 503, and that they continued to increase their numbers from Ireland during the sixth, seventh, and eighth centuries, we may, by taking a *medium*, fix their entire separation about the middle of the eighth century; that is to say about a little more than one thousand years since. This computation, if we should exactly conform to the above proportion, would throw back the separation of the Irish from the Welch on the continent of Gaul, to the term of three thousand years. But as their climates and their situations for preserving their respective languages in the British Isles, are not very different, we may, with a good face of certainty, supposing always the above proportion of affinities, refer their separation to some epoch between 2300 and 2600 years backward of our time; so as it may be about eight hundred years before the birth of Christ: a very inconsiderable antiquity in comparison with that of the separation of the Gomerians and Magogians.

For a conclusion of this Preface, I have one remark to add, which tends to shew the perfection and politeness, as well as the antiquity of the Irish language. It consists in this one remarkable circumstance, that before the Irish came to the knowledge of the *Gospel* or *Christian* morals, their language had words for all moral duties and virtues, and their opposite vices or sins; nay, and for those acts which are called theological virtues, *faith*, *hope*, and *charity*, and whose Irish names are creidom, dōcar, zmad, all three mere original Irish words, such as no language can want. The Irish names of the seven mortal sins, uabar, rajnt, dūar, cnaor, fearz, formad, leyrze, are of the same nature, as well as those in which are expressed the ten commandments, the four cardinal virtues, the seven gifts of the Holy Ghost, the seven corporal

the seven corporal - first - gentling - anger - envy -
gluttony -

and seven spiritual works of mercy or piety, and the twelve fruits of the Holy Spirit.—*Galat.* 5. 22. Not one of all those names having the least resemblance in radical structure to the Scriptural Latin words of the same signification, excepting *creideam*, which I have demonstrated above, and in the note at the word *οἰκισιον* in the Dictionary, to be an original Celtic word, and that upon whose root, which is *creid*, the Latin *credo* was formed. All this plainly shows that the Druids, who were the doctors of morality and religious discipline among the Celts, and particularly in Ireland, were a learned body of people, and fully instructed of all moral duties and virtues. For the Irish language could not have words for objects or ideas that were unknown to the Irish Druids and the rest of their nation. Of the same genuine stock of the old Ibero-Celtic, are the names of penitential works, *τρογχα*, *δέησις*, *μνηστε*, i. e. *fast*, *alms*, and *prayers*; though the first is of a radical identity with the *θρησκεια* of the Greek, in the compound word *εθελο-θρησκεια*, which expresses the same thing as the Irish compound *τογλ-τρογχα*, *voluntary fast*. Cæsar's remark that the Gauls went over to Britain for perfecting themselves in the Druidish discipline, shews that the Druids who belonged to the colonies that passed over from Gaul to the British Isles, carried with them, and preserved in those remote recesses, the original doctrine of morality, possibly the same that had been handed down to them from the Patriarchal times. And if those Gauls who went to Britain for that purpose, had passed over to Ireland to be instructed by the Irish Druids, it is quite agreeable to reason to think that they would have found the primitive traditions still better preserved amongst them than among the Britons, who left the continent of Gaul much later than the Guidhelic Irish. Another short, but curious remark to be made on the Irish language is, that though it be not common in the other European languages, nor indeed does it seem natural, that monosyllabic words should be expressive of complex ideas, yet the Ibero-Celtic dialect abounds with such monosyllabics. For instance, this one syllable *majg* conveys at once a complex of all the different ideas of a *stern and proud attitude of a person's head and face, with an affected air of the countenance*.

I am very sensible that some account of the origin and antiquity of the use of letters in Ireland, would be very pertinent at the head of an Irish Dictionary. But as that subject, and the inquiry that should attend it, would require an extensive dissertation to set it in its due light, I have reserved it for another work, which, as I have hinted before, might in a short time be made ready for the Press. It is just to inform the reader, who will doubtless take notice of several instances of repetitions of the same words in different writings throughout this Dictionary, that such repetitions proceed partly from the difference of pronunciation in the four provinces of Ireland, and partly from the substitution of commutable vowels and consonants indifferently for each other. I have followed Mr. Harris's example in his edition of Sir James Ware's works, by inserting, in an alphabetical order in the Irish Dictionary, the names of the old families of Ireland, and of the territories they anciently possessed, but in a more ample manner than Mr. Harris has done. The

abbreviations used in the Dictionary are explained at the heel of this Preface. I would recommend to those who would be desirous to conceive at once a general notion of the nature and radical constitution of the Irish language, to begin with reading successively the Remarks prefixed in the Dictionary before every one of the seventeen letters of the Irish alphabet.

P. S.—The author of the following work having forgot to account in his Preface for the plain affinity observable in many instances throughout the Dictionary between Irish and Anglo-Saxon words of the same signification, he now thinks fit to offer as his humble opinion, that that affinity may, for the greater part, be rationally derived from the radical agreement which originally subsisted between all the dialects of the Celtic nations, and more especially between those of the Gauls, Germans, Italians, Spaniards, and the inhabitants of the British Isles: a fact whereof Cluverius has alleged many such proofs, as may be esteemed living evidences, in his *Germ. Antiq.*, l. 1. c. 5, 6, 7, 8. And though it hath been observed in the Preface that the mixture introduced into the primitive Irish language, which was the original Celtic of Gaul, from the dialects of the Scytho-German colonies that mixed with the Guidhelians, who were the old natives of Ireland, should be esteemed very inconsiderable for the reasons therein alleged; yet the author did not mean to deny or doubt but that several words of those Scytho-German dialects might have crept into the Guidhelian language, and many more of the Germano-Belgic dialects of those several tribes of Belgians whom the Irish called *Clanna-bolz*, or *Fjn-bolz*, i. e. *Viri Belgii*, who were mixed with the old inhabitants in the different provinces of Ireland, where they even obtained sovereign sway for many centuries, especially in Leinster and Connaught, in which latter province they maintained their sovereignty to the end of the third century.

ABBREVIATIONS USED IN THIS WORK.

H. and Heb. for *Hebraice*; Old Parch. for *Parchment*; L. and Lat. for *Latine*; Pl. for *Plunket*, and Cl. for *Clery*; Gr. for *Græce*; Ant. Membr. for *Antiqua Membrana*; W. and Wel. for *Welch*, and S. W. for *South Welch*, N. W. for *North Welch*; dim. for *diminutive*; pl. for plural; Q. for *quære*; i. e. for *id est*; ex. for *example*; Ir. for *Irish*; vid. for *vide*; sup. for *supra*; qd. vid. for *quod vide*; Brit. for *British*; Syr. for *Syriac*; Hisp. for *Hispanice*; Belg. for *Belgice*; Gall. for *Gallice*; Dan. for *Danish*; Germ. for *Germanice*; S. for *Saint*; gen. for *genitive*; Goth. for *Gothice*; Teut. for *Teutonice*; Cantab. for *Cantabrice*; Chal. for *Chaldaice*; N. B. for *nota bene*; Sc. for *Scotch*; an. for *anno*; Sax. for *Saxonice*; Ang. Sax. for *Anglo-Saxon*; Царѣн. Thojрд. for Царѣнем Thojрdealbajž; L. B. and Leabh. Br. for Leabhar Breac Mjс Aodgajn, or Mac-Egan's Speckled Book; compar. and comp. for *comparative*; gen. for *genitive*; Brog. and Brogan. for *Broganus*; col. for *column*; p. and pag. for *page*; c. and ch. for *chapter*; v. for *verse*; t. and tit. for *title*; vit. for *vita*.

REMARKS ON THE LETTER α.

THE letter A is the first in the alphabets of almost all languages, though our ancient historians inform us, as O'Flaherty, upon the authority of the book of Lecan, observes, that the old Irish like the Æthiopians or Abyssines began their alphabet with the letter β, and therefore the Irish called it *bet-lujr-njon* from its three first letters β, λ, η. However, in imitation of other learned languages, and particularly the Latin, whose alphabet was introduced into Ireland by the first missionaries of the Christian religion, the modern Irish thought proper to begin their alphabet with α. This letter is one of the five vowels (called *cúig zutajde* in Irish) and is pronounced broad, like *aw* in English. It is distinguished by the appellative of αλμ, which seems to signify strictly and properly the *palm tree*, called *palma nobilis*, and therefore deserves precedence; although Mr. Flaherty, notwithstanding the affinity of the words αλμ and *palma*, interprets it the *fir tree*, Lat. *abies*. It is not unlike the Hebrew א and the Chaldean and Greek α. By our Grammarians it is ranked among the *leatán-zutajde*, or broad vowels; and in our old manuscripts we find α, o and u written indifferently one for the other, as in αζαγ, οαγ, αζαγ, and : as also in δέαη, δέοη, δέαη a tear, &c. thus among the Æolians we find o written for α, as σποτος for σπατος, an army, ονω for ανω, meaning *over* or *above*, and the Latins have imitated them, saying *domo* from the Greek δαμω, to tame, or subdue; as also *Fovius* for *Fabius*, according to Festus, and *forreus* for *farreus*.

α was sometimes written for the ea of the moderns, as δαζ for δεαζ, good, &c. it begins all those diphthongs which in Irish are called *na cejtne hamancóill*, or the four apthongs, viz. ao, aoj, aj, ae. Note that ao (which is a modern apthong, as is the triphthong aoj, and is substituted instead of ae and oe used by our old writers) is pronounced broad like *e* long, or the Latin *œ*, as in the words γαοζαλ, an age, Lat. *saeculum*, and αογ, age, lat. *ætas*. The triphthong aoj is pronounced like *ee* in the English words *been*, *keen*, &c. but more nearly like *uj* in the Irish, for which it has been substituted by the moderns. It is an inflection of ao and formed directly from it, as from μαολ, bald, comes μαοjl and μαοjle, bald and baldness; γαοη, δαοη, produce also γαοjη, δαοjη, &c. so that the Irish triphthong in general is formed by adding an j to the diphthong, and thus serves to express the genitive case and other inflections of the same word, as aoj from ao, eoη from eo, jaη from ja, juη from ju, and uaη from ua. Analogous to the genius of the Irish language in this manner of inflecting the diphthong into triphthongs, it is observable in the Ionic inflections of nouns that they frequently use οιο for ου in the genitive case: and nothing more common in the Greek language than a vowel extraordinary, and sometimes two, added in the beginning, middle or end of words, that they may sound the sweeter, or that the verse may flow the more pompous and musical. Thus, for one example amongst many, the Phœnician tribe, who are called *Gephyraei* in the Latin edition of Herodotus, are written Γεφυραιοι in his Greek origi-

nal, l. 5. c. 57, 58. So that if we would compare both languages together, we should find much a greater number of such inflections and variations in the Greek, than in the Irish. And they are the less puzzling in the latter, as the three vowels are all pronounced with one breath and in one syllable, and as no vowel but the *j* is added to the diphthong to form the triphthong.

But this singularity seems peculiar to the Irish language, that no two or three vowels joined to each other in the same word, can form two different syllables. For which reason our bards or versificators who frequently wanted to stretch out words by multiplying their syllables, according to the exigency of their rhymes, devised the method of throwing in between the two vowels an adventitious consonant (generally a *o* or *z* aspirated by *h*) in order to stretch and divide the two vowels into two different syllables. And as this consonant was quite foreign to the natural frame of the word, so it entirely corrupted and disguised its radical formation and structure. It must be confessed this method has the sanction of a respectable antiquity, and is countenanced by examples, if not precedents, not only in the Welch or old British language, but even in the Greek, wherein the Æolic digamma (which is the *v* consonant, and was pronounced by the Æolics, as it is still by the Germans, like *f*) was inserted when two vowels met together. For example, the word *Jaones* was pronounced *Javones* or rather *Jafones*, and *Jaon* changed into *Javon*, &c. vid. Stillingfleet Origin. p. 560. Thus also an adventitious *d* is inserted between two vowels in many Latin words, both to distinguish the syllables and prevent a hiatus, particularly in compounds whose first part consists of the iterative particle *re* while the following part begins with a vowel, as in the words *redarguo*, *redeo*, *redigo*, *redimo*, *redintegratio*, &c. but certain it is, notwithstanding these examples or precedents, that this rule, together with another devised in like manner by our bards or rhymers, I mean that which is called *caol le caol*, *azur le atan le atan*, has been wofully destructive to the original and radical purity of the Irish language. This latter rule (much of a more modern invention than the former, for our old manuscripts shew no regard to it) imports and prescribes that the two vowels thus forming, or contributing to form two different syllables by the interposition of a consonant, whether such a consonant be adventitious to, or originally inseparable from the radical formation of the word, should both be of the same denomination or class of either broad or small vowels: and this without any regard to the primitive elementary structure of the word. So that if the vowel preceding the consonant should originally happen to be of the class of broad vowels *a*, *o*, *u*, while the vowel following the same consonant should be of the class of the small vowels *e*, *i*, or vice versa: in that case, the vowel preceding the consonant being of a different class from that which follows it, must either be struck out entirely, to make room for a vowel of the same class with the following, (for it is the vowel following the consonant that commands the change in the preceding, without being subjected to any in itself,) or else another adventitious vowel must be placed after it of the same class with the subsequent.

I shall instance only in two words amongst many others, both to illus-

trate those two rules by way of exemplification, and to shew how prejudicial they naturally must have been to the primitive purity of the Irish language, by changing, corrupting, and metamorphosing a great number of its words from their original and radical structure. I shall first exemplify in the Irish word *ḡall*, a Gaul; pl. *ḡall*, Gauls; which are the Celtic words upon which the Latin words *Gallus*, *Galli*, have been formed. Nothing more evident from the most ancient monuments of the Irish nation, than that the national name of the first Celts who came to Ireland (whether they arrived there immediately from Gaul, or rather after remaining for some tract of time in the greater British isle, as Mr. Lhuyd gives good grounds to think) was *ḡall* in the singular and *ḡall* in the plural; and that their language was called *Galic* or *Gailic*: though it is equally certain this same national name of *ḡall*, and *ḡall* in the plural was afterwards applied by the old natives to other colonies that followed these primitive Celts into that island from different parts of the continent, and even to the English adventurers whom they called *Clanna ḡall*, as well as *Saḡanaḡe*: which must have proceeded both from their having forgot their own origin, on account of the change of their national name from *ḡall* into *ḡaḡḡl*, &c. and also from the knowledge they traditionally preserved of the Gaulish nation, of its great extent, as well as of its vicinity with the British isles: all which circumstances occasioned that the generality of the old Irish Celts and Celtiberians, who probably were the first planters of Ireland, imagined that the strangers who came amongst them from time to time, whether immediately from Britain or otherwise, must have originally proceeded from Gaul. Now, the Irish bards or rhymers wanting to stretch out this monosyllable *ḡall* into two syllables, to serve the exigency of their verses and rythmical measures, have first formed it into *ḡaḡḡl* agreeably to the former of the two rules now mentioned, and when the second rule *caol le caol*, took place, it required that an *j* or an *e* should be thrown in before the consonant *ḡ*, by which means it turned out *ḡaḡḡjl* or *ḡaēḡḡjl* instead of its simple original formation *ḡall*. So likewise the word *ḡalḡe* or *ḡalḡe* meaning the Celtibernian language was changed into *ḡaḡḡjlḡe* or *ḡaēḡḡjlḡe* genit. *ḡaēḡḡjlḡe* or *ḡaēḡḡlḡe*, from which last spelling it has been changed by our modern Grammarians into *ḡaōḡaḡlḡe*, genit. *ḡaōḡaḡlḡe*, by the unnatural substitution of *ao* instead of the *ae* or *oe* of the ancients, absolutely ordering that we should pronounce their *ao* just as we do *æ* in the Latin word *Cælum*.

ḡaḡḡjl, another writing of the same word, meaning the Irish people, and *ḡaḡḡjlḡe* their language, are found in some Irish manuscripts of good antiquity, from which the moderns, by abusively substituting *aoj* instead of *uj*, though carrying no other sound, have turned these words in *ḡaōḡḡjl* and *ḡaōḡḡjlḡe*, genit. *ḡaōḡḡjlḡe*, which is the gothic and uncouth shape, in which, to conform with the modern orthography, I must let it stand, in the very frontispiece of my Dictionary. I have just hinted that *ḡaḡḡjl* and *ḡaḡḡjlḡe* is not to be counted a modern manner of writing these words; which truth is confirmed by Welch manuscripts of respectable antiquity, wherein the Irish are called *Guydhill* and sometimes *Guydilod*, and their language *Guydhilec*.

Apropos to this writing of the Welch, I cannot but observe by-the-by that it hence appears this old nation must have always judged the primitive Irish and the Gauls to be originally one and the same people, inasmuch as we find in Mr. Lhuyd's *Archæologia* (comparat. etymol. p. 23. col. 3.) that the Welch or old Britons interpreted in their language the Latin word *Gallus* or *Gallicus* by *Guydhileg*, a word which is plainly and literally of the same formation with those whereby they distinguished the Irish people and their language. Before I have done with the words *Ṣaill* and *Ṣalc*, *Ṣailec*, or *Ṣaelc*, I think it pertinent to remark, that notwithstanding the complex and inform shape of the words *Ṣaḍjl*, *Ṣaēḍjl*, *Ṣaoḍjl*, and *Ṣaḍjlc*, *Ṣaēḍjlc*, *Ṣaoḍjlc*, into which they have been changed, yet the originals from which they were derived are still preserved in their primitive simplicity, by the very pronunciation of these latter words, which is very nearly the same as that of the former, inasmuch as the adventitious letter *ḍ* is not pronounced, and serves only to distinguish the syllables: which shews that this was the only purpose it was first thrown in for. We should not in the mean time forget that it is to this change made in the words *Ṣaill* and *Ṣalc*, doubtless by our heathenish bards who inserted the letter *ḍ*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter, a grandson of that king by his son *Niul*, married to *Scota* daughter of Pharaoh *Cingris*, as our bards call him instead of *Cinchres*, king of Ægypt, under whose reign, they tell us, *Moses* and our *Gadelus* were contemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots* from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of *Sennaar*, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c., never known to the Irish bards before their Christianity. I have remarked in another work not as yet published, that our Christian bards did not lose much time in availing themselves of the sacred history to frame this story, inasmuch as we find it word for word in the scholiast on the life of St. Patrick by *Piachus*, bishop of Sleipte, one of that saint's earliest disciples; which scholiast the learned and judicious *Colganus* places towards the end of the sixth century. This date is much earlier than that of the manuscript called *Leabhar Ṣaballa*, or the book of conquests, wherein our story now mentioned is embellished with further circumstances.

The other word I mean to produce as a remarkable example and proof of the alteration of the primitive and radical frame of many words of the Irish language, caused by the above described rules and other innovations of our modern copyists and rhymers, as well as by the cor-

ruption proceeding from vulgar pronunciation, to which indeed all languages have been subject (even the Latin, witness the words *nudiustertius*, *pridie*, *postridie*, &c.) the word, I say, I mean to exemplify in, is *Uladaj*n or *Ulažaj*n, a year, Lat. *annus*. The original formation or construction of this word was *bel-aj*n, or *beal-aj*n* i. e. the circle of *belus*, or of the sun. *Uj*n or *aj*nn in Irish signifies a great circle, as its diminutive *aj*nné, vulgarly *řaj*nné, means a small circle or a ring; vid. *aj*n, *aj*nn, *aj*nné, infra; and *bel* or *beal* was the Assyrian, Chaldean, and Phœnician name of the true God, while the patriarchal religion was generally observed; and very properly, as it signifies *Dominus* or *Dominator* in Latin. This name was afterwards attributed to the sun, when these oriental nations generally forgot, or willingly swerved from the worship of the true God, and adored that planet as their chief deity. See Gutlerus *Origines Mundi*, lit. 1. cap. 9. Schedius de Diis Germ. cap. 7. Tirinus in cap. 2. Osee, v. 16. It is very certain that the primitive Irish observed this idolatrous worship of the sun under the name of *bel* or *beal*, whatever part of the world they derived it from, as appears very manifestly by those religious fires they called *beal-řej*nné, which, according to all our old monuments and histories, they lighted with great solemnity on May day: a fact which is evidently proved by the very name whereby they distinguished that day, which is still called and known by no other name than that of *la beal-řej*nné, i. e. the day of the fire of *bel* or *belus*; this solemnity they celebrated in honour of the Sun under the name of *beal* on this first day of their summer, when the benign influence of that planet begins to restore new life to both the animal and vegetable world in most parts of our hemisphere.

Now this word *bel-aj*n being changed by the vulgar pronunciation into *ble-aj*n and *blj-aj*n, in which position it required the insertion of an aspirated *ř* or *ž*, consequently turned out *bljřaj*n or *bljžaj*n, according to the former of the two rules above explained, and then the latter rule of *leat*an le *leat*an, to vindicate its right to share in the new creation of this word, threw in the vowel *a*, before the adventitious consonant to agree with the subsequent *a*, so that the original word having thus received two adventitious letters besides the aspirate *h*, is thereby metamorphosed from its original form *bel-aj*n into *bljadaj*n or *bljažaj*n, for it admits of both these writings. In my general preface to this Dictionary I shall mention a good number of other words whose true radical originals are scarce, if at all, discernible through the hideous shape they have been transformed into, both by vulgar pronunciation authorized by ignorant copyists who had not skill enough to rectify them, and by the insertion of so many vowels and consonants which were quite adventitious and foreign to the natural and radical frame of the words. I shall finish these remarks with observing, that the word *aj*n or *aj*nn (which is the latter part of the compound word *bel-aj*n, signifying the great circle of *belus*, i. e. the solar circle or annual course

* Vid. the valuable Irish manuscript called *Feilire na Naomh*, i. e. the vigils and feasts of saints, judged to be a work of the eighth century, whereof I have a copy, which, by the appearance of the writing and parchment, cannot be less ancient than the tenth century

of the sun) is the Celtic original upon which the Latin word *anus* was formed, it was afterwards written *annus*, for Quintilian informs us that the ancients did not double their consonants. Varro assures that the proper and original signification of this word *anus* or *annus* is a circ or great circle, whose diminutive *anulus* or *annulus* signifies a small circle or ring, his words are, *nam ut parvi circuli, annuli, sic magni dicebantur anni*. But the word *annus* is now exalted to mean solely and properly the solar circle or annual course of the sun, whilst *anus* its more ancient writing, is degraded to signify no more than the circular form of the podex: vid. Littleton ad voces *anus*, *annus*, *annulus*. Other examples, to observe it by-the-by, of words of an honourable meaning at first, being afterwards degraded to a dishonourable signification and *vice versa*, will be found in the following Dictionary at the word *Cnjoc̃t*.

IRISH-ENGLISH DICTIONARY.

á.

á, his, her ; ex. a céann, his head ; a ceann, her head.

á, their ; ex. a cceann, their chief, or, their head ; a cclann, their children.

á, before inanimate things in the singular number signifies *its* ; ex. a bun, its bottom ; a tórac, its beginning.

á is a sign of the present and preter tenses ; ex. a dejn mé, I say ; a dúbajnt ré, he said.

á is sometimes a sign of the future tense ; ex. an áit ar a ttíocfadh ré, the place from which he shall come.

á is a sign of the vocative case, and signifies the same as *tu* or *o* in Latin ; ex. a Óhja, O God ; a Óhujne, you man, or O man.

á is sometimes an interrogative, as, a bfuyl ré ann, is he there ?

á is also a sign of an affirmative ; ex. a yead, yes, yea.

á is sometimes a preposition equal to *in* ; ex. a ttújr, in the beginning ; a tteac, in a house. N. B.—“ In old parchments it is always written j ttújr, j tteac, &c. before words beginning with a consonant ; but before those that begin with vowels, it was rather jn that was prefixed instead of the

á.

modern an or a ; ex. jn ájt, in a place ; jn eaglujr, in the church ; jn eagcōjn, in the wrong. But in the modern way, when the Irish word begins with a vowel, or with the letter g, the n in the preposition jn or an is transposed and prefixed to the word, and the vowel left by itself alone ; ex. a nájt, in a place ; a neaglujr, in a church ; a ngeall, in pledge. This ng is pronounced nearly as the gn in the French word *Seigneur*, or the double nn or ñ in the Spanish *Sennor*.”

á is prefixed to adverbs and nouns of time ; ex. a nallōd, formerly, or anciently, (vid. allōd) ; a njuž, to-day ; a májneac, to-morrow. “ Remark the affinity between juž in the word a njuž and huy in the French word *aujourd’huy*, and between májneac and the Saxon word *morrow*.”

á sometimes signifies *out of* or *from*, like the Latin *e*, *ex* ; ex. a bajle, out of town ; Lat. *e villa*, a hēj-*mynn*, out of Ireland.

á is sometimes equivalent to the Latin prepositions *in* and *coram* ; ex. a látajn and a bfeádnajr, before, or in presence of.

א in old writings signifies an ascent, a hill, or promontory, as also, a car or drag.

א signifies also good luck or good adventure; vid. אָד; hence the compound word דּוֹן-א, bad luck or bad accident. N. B.—From the above examples it appears that the single letter a in Irish, has almost as great a latitude of signification as the Greek απο, which signifies *in, from, out of, &c.*; Lat. *a, ab, e, ex. &c.*; Goth. *af*.

אב, an abbot, or rather a father. “N. B.—This word is of the same radical structure and signification as the Hebrew אבֹה, and the Chaldaic אבבא, as also the Greek and Latin *abbas*.”

אב, sometimes signifies a temporal lord.

אב, ex. נָאן אב בְּעוֹ עֵ, let him not live.

אבא, a cause, a matter, or business.

אבֹּאֵ, the entrails of a beast.

אבֹּאֵ, a bud; also ripe.

אבֹּאֵל, and אבֹּאֵלֵת, death; also, dead, or expired.

אבֹּאֵן, say you, speak you; the imperative mood second person of the verb אבֹּאֵן, or אבֹּאֵן, to speak.

אבֹּאֵן, speech, an articulate form of expression.

אבֹּאֵן, education, politeness, good manners.

אבֹּאֵן, a custom, or manner.

אבֹּאֵ, a dwarf; אבֹּאֵ, a proclamation.

אבֹּאֵ, a terrier, a little cur dog to unkennel foxes. It seems derived from the word אב, the sound of dogs in barking by an onomatopoeia, *hinc* אבֹּאֵן, the barking of a dog.

אבֹּאֵ, a camp, or encampment; commonly called לֹגְרֹן.

אבֹּאֵ, an apple-tree, also an apple; vid. אבֹּאֵ, Wel. *aval*.

אבֹּאֵ, a river; *rectius* אִמָּן; Lat. *amnis*.

אבֹּאֵן, good luck upon any undertaking.

אבֹּאֵן, the barking of a dog.

אבֹּאֵן, an advocate; *potius* אבֹּאֵן.

אבֹּאֵן, a wafer; אבֹּאֵן אִמָּן, the host or Eucharist.

אבֹּאֵן, vid. אבֹּאֵ, terrible, dreadful.

אבֹּאֵן, a portion of meat, fish, or butter, which a person may eat with his bread, vulgarly called *kitchen*.

אבֹּאֵן, no אבֹּאֵן, mute, or dumb.

אבֹּאֵן, a mother-abbess.

אבֹּאֵ, an eye-lid, plur. אבֹּאֵן, vulgo אבֹּאֵן. Corn. *abrans*.

אבֹּאֵ and אבֹּאֵ, a speech, a saying, a poem; hence the diminutive אבֹּאֵן.

אבֹּאֵן, a song, or sonnet, &c.

אבֹּאֵן, to say, or speak.

N. B.—Many of the Irish verbs are irregularly declined or conjugated; ex. אבֹּאֵן, I say; אבֹּאֵן תוּ, you say; אבֹּאֵן עֵ, he says; אבֹּאֵן, we say; אבֹּאֵן עֵ, ye say; אבֹּאֵן עֵ, they say. Thus the verb אבֹּאֵן, which may be called defective, borrows most of its persons, not only in the present tense, but also in the entire perfect, from the verb אבֹּאֵן; ex. אבֹּאֵן מֵ, I said; אבֹּאֵן תוּ, you said. This verb אבֹּאֵן has a plain affinity with the *dicere* of the Latin, and the *dire* of the French.

אבֹּאֵן, and אבֹּאֵן, the month of April.

אבֹּאֵן, evil, naughty; also bad news.

אבֹּאֵן, forgiveness, absolution.

אבֹּאֵ, and אבֹּאֵ, an apostle; plur. אבֹּאֵן and אבֹּאֵן.

Abſtalda, apostolic.
Abſtaldaēt, apostleship.
Abuſj, ripe; also ready, expert, alert, thrifty. Sometimes written **apuj**, ripe, not unlike *apricus*, *a*, *um*, which is to the same sense.
Abulta, able, strong, capable: Lat. *habilis*.
Abur, a wild beast of any kind; **teac na nabur**, a house in which wild beasts are kept; hence **aba-yrnac**.
Ac, a refusing, a denial.
Acā, with them; **nj bjon acā**, they have not; **ajce**, with her; **ajge**, with him.
Acādeā, an inhabitant, a tenant.
Acāra, an acre of ground; vid. **acra**.
Acāra, the loan of any thing; also, conveniency, or use.
Acārac, useful, necessary; also, obliging.
Acāra, profit.
Accuſl, backwards; vid. **cūl**.
Ac, but; vid. **acēt**.
Acā, a mound or bank. *Cantabrice*, **acā**, a rock.
Acād, a field.
Acāmajj, soon, timely; also, abridged; ex. **hačamajj**; *brevi tempore*, soon, or speedily.
Acāmajjēacēt, abridging, abbreviation.
Acā, and **acēā**, sharp, tart, sour; Lat. *acer*, *acerbus*; Gall. *acre* and *aigre*.
Acōra, an expedition by sea or land; ex. **nō jmž ān acōra**, he went on an expedition.
Acōran, an adventurer, a foreigner.
Acōranac, the same, and more properly.
Acōra, ability, capacity.—Mat. 25. 15.
Acōuran, a reproof, a reproach.
Acōral, an angel.
Acēt, the same as **ac** and **acō**, but, except, save, only; Lat. *at*; ex. **ac amājn**, save only; **acēt ce-**

anna, however.
Acēt, a statute, decree, or ordinance; hence Lat. *actor* signifies a pleader at law.
Acēt, a condition, act, or deed; ex. **an na hačtaſj rjn**, upon them conditions; Lat. *acta*.
Acēt, a body.
Acēt, danger, hazard, or peril.
Acētajm, to ordain, or order, to pass an act in parliament.
Acēlaſj, to chase, pursue.
Acēlad, and **acēlaſj**, the art of fishing, also a fishery.
Acēlaſje, smooth, soft, also polite, civil, generous, like the Greek *αγλος*, *splendidus*.
Acēmac, a circuit, or compass.
Acēmajnz, and **acēmajnzeac**, puissant, plentiful, copious, rich.
Acēomal, to heap together, to increase; Lat. *accumulo*, are; ex. **nō acōmaſl γē na enāma dā deōjn**, he heaped up the bones. *Old Parchment*.
Acēomal, an assembly, or heaping together; ex. **acōmal deōra jo mo deanc**.—*Old Par.*; Lat. *accumulatio*.
Acōn and **acōbajj**, avarice, covetousness, penury.
Acra, an acre of ground; Lat. *acra*. This Irish word has a close affinity with the Hebrew **אכר**, a husbandman, *agricola*, and from this **אכר**, or the Irish **acra**, comes the Latin *acra* and *ager*.—Vid. *Buxtorf. and Opi-tius Lexicons*.
Acuy, *vulgo*, **aguy**, Lat. *ac*. Gothic *gah*.
Ad is sometimes the sign of a participle, governing a second person; ex. **ad būala**, striking you; Lat. *te feriens*, **ad mānbad**, killing you, Lat. *te mactans*.
Ad is preposed in the old Irish to all verbs in the perfect tense of the indicative and the present of

the potential, indifferently, or in the same sense, as do in the modern way of writing; ex. ad *reijobay*, I wrote, for do *reijobay*, ad *reijobajnn*, for do *reijobajnn*, I would write, Lat. *scriberem*.

Ad is a sign of the present tense sometimes, but often of the perfect tense; ex. ad *beijm*, I give; ad *clajnm*, I hear.

Ad signifies a or an; but always applied to the second person; ex. *Ujayd tu ad Sheanad agur ad fofocai*, thou shalt be a proverb and a by-word.

Adag, a shock of corn, a sheaf or bundle of corn, or several small sheaves set together, to make one great shock or heap.

Adamant, a diamond, the hardest and most glittering of all precious stones called by the Lapidaries a diamond, Lat. *adamas*.

Adam and Adam, Adam, the first man.

Adajr, an adder.

Adbat, to die; ex. *no adbat*, he died.

Adbat, slaughter, destruction.

Adra, it belongs to you, it is your property; this is an impersonal verb like the Lat. *debet*.

Ad, a law; also fit to do any thing.

Ad, felicity, success, good luck; ex. *ar feajr ad na ealude*, good luck is better than skill or art.

Ad is an intensitive or augmentation of the sense, or signification of a word.

Adabajr, to sport or play.

Adajz, and azajd, the face, or complexion, Gr. *Eidos*.

Adajlz, desire.

Adajlzne, the military law, or law of arms.

Adajecac and Adajcamajl, horny, having horns.

Adal, a flesh-hook.

Adall, dull, deaf, having the ears stopt up; (*rectius* oðall, from o, an ear, and dall, dull or deaf, vid. o;) hence the word adall-tan, a stupid, dull fellow.

Adall, sin, corruption.

Adaltmajde, an adulterer.

Adltmanac, the same.

Adaltmannay, adultery.

Adajmjaiztear e, let him be blessed or beloved, not unlike the Lat. word *adametur*, but that this Irish word is an impersonal.

Adan, a pan, or large chaldron.

Adann, the herb colt's foot.

Adanad and Adanam, to kindle, to warm; ex. do hadnad an tejne, the fire was kindled; also to stir up, like the Lat. *adunare*.

Adanta, kindled, warm, also exasperated; a ta an tejne adanta, the fire is kindled.

Adna, the kindling of the fire, the warmth or fervour of an action.

Adarajm, to adore.

Adra, adoration, hence idjolaðra, idolatry.

Adrað, to join, to stick close to, Lat. *adherere*.

Adare, a horn; ex. adare bo, &c.

Adarecac, horned, horny.

Adarecjr, a little horn.

Adart, and Adartan, a bolster, a pillow, hence claon adart, a pain in the neck, and by a metaphor, ceannadajrt zaca pobujll, the chieftains and representatives of every people; ceann adajrt properly means a bolster.

Adartan, a dream.

Adar, good.

Adba and Adbaðan, instruments; ex. adba ceojl, instruments of music.

Adba and Adbað, a house room, or habitation, also a garrison, a fortress; it is very common to signify a prince or great man's pa-

lace in old poems.
 Ἀδδακτ, a harmless or inoffensive
 jibing or joking.
 Ἀδδακταε, jocose, merry, jesting.
 Ἀδδακταε, gross or fat; in good
 plight.
 Ἀδδαππρεαε, a carder of wool or
 flax; mna Ἀδδαππρῆγε, women
 hired for carding.
 Ἀδδбал, quick, nimble, thrifty.
 Ἀδδбал, prodigious, great, strange;
 ex. Ἀδδбал μοп, exceeding great.
 N. B. This word has generally the
 same signification with Ἀβεял,
 which in the ancient celtic did
 signify *air*, that element being
 still called *avel*, in the British
 language, (*vid. Lhuid's comp.*
voc. in verbo aer,) hence дјааб-
 еял contracted into дја-бал, sig-
 nifies devil or spirit of the air,
 from which the Greek and La-
 tin *diabolos* and *diabolus*, *quasi*
dæmon aerius; in Irish *deam-*
an aer.
 Ἀδδανтππρεаε, a sort of music con-
 taining three notes called by the
 Irish *geantpajje zoltпajje*,
γuantпajje.
 Ἀδδαν, a cause or motive; ex. an
 an Ἀδδαν γγп, therefore, for that
 cause.
 Ἀδδαν, a subject or matter to be
 shaped in another form; hence
 metaphorically, Ἀδδαν γαογп, an
 apprentice to a carpenter or a
 mason; Ἀδδαν ceapдajje an
 apprentice, or the matter of a
 tradesman.
 Ἀδδбанаε, or Ἀδδбанаε, lucky, for-
 tunate.
 Ἀδδбанаγ, carded wool for clothiers,
 hence Ἀδδбανпρεаε, *quod vide*.
 Ἀδδбо, a proclamation, also a cry
 for war; every prince and tribe
 had one peculiar to them.
 Ἀδδблaγ, joy, pleasure; also osten-
 tation.
 Ἀδδблoγaε, pleasant, ambitious,

vain glorious.
 Ἀδδбуд, joy, pleasantry, merriment.
 Ἀδδбocoγде and Ἀδδбocoγдеаε, an
 intercessor, an advocate.
 Ἀδδбocoγдеаε, a pleading.
 Ἀδδблaγт, a constitutional or right-
 ful sovereign installed according
 to law, from ad a law, and блaγт
 a sovereign.
 Ἀδδбuaτman, detestable, odious,
 abominable; ad in this word be-
 ing an augmentative of the sense
 and force of the word, *vid. aduaε*.
 Ἀдδзaγп, lawful, just.
 Ἀдδлacaδ, to bury, to inter, *vid.*
 adnacal, it is formed from leac,
 a stone laid over the grave.
 Ἀдδlacan, a burial or interment.
 Ἀдδлaγтe, buried, interred.
 Ἀдδlaje, the desire.
 Ἀдδlann, a youth or lad, one able
 to bear arms, from ad, fit, and
 lann, a sword or lance.
 Ἀдδlaōcда, fit to take up arms or
 enter the military degree,
 Ἀдδma, knowing, skilful.
 Ἀдδmaδ, timber.
 Ἀдδmaγл, an acknowledgment or
 confession.
 Ἀдδmaγм and Ἀдδmuγзγм, to confess;
 ex. admaγм mo пeacaδ, I confess
 my guilt.
 Ἀдδmalad, to confess.
 Ἀдδmall, wanton, desultory, nimble.
 Ἀдδmolad, to extol, to praise to
 one's face, from aγδ, a face, and
 molad, a praise.
 Ἀдδnacal, a submitting to the law
 of nature, a burial, interment,
 from ada, law, nae or naγ, man,
 and cal, observing or submitting
 to.
 Ἀдδnaγп, and Ἀдδnaγпe, villany,
 shamefacedness, confusion.
 Ἀдδnaγпγeан, it shames, *pudet*.
 Ἀдδnaoγ, old, ancient.
 Ἀдδnaδ, and Ἀдδnaγм, to worship,
 to adore, Lat. *adoro*; ex. jōdal-
 adnaδ, to worship idols, or ido-

latry, also to adhere or join; *az* adnað don myž, adhering firmly to the king and his cause, Lat. *adhereo*.

Adna and Adnag, worship, adoration.

Adnae, to refuse, deny, reject.

Adud, a circle fire; *vid.* Martin's west islands, p. 116.

Adud, *vid.* padud, to kindle fire.

Aduač, horror, detestation.

Aduačman, horrible, terrible, dreadful.

Aduačmajneact, abomination.

Ae, no Ad, the liver.

Ae, aon, one, do žac aon, to each, to every one.

Aen, the sky, or air, Greek and Latin, *aer*.

Aeapda, airy.

Aeapdayte, sky-coloured.

Aed, the eye.

Aege, the liver; more commonly aoda and haoda.

Afoyt, gold; (*vid.* *Lhuyd's Comp. voc. in v. aurem.*)

Afnažjð, to rise.

Afryonn, the mass, or eucharistic offering.

Až, a sign of the participle of the present tense; ex. až an rād, saying, až ealōð, stealing into a place privily.

Až, at or by; ex. až an dōnag, at the door, Lat. *ad*, as *ad ostium*, až an amajn, by the river, *ad vel juxta amnem*.

Až, with; ex. až an ajmējg, with the cattle.

Až, signifies, in the possession or power of a person; ex. jo ata an bjał až Muica, the axe is in Morrogh's possession.

Aža, whose, whereof; ex. aža ndējn ye jonad, whose place he supplies.

Aža, or ažad, leisure, time, or opportunity; ex. njbfał ažad ažam ajn, I have not time nor leisure

to do it.

Aža, or ažad, an addition, hence its diminutive, ažajjn.

Ažad, unto thee, with thee; ažajð, unto you; ex. yeay ažad fējn, stand by thyself.

Ažall, a speech.

Ažallad and ažallam, a dialogue; unde ažallam ožjñ ažay rāt-
tauž, also persuasion; feap ažalma, an interpreter, a speaker.

Ažalla, to speak, or tell to a person; this word is of the same root and origin with the Greek *αγγελω*, Lat. *nuncio*, are, in which word the ancient Greeks always pronounced the two gammas or double γ, the former being changed into ν by modern grammarians, as *αγγελω* instead of *αγγελω*; in the Celtic *agal-la*, to speak or tell to; hence the Greek *Ευ-αγ-γελιον*, i. e. good telling or good tidings, anglice, Gospel, i. e. God's spell or good spell, which is the same as God's tell or good tell, the words God and good being of the same original sense for reasons obvious to every one.

Až, an ox, bull, or cow; až altažð, a buffalo.

N. B.—Až or ad are always pronounced like *i* in English, or like the word *eye* in the beginning of words, except when the syllable is marked with a long stroke, or γjñe řada, in which case it is pronounced like *aw* in English.

Až, a battle, a conflict; also feat of arms, Greek *αγων*, *certamen*, pl. aža; ex. Conn an aža, the warlike Conn.

Až, fortune, luck, happiness, prosperity, *vid.* ad.

Až, fear, astonishment, awe.

Aža, or ažajm, to be afraid or astonished, like the Greek *αγω*,

demiror, stupeo, hence *awe* in English.

Աճաճ, warlike, brave.

Աճայծ, be merry, j. Բյ յւծաճ.

Աճայծ or Աճայց, the face or complexion, also the front; ex. աճայծ an ճաճա, the front of the army, hence աճայծ signifies against; ex. am աճայծ, against me; do ճաճայծ իմ աճայծ, he prospered, but more properly written աճայծ, like the Greek *ειδος*.

Աճամ, with me, or in my possession.

Աճամայմ and Աճամա, to revenge.

Աճանտ, revenge.

Աճանտաճ, vindictive, revengeful.

Աճար, or աչար, and; in old parchments it is written *acur*; Latin *ac*.

Աճանտ, a bolster; *rectius* աճանտ.

Աճանտա, deaf, also little, diminutive.

Աճարտոյ, a halter to lead a horse or other beast by, like the Greek *αγομαι*, *duco*, to lead; in its inflexions of the present *dual*, *αγεστω*.

Աճճա, of, or belonging to a fight or battle.

Աճմար, Աճմարաճ, fortunate or lucky, happy, prosperous; anciently written *amna*.

Աճնար, a pleading for, argumentation.

Աճնայծ, an advocate or pleader.

Աճնած, to expostulate, also to challenge, to lay to a person's charge; ex. *nan* աճնած ճաճ an ճայն իմ օր, that God may not avenge or punish you for this crime; *nan* աճնար օրճա է, let it not be laid to their charge.

Աճնա, wisdom, discretion, prudence, Greek *αγνεια*, *castitas*, and *αγνοϋ-αγνα*, *castus*, *purus*, chastity being the truest sign of a wise man.

Աճրալ, generous, noble.

Այ, i. e. *cajngen*, a cause or controversy.

Այ, a swan.

Այ, or աոյ, an herd, also a sheep, a cow.

Այ or աոյ, a region, country, or territory; plur. աոյծ; ex. աոյծ իյաճայն, the country about Castle Lyons; աոծ *maccojlle*, the country of Imokilly, &c.

N. B.—In Hebrew *א* signifies a region or country; *vid.* Opatius' Lexicon.

Այ, i., e. *էյցր*, or *eolca*, the learned.

Այծ or աոյծ, a similitude.

Այծէյր, the sea; Lat. *abyssus*, and Greek *αβυσσος*, also great boasting, vain glory.

Այծբեաճ and Այծբեաճ, wonderful, terrible, also enormous, strange, arrogant, surprising.

Այնչնայն or Այնչնայն, *rectius*, *abecedarium*, the alphabet; *abecedarium*.

Այնծ, ripe, grown to perfection, is like Hebrew *אביב* *culmus*, *arista*; straw, stubble; also an ear of corn which is never *այնծ*, ripe, till it has the *אביב* or *culmus* upon it.

Այնչնայն, the alphabet.

Այճե, a veil.

Այճե, with her, by her; ex. do Բյ այճե, she had.

Աճա, with them; այճե, with him.

Այճե, led, as *capull* այճե, a led horse.

Այճե, Այճեաճ, and Այնչնաճ, a leading; from the verb *այնչմ*, to lead; Lat. *ago*.

Այճե, a tribe, also nourishment, also a desire.

Այճե, near, close to, hard by, as *am* այճե, near me.

Այճեբեաճ, power.

Այճեան, angry, cruel, severe, disagreeable to all the senses; Lat.

acer and acris.

Այեծ, a disorder, sickness.

Այեծեա՛հ, a sick disordered or infirm person; Greek *αιδνος*, *infirmus*, *ægrotus*.

Այեծե, accident, as *այեծե* an *անյն* *աշար* an *իյոն*, the accidents of bread and wine.

Այեյլլծե, dextrous, handy; and *այեյլլծեա՛հ*, dexterity, from the root; *այեյլ*, able, *unde Achilles*.

Այեյմ and *այեյմ*, to pray, beseech, entreat, or beg.

Այեմե, a sort or kind, a sect of people; Greek *ακη*, is the bloom of age.

Այեծոմայծ, they shall confess; vid. *ածմայմ*.

Այծեան, long, also bad or evil.

Այծեյլ, a wonder, a boasting.

Այծեյլեա՛հ, the same; Greek *αβελτερος*, *stolidus*.

Այծբրե, an old sort of Irish song, or *cyronan*; Greek *αιδω*, *canto*, *canto*.

Այծեւած, mischief, violence.

Այծեա՛հ, or *այծեա՛հ*, a milch cow.

Այծբյծեա՛հ, demonstration.

Այծծե, or *այծծոյն*, humble, respectful, Gr. *αιδοιος*, *venerandus*.

Այծմե, raiment, apparel, also goods and chattels.

Այծմե, a military dress.

Այծմե, coarse or rough land, Greek *αιμος*, *dumus*, *vel locus arboribus consitus*.

Այծնե, age.

Այծմյլլե, to consume, confound, destroy, pervert; ex. *բար* *այծմյլլե*, your confusion.--Is. xxx. 3.

Այծմեյլե, consumed.

Այծմոյ, or *Այծոյ*, arguing, pleading, reasoning; vid. *աչնայ*.

Այծնայչե and *Այծնե*, advocate, pleader.

Այեյն, of or belonging to the air, *deamon* *այեյն*, *rectius* *այեյն*, *deamon aerius*.

Այբր, blame, fault.

Այբրոյն, the unbloody sacrifice of the mass.

Այչե, to act or carry on; *աոնաչ* *այչեոյն* *նո* *այչե*; vid. *Cronium Scotorum*.

Այչեյն, antiq. *ոչեյն*, the ocean, the deep; hence *նոնայչեյն* *նո* *այչե*, the bottomless depth of the sea; *vulgo*, *նայչեյն*.

Այչեոյնեմ, I will visit, or punish.

Այչե, a beam, a prop or supporter.

Այչե, stout, valiant.

Այչե, a hill.

Այչեան, a kettle, a brass pot; vid. *ածան*.

Այչոյնտա, intentions.

Այչոյնե, the intention, mind, or inclination.

Այչոյնեյն, a judge, Greek *αιρω*, signifies to make choice of judges being the elect or chosen men among the people.

Այչոյնեա՛հ, or *Օյնեա՛հ*, liberality, generosity.

Այչոյնե, faces, the pl. of *այչոյն*, *բար* *այչոյնե*, your faces.

Այլե or *Եյլե*, another, Lat. *alius*.

Այլ, a stone; *այլ* *աօծա*, a pebble, hence *այլեա՛հ*, a stone horse, Heb. *עֶבֶר* is a rock or stone.

Այլ, shamefaced, also noble, beautiful; *Cantabrice*, *ալ*, shame.

Այլ, a sting or prickle.

Այլ, will, pleasure; ex. *մա* *այլ* *լեա՛հ*, if you will; *մոնա* *այլ* *լեա՛հ*, if you will not, Lat. *voluntas*.

Այլոյն *աերա՛հ*, a small parcel of sheep.

Այլե, the same as *այլե*; ex. *այլե* *ծոմաճա՛հ*, Almighty; Gothic *allai*.

Այլբար, a bridle bit.

Այլչեան, a noble offspring, from *այլ* noble, and *չեան* kind, i. e. *altigens*.

Այլչեար, a desire, longing appetite.

אָלזעאָר, an alms; געזאָלזעאָר, heprayed for alms.

אָלן, to pray, entreat, or beseech; in the Arabic and Hebrew languages אלה signifies to adore, to worship, whence the epithet אלה is given to God; vid. Deut. xxxii. 15.

אָלן, to nurse, foster, nourish; Lat. *alo*.

אָלןמאָנע, nourishment.

אָללן, I go, or come; Gal. *aller*.

אָלל, go thou or come; ex. אָללן, פֿאַרמאָג, *veni hic, et succurre*.—Vid. *Vitam S. P. apud Colganum*.

N. B.—This last example shows how different the Irish orthography in ancient times has been from that of the present age.

אָלל, course, place, stead, turn; Lat. *vicis*.

אָלל, or פֿאַלל, a great steep or precipice, a rock, or cliff; Lat. *vallum*, (like *falla*;) mullač na hajlle, the top of the rock; all bnuacac, having steep or rocky brinks or borders; hence perhaps the national name of Allobrogii, a people who inhabited the rocky country near the Alps.

אָללבל, a bridle-bit.

אָלללbnuacac, having steep or rocky brinks.

אָללע, praise.

אָללע, most beautiful.

אָללעאן, a causeway.

אָללעאן, a pet, or darling.

אָללעאָ, roaring or lowing, as אָללעאָ לעאָן, the roaring of a lion.

אָללער, a canker, an eating or spreading sore; hence bnaon אָללער, a drop observed to fall upon the tombs of certain tyrants, so called from its cankerous corroding what it falls upon.

אָללן, or אָלן, another, a second; Lat. *alius*.

אָללער, of or belonging to a canker;

vid. אָללער.

אָללער, delay, neglect, heedlessness.

אָלמ, the name of the letter *a* in Irish, so called according to O'Flaherty, from אָלמ, which signifies a fir-tree; it is not unlike the Heb. *א*, and the Chald. and Gr. *a*.

אָלמ, a fir-tree, but more properly the palm-tree; hence domnac na hajlme, i. e. Palm Sunday.

אָלפ, any gross or huge lump, or chaos. Query, if this Celtic word be not the origine and radix of Alps, the mountains so called, rather than from their being high, *ab altitudine*, or from their being white with snow, *quasi albi montes*.

אָלע, stately, grand, noble; Lat. *ultus*.

אָלע, joints, the pl. of *alt*.

אָלע, a house; also any high place, פֿאַרדע עאָן אן אָלע; *sessio alitis in alto*.—Vid. *Brogan in Vita S. Brid*.

אָלענער, an architect, a carpenter.

אָלמעאָן, unwilling, against consent, דאַמעאָן אַ דעטעל, דאָן פֿאַרמאָ אזער אָלמעאָן; Lat. *volens, nolens*.

אָלמעאָן, an abyss; vid. אָלעגן.

אָלמעאָן, pleasant, agreeable.

אָלמפ, a fool or madman, or woman, its diminutive amadán; Lat. *amens, amentis*.

אָלמעאָר, hurt, detriment.

אָלמעאָרע, slothful, indolent.

אָלמערגע, drowsiness, sluggishness.

אָלמעאָרע, force, violence.

אָלמענע, disquieted, disturbed, disordered.

אָלמענעדע, strife.

אָלמענעדע, the defiles or straits of a place; דלעט-אָלמענעד נא עאָללע, the fastnesses of the wood.

אָלמפאָר, mismanagement.

Ἀμνηστικός, disguise.
 Ἀμνηστικός, barren, sterile.
 Ἀμνηστία, temptation; also to tempt; ex. ἡ βασις ἡμεῶν δεῖ εἰς ἀμνηστίαν τοῦ θεοῦ, the Son of God was pleased to be tempted by the devil in the wilderness; vid. λεῖψαν βρεῖα.
 Ἀμνηστία, time, season; Wel. *aim ser.*
 Ἀμνός, honourable, praiseworthy, respectful.
 Ἀμνηστικός, delight, joy, pleasure; Gr. *αὐνός, laus.*
 Ἀμνηστικός, and ἀμνηστικός, joy; Greek *αὐνός, laus*; but the Irish word *amh*, which signifies honourable, respectful, praiseworthy, is more agreeable to the Greek *αὐνός* and *αὐνός*, and is in all probability the radical word.
 Ἀμνηστικός, agility, expedition, swiftness; also music, harmony, melody; also experience.
 Ἀμνηστικός, rough, rugged.
 Ἀμνηστικός, manifold, copious.
 Ἀμνηστικός, rain.
 Ἀμνηστικός, ignorance, rudeness.
 Ἀμνηστικός, ignorant, from ἀμνηστικός, ignorance, which comes from *amh*, the negative *quod vide* and *amh* or *amh*, knowledge.
 Ἀμνηστικός, impudence; also stin-giness.
 Ἀμνηστικός, rude, ignorant.
 Ἀμνηστικός, a foreign tribe, or strange people; ex. αἱ ἐξοχὴ ἀμνηστικών, in a foreign country.
 Ἀμνηστικός, rainy weather; *laete am-brosius*, ἀμνηστικός *uacmama*, a terrible squall of wind.
 Ἀμνηστικός, naughtiness, badness.
 Ἀμνηστικός, brave, valiant, intrepid.
 Ἀμνηστικός, and ἀμνηστικός, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.
 Ἀμνηστικός, a doubt.
 Ἀμνηστικός, a champion, or great warrior.

Ἀμνηστικός, a toy or trifle.
 Ἀμνηστικός and ἀμνηστικός, peevishness, frowardness.
 Ἀμνηστικός, peevish, froward, testy.
 Ἀμνηστικός, a peevish person.
 Ἀμνηστικός, affliction, calamity; *lan dajndejre*, loaded with affliction; *o bui nuzle ajndejre*, out of all your calamities, compounded of the negative *an* and *dear*, dextrous, convenient; *andeojn*, against one's will.
 Ἀμνηστικός, a young woman, or virgin fit for marriage; compounded of the intensitive *an*, fit for, and *dear*, a husband; it should be more properly *amhdejn*.
 Ἀμνηστικός, angry.
 Ἀμνηστικός, obduracy in sin, final impenitence; *ab amh* and *dajndejre*, tender-hearted.
 Ἀμνηστικός, trespass; *m'andljgce*, my trespasses or transgressions; also usurpation, or an infringement of the old constitution.
 Ἀμνηστικός and ἀμνηστικός, a lawless person, an usurper; *go hajndljgceac*, wrongfully, per-versely.
 Ἀμνηστικός, horsemanship.
 Ἀμνηστικός and ἀμνηστικός, a blemish, stain, or blot.
 Ἀμνηστικός, blemished, maimed.
 Ἀμνηστικός and ἀμνηστικός, violence, oppression.
 Ἀμνηστικός, ignorance, from the negative *an*, and *eolay*, knowledge.
 Ἀμνηστικός and ἀμνηστικός, illiterate, not cultivated with learning or knowledge; one ignorant of the road.
 Ἀμνηστικός, plenteous, abundant.
 Ἀμνηστικός, a curse, or malediction.
 Ἀμνηστικός, or ἀμνηστικός, an angel, or messenger; Lat. *angelus*.—Vid. *azalla*.
 Ἀμνηστικός, sun-shine, light, fire.
 Ἀμνηστικός, angelical, bright.
 Ἀμνηστικός, an angelical state.

αἰγῖδε, malicious, envious, spiteful.

αἰγῖδεαὶ, malice, spite; ex. *crojde gan aigḡdeact gan fuat*, a heart without malice or hatred.

αἰγῖμαῖτᾶς, too much, too powerful, too many, over-swaying, puissant.

αἰγῖμ, or αἰγῖμ, a name; Lat. *nomen*.

αἰγῖννε, anger.

αἰγῖβḡ, a beast, or brute animal; vid. *bḡ*.

αἰγῖμνεαḡ, famous, renowned, &c.

αἰγῖμνḡ, to name, to mention.

αἰγῖμνḡ, named; *go haigḡm-nḡ*, namely.

αἰγῖοῖ, oppression.

αἰγῖοῖτᾶς, oppressive, tyrannical, also inhospitable, compounded of the negative *an* and *joct*, clemency, humanity, hospitality.

αἰγῖοḡ, unclean, impure, compounded of the negative *an* and *joḡ*, pure, clean, fit; Lat. *idoneus*.

αἰγῖοḡ, or αἰγῖοḡ, a natural spot, or a disagreeable mark in the body; also a stain or blemish on a person's reputation.

αἰγῖλε, or *ḡealḡ*, a kind of creature with four legs and a winged tail always living on trees, called by the Irish *cat chḡ*, i. e. a tree-cat.

αἰγῖλε, well-featured,

αἰγῖλεαὶ, softness, smoothness.

αἰγῖλεαḡ, to persecute; *an le-anḡadḡ tḡ*, I will persecute you.

αἰγῖλεαḡ, persecution.

αἰγῖλε, disservice, or great harm done to one's self. *Note*, it is the negative of *leay*, advantage, service to one's self; ex. *do ḡn ḡe a leay*, he acted wisely, and to his own advantage; *do ḡn ḡe a ayleay*, he conducted

himself unwisely, and to his own disadvantage; *tḡ cḡmaḡle tḡnleayḡ ḡḡḡat*, you are resolved to destroy yourself. I know no language that can express in one word the full meaning of either of these Irish words, *leay*, *ayleay*.

αἰγῖλεαὶ, oppression, injustice.

αἰγῖλεḡ, a swallow; corruptly, *ḡayleḡ*.

αἰγῖνḡ, a wonder.

αἰγῖνεαḡ, excessive, huge; also inordinate, intemperate.

αἰγῖνεαḡ, excess, intemperance.

αἰγῖνḡ, lust, passion, inordinate desire, concupiscence; ex. *ayn-mḡana na colla*, the lusts or concupiscence of the flesh.

αἰγῖνεαὶ, lustful, intemperate.

αἰγῖνḡ, or *aynḡ*, beasts.

αἰγῖ and *ayn*, a great circle; hence *Bel-ayn*, (vulg. *Blayḡayn*) the great circle of Belus, i. e. of the sun, or the annual course of that planet through the ecliptic.

Note. Upon these Celtic monosyllables *ayn* and *aynn*, the Latin words *anus* and *annus* have been formed.—Vid. *Remarks*.

αἰγῖνε, vulg. *ḡayne*, the diminutive of *aynn*, a small circle or ring; Lat. *annulus*.

αἰγῖνε, or *ayne*, hatred.

αἰγῖḡ and *ayneḡ*, and *ayneḡanta*, a furious, extravagant man.

αἰγῖḡanta, destroyed, broken down.

αἰγῖνε, braced up, over-stiff.

αἰγῖνε, an excessive or scorching heat, also an inflammation.

αἰγῖνε, idem; *anteayḡ*, a great heat of blood.

αἰγῖνε, ungovernable, inflexible.

Note. In several of the preceding words beginning with *ayn*, that

particle, which should rather be *an*, but is here changed into *ajn* by the abusive rule *coel le coel*, is a prefix signifying excess; as in the words *ajmearaída*, *ajmíjan ajnteay*, &c.; in other words it is a negative particle, such as *un* in English, as in *ajnoctaí*, *ajnođan*, &c.

Ajn, upon, or over; in all old writings it is *řon*, as *řon an tġn*, instead of *ajn an tġn*.

Ajn, numbered, from the verb *ájnm*, to number, or reckon; *do ajn řē*, he reckoned.

Ajn, destroyed; from *ajngjm*, to destroy, rob, or plunder.

Ajn, arise, *rectius* *ojn*, as in the word *muđojnġe*, early rising.

Ajn, the second person of the imperative of the verb *ajnm*, vulg. *řajnm*, to watch, or take care.

Ajn, the genitive case of *áj*, slaughter.

Ajn, ploughed; Lat. *aro*, *arare*.

Ajnbe, ribs.

Ajnbe, a story.

Ajnbe, ribbed, furrowed.

Ajnbeada, divisions; ex. *do ġnneadan tġ ħájnbēada dá řlu-aġab*, they made three divisions of their armies.

Ajnbyne, an armful, as much as one may carry between both arms.

Ajnbyne, a multitude, a legion; *řojn ajnbyne ajngjol nō řuġdeab ē enejnřeact le Ĥēnoc a bpa-řačay*, he was seated amidst legions of angels with Enoc in Paradise.—*Vid. Leabarı bneac*.

Ajnbyne, a host, or army.

Ajne, the ark; Lat. *arca*.

Ajne, a strait, or difficulty, great hunger; hence *ajneřreac*, a hungry, starving man.

Ajne, a lizard; *ajne luacna*, an emmet.

Ajneact, *potius* *ejneact*, heresy.

Ajneadal, a prophesy.

Ajneallad, sacrilege; from *ajn*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-angajn*.

Ajnealltnac, a hind or doe of the third year; also a hind-calf, a hart of the first year.

Ajneann, certain, positive, undoubted.

Ajneġll, to lie in wait, or in ambush.

Ajneġonn, aside.

Ajneġorač, covetous, greedy of food, hungry, voracious, ravenous.

Ajneġř, a complaint, or expostulation.

Ajneġř, meeting; *do čajn řē ajneġř oġna*, he sent to meet them.

Ajnečř, the same; *ajn ajnečřř an řġġ*, to wait on, or be of the king's levee; *ajn ajnečřř an řřlu-aġ*, to expect the coming up of the army.

Ajneac, ingenious.

Ajneġll, i. e. *cojmēad*, keeping.

Ajnđ, a coast, a quarter or cardinal point; *đn ajnđ řojn*, from the eastern quarter, or from the east.

Ajnđ, loud, also public; ex. *đř ajnđ*, publicly; vid. *ajnđ*, Lat. *arduus*.

Ajnđ and *ojnde*, order, improvement; Lat. *ordo*.

Ajnđbeab, to cut down.

Ajnđceann, a sovereign or superior, whether ecclesiastic or civil.

Ajnđceannay, superiority, sovereignty, great power.

Ajnđe, height; ex. *čá ħájnde*, what height?

Ajnđe and *ájnde*, a sign.

Ajnđeana, the position or situation of a thing; ex. *đnoč-ájndeana a čačā*, the disadvantageous position of his legion.—*Vid. Čařřnejm Thořnđealbad*.

Ajnđjntjnn, haughtiness, arro-

gance, high-spirited.

Αἰνδῶντιννεαῖ, high-minded.

Αἰνδεαῖ, constellations.

Αἰνδῶνγε, any kingdom governed by one person.

Αἰνδῶνγεῖνλεον, a curious, inquisitive, over-prying body.

Αἰνε, heed, care, attention; ex. ταβαῖν δαμ ἡαῖνε α ἰννῶν αν λαοῖ, *vid.* Brody's poem.

Αἰνε, a fishing-ware.

Αἰνεαῖ, careful, vigilant, circumspect.

Αἰνεαῖ, hostile, violent.

Αἰνεαῖ, ingenuity.

Αἰνεαδα and οἰνεαδα, excellent, famous.

Αἰνεαῖν and ἀἰνῶν, to number, to count; ex. νῶς δὸ ἡἰνεαδ δῶν, that were numbered of them.

Αἰνεαῖ, a beginning.

Αἰνεαῖ, a bay or harbour.

Αἰνεαῖ, to satisfy.

Αἰνεαῖ, food, also pleasant.

Αἰνεαῖγ, the apple of the eye, the sight.

Αἰνεῖ, a bed.

Αἰνεῖ, a herd; pl. ἀἰνῶνγε and ἀἰνῶνγεαδα.

Αἰνεῖ, a place for summer grazing in the mountain.

Αἰνεῖαῖ, one who has many herds; of or belonging to a herd.

Αἰνεῖαν, a rein; αἰνεῖανα ῖνν-αῖν; the reins of a bridle.

Αἰνεῖανα, symptoms, signs, or indications; ex. ἀνεῖανα ἀν βῶν, the symptoms of death.

Αἰνεῖον, money, properly silver; Lat. *argentum*; Greek ἀργυρος, derived from the Celtic *arg*, white, which is like the Greek ἀργός, whence they derive their ἀργυρος, as well as the Lat. *argentum*; ἀνεῖον beo, quick-silver.

Αἰνεῖν and ἀἰνεῖν, to heed, to mind, to take care of, or observe; ex. μά ἀἰνεῖεαμῶν, if

we perceive or observe.

Αἰνεῖν, a cow-calf.

Αἰνεῖν, to ask, seek, or demand.

Αἰνεῖν, to spoil, rob, or plunder, take or drive away; Lat. *arceo*; Greek ἀρκεο, *propulso*; and Hebrew פָּרַח, *fugio*; hence ceallaῖνεαῖν, sacrilege.

Αἰνεῖ, spoiled, plundered, ravaged.

Αἰνεῖαῖ, a spoiler, robber.

Αἰνεῖαῖ, also signifies bountiful, generous in bestowing silver; hence Eanna of the Dalgassian princes is said to derive his surname ἀἰνεῖαῖ, *quasi*, ἀἰνεῖον-δαῖ.

Αἰνεῖ, spectres, visions.

Αἰνεῖ να εἰνεῖ, the sign of the cross.

Αἰνεῖ, certain, particular, especial; εἰνεῖν, especially.

Αἰνεῖ, a prince, nobleman, &c.

Αἰνεῖαῖ, a sovereignty, principality; ex. ἀἰνεῖαῖεαῖτ εἰνεῖν, the sovereignty of Cashel.—*Old Parchment.*

Αἰνεῖλεαῖ, a law.

Αἰνεῖλεαν, a fashion.

Αἰνεῖον or οἰνεαῖτ, clans, factions or parties; hence ἀἰνεῖον-εἰνεῖν, an assembly; ἀἰνεῖον, also signifies a cantoon, and corresponds with the Lat. word *regio*.

Αἰνεῖον, ploughing, also agriculture, husbandry; Lat. *aro-are*; hence ἀἰνεῖαῖν, ploughmen, i. e. ἰνεῖν.

Αἰνεῖν, knowledge; ἀἰνεῖν, arise: ἀἰνεῖν and ἰνεῖν, history; ἰνεῖν ἀνεῖν εἰνεῖν-δαῖ, history and genealogy; *chronicum Scotorum*.

Αἰνεῖν and ἀἰνεῖν, a rehearsal, or narration.

Αἰνεῖν, an appointment; ἀἰνεῖν cata, an appointment for battle.

Αἰνεῖν, to watch; ex. ἀἰνεῖν εἰνεῖν runn, watch here; *vid.* leabaῖν bῖneac.

Այլեաճ and այլեաճայմ, to lend or borrow.

Այլեաճ and այլեաճաճ, loan, also usury, or any extravagant gain arising from the practice of lending money; այլե, counsel.

Այլեաճաճ, ready or willing to lend money or any other thing, also he that lends.

Այլեօջ, a fling, jostle, or toss.

Այլիշտե, lent, adventitious, borrowed.

Այլեօջաճ, enterprising, adventurous.

Այլմ, arms, weapons.

Այլմ, a place; յօ հայլմ a յայժ an յիջ, to the place where the king was; ճա հայլմ or ճայլմ, where, in what place, *ubinam*.

Այլմնիյօր, a belt worn by a soldier to fasten his armour on.

Այլմեարտ and այլմյօճ, an order or custom.

Այլմջեյն and ամլաջեյն, well born, or descended.

Այլմեաճ, a kind of measure.

Այլմեաճ, a herd of cattle; Lat. *armentum*, plur. *armenta*.

Այլմյօճն, honour, reverence.

Այլմյօճնեաճ, venerable, respectful, as, a յիջ այլմյօճնեաճ, *virgo veneranda*.

Այլմյօճ, an interdict, also a troth, vow, or promise.

Այլնե, sloes; Greek *ελβεος*.

Այլնե, pl. of *այն*, the kidneys.

Այլնե, a sitting or watching up all night; hence the diminutive այլնեան, which is the more common word.

Այլնեյր, cattle, chattels, *Mat.* 12.29.

Այլնեան, a sitting up late.

Այլոյլե, all together; Lat. *simul*.

Այլրճե, a sign; այլրճե ռա ճրօճե, the sign of the cross, L. B.

Այլրյւբ, the hinder part of the neck.

Այլրշտե, contemplation.

Այլրեազալ, an article.

Այլրէյն and այլրէյն, a pebble.

Այլրեալ, weariness, fatigue.

Այլրեամ, a soldier's whetstone, among the old Irish.

Այր, a hill, also a fort of covert.

Այր, dependence; աճա այր ազամ այր, I depend upon him; hence,

Այրյմ, to depend, to have confidence in; as այրյմ այր, I depend upon him.

Այր, back, backwards; as շար ա այր, backwards; շաջ այր այր, to recall; hence այրեաջ, restitution.

Այր, a loan.

Այր, free, willing; այր այր, ոճ այր *եյջյոն, nolens, volens*.

Այրե, damage or trespass.

Այրեաճ and այրեյմ, to clean, or examine the head or any part of a person's body.

Այրե, death, applied to a dead person; *hinc* այրլեյնե, a shroud.

Այրշ, a reproof, reprehension, or chastisement.

Այրշե, a present, or free gift or donation; ճօ շաջ ճամ an այրշե, he presented me, or gave me gratis; այրշյօճ, freely, gratis.

Այրշեյն, a mountain; as այրշեյն or Այրշյն Ռյաճա, the ridge of mountains, which part լեաճ ճայլն from լեաճ մօջ; *vid.* Այրշյն.

Այրճե and այրճե, a poem, also any ingenuity or invention; Latin, *astus*.

Այրճեօյն or այրճեօյն, a tricking, ingenious, artful fellow, a cheat or impostor; Lat. *astutus*.

Այրճե or այրճե, out of it, or of her; աջ ճալ այրճե, departing thence or thereout; compounded of *ար*, from Lat. *abs*, and *ե* or *յ*; ճօ ճայճ a յրթոյաճ այրճե, she gave up the ghost.

Այրճեար and այրճոյն, a journey or peregrination; այր թեաճ a յայրճոյն, during their journey; շիյ լա այրճոյն, three days' jour-

Այժեյն, like, or another one's self,
quasi regnitus.

Այժենյմ, to regenerate.

Այժեյնեամայն, a regeneration.

Այժո, a serpent, which seems to
be the asp; sometimes said to
a fiery, peevish person; Gr. *arn,*
damnum.

Այժոյն, a little venomous creature.

Այժիջ and այժիջե, giants; *vulgo*
բաժայջ; its singular is *աժա* or
բաժա.

Այժն, commanded; *do այժն իբ*,
he commanded.

Այժնյմ, to ordain, to order, to
command or direct.

Այժնե, a firebrand; *vulg. բայժ-
նե*; also a wart.

Այժի, father; *gen. աժա այժի
նյմ*, a serpent, an adder; *այժի
լա*, ground ivy.

Այժիյ, an affront, an abuse; also
shame, confusion; *ex. նաօմայժիյ*,
blasphemy.

Այժիյմ and այժիյաժ, to affront,
to abuse, to shame; hence *այժ-
րեա*, and *այն այժրեա*, an
abusive reviling man.

Այժիւծա, banishment, expulsion.

Այժե, an old rag.

Այժե, after; *ex. այժե առ լաօյ*,
after the poem; *այժե աժա
ծյօնալա*, after Adam's exile.

Այժմեալ, repentance, an after sor-
row.

Այժե, a district in the county of
Meath, anciently the estate of a
tribe of the O'Caseys.

Այժե, knowledge, known; *նյօր
բս այժե*, it was not known.

Այժե, a commandment; *առ ճա
հայժե*, the second command-
ment.

Այժնյմ, to know, also to recom-
mend; *այժի նեամա, այժնյմ
մանամ իր մօ իրարմ յէ լամայբ*,
in manus tuas commendo spiritum
meum.

Այժեաժ, treasured or hoarded up.

Այժե, an ox, bull, or cow.

Այժեաժ and այժեաժայ, repen-
tance.

Այժիյն, a sharp point.

Այժիյնե, a calf.

Այժիյոժաժ, to dethrone, or depose
a sovereign. N. B.—The trans-
lator of Dr. Keating's History,
whose ignorance of the Irish lan-
guage appears in every page of
his work, translates the Irish
word *այժիյոժաժ* into that of re-
establishment on the throne,
where he treats of the reigns of
Հայրե Լիբեաժայ king of
Լեա-սյն, and *Մօջ-սոյ* king
of *Լեա-մօջ*; the scope and
sense of the history being therein
directly contrary, as the reader
may plainly see.

Այժիյ, an imitation.

Այժիյ, a report.

Այժիյմ, to report; *do այժիյ իբ*,
he reported it; also to imitate.

Այժիյրեաժ, a rehearser or relater;
ex. այժիյրեաժ իբեալ, a tale-
bearer.

Այժիջեայ, *vulg. բայժիջեայ*, reluc-
tance, unwillingness.

Այժեաժ and այժեաժաժ, dwelling,
inhabiting.

Այժիյնոժաժ, to transcribe or copy.

Ալ, i. e. *այլեամայն*; Lat. *alimen-
tum*, nurture, food.

Ալ, a brood, or the young of any
animal; *ա հալ օջ*, her young ones.

Ալա, nursing; hence *ճալա*, i. e. *do
ալա*, to nurse; *ex. այժի-ճալա*, a
foster-father; Lat. *alo*, *alere*.

Ալա, (*quasi alba ab albedine*), a
swan; and Welch *alark*, a swan.

Ալա, a wound.

Ալա, *ալայծ*, skill or craft; *hinc*,
ալայծե, an art or trade, and
ալաճաժ, full of artifice, comical,
crafty.

Ալա, wisdom.

Ալա, speckled.

Ալայմ, to hail or salute, sometimes

written γαλαῖμ δο γάλαδαμ na
 γῆζ ē, they hailed him king.
 Αλαῖμ, to nurse, or foster; Lat.
 alo; οἰμ, *idem*.
 Αλαῖμ, to sing, to praise, or pray
 to; ex. αλαῖμ Ὄα an ᾠδῆς;
 this verb is like the Heb. verb
 ללן, which signifies to praise,
 to worship, and adore; hence
 הללוהו, *laudate Dominum*.
 Αλαῖν, white, bright, clear, fair.
 Alban, Αβαῖν, the name of Scot-
 land; Lat. *Albania* *genit. na*
halban.
 Albanac, Scottish, also a Scot.
 Αβαῖν, an halbard, or halbert.
 Αλαῖ, a cause or reason.
 Αβαλαῖ, hid or concealed.
 Αλα, noble, brave; Gr. αλκη,
Robur, Hisp. *algo*, *unde hi d'*
algo, a well born man; Ινϋ
 αλα, an old name of Ireland.
 Αλαῖ, or αἰλζοῖ, a false inclina-
 tion to stool.
 Αλλ, universal, or all; as βῦαδ-αλλ,
 or all-βῦαδαῖ, all-victorious or
 triumphant.
 Αλλ, or ολλ, great, prodigious, mon-
 strous, as also αἰλε, universel,
 is like the Hebrew מלך, *magnus*,
potens, *fortis*; *hinc מלך nomen*
Dei, יהוה יהוה, my God, my God.
 Αλλ, a bridle.
 Αλλ, and *vulgo* εἰλε, other, strange,
 another, is like the Gr. αλλος,
 and the Lat. *alius*.
 Αλλ, foreign, alien; hence all-
 μῦνδα, exotic, that comes from
 a foreign country, (from αλλ, and
 μῦν, the sea, or from αλλ, fo-
 reign, and μῦν, a habitation,) Lat.
transmarinus, δὸν ταοῖ αἰν
 αἰλλ, on the further side; ταῖνγ
 γε α ναλλ, or an αλλ, he came
 from the opposite side, but com-
 monly, he came from beyond sea.
 Αλλ, wild, μαδνα αλλα, i. e. *canis*
silvaticus, a wolf.
 Αλλ, a rock, or rocky cliff; by the

moderns, αἰλλ, αἰλλ, ex. αλλελαῖ,
 i. e. πετρα αἰλλ; *juxta Bedam*
hist. lib. i. c. 12. munimentum
erat Pictorum.
 Αλλα, the name of a river in the
 County of Cork, which gives a
 name to a barony, called after it
 Οῦαλλα.
 Αλλαβαῖν, or muc αλλα, an echo.
 Αλλαβαῖ, a great army.
 Αλλαῖ, to go to, to meet; Gall.
aller.
 Αλλαῖ, a present.
 Αλλαῖ, excellency, fame, greatness.
 Αλλαῖ, savage; αλλτα, *idem*.
 Αλλαν, formerly, as a n'αλλαν, in
 former times.
 Αλλεῖν, transposition; αλλεῖν na
 βῦαλα, the transposition of the
 words.
 Αλλζοῖ, mischief.
 Αλλζοῖ, an orchard, *rectius* αβαλ-
 ζοῖ, an apple-field; *vulgo* ολλ-
 ζοῖ.
 Αλλμῦναῖ, or αλλμῦναῖ, a foreigner,
 a transmarine.
 Αλλμῦνδα, exotic, outlandish, of
 another country.
 Αλλμῦνδαῖ, barbarity, or extra-
 ordinary cruelty, ex. αλλμῦνδαῖ
 na Λοῖαλλαῖ πὸ βῆ γαν βρεαν
 γην, he had the barbarity of the
 Danes in him.
 Αλλῶ, ancient, also formerly; a
 n'αλλῶ and a n'αλλῶ, in ancient
 times. *Note.*—This Celtic word
 αλλῶ is the original, upon which
 the Latin *allodium*, signifying
 ancient property, hath been form-
 ed.
 Αλλναον and αλλνῖαν, a foreign ex-
 pedition, or voyage.
 Αλλταῖ, other, diverse, opposite;
 ταοῖ αλλταῖ na αἰαν, the
 other side of the river.
 Αλλτα, wild, savage; beαῖαῖ αλλ-
 τα, wild beasts.
 Αλλυῖ, wild; ex. δαμ αλλυῖ, or
 δαμαν αλλα, a spider, the black

worm of the wall, for *alla*, *falla*, or *balla*, are synonymous, Lat. *vallum*, and hence the English word *wall*.

Alajn, of a hind; *laog allajn*, a fawn.

Almáda, charitable, giving alms; *eleemosynarius*.

Almojnne, almonds.

Almyana, alms-deeds; Lat. *eleemosyna*.

Almajn, the country and residence of the famous Fion Mac Cumhail in Leinster.

Alpa, *yllab alpa*, the Alps; *vid. Aylp*.

Alt, a nursing; *ban-ajlte*, a nurse, Cantab. *banlitu*.

Alt, a high place, or edifice; see the word *ajlte*; Wel. *alth*, is an ascent; Lat. *altus*.

Alt, an action, deed, or fact; also an article.

Alt, a leap; Lat. *saltus*.

Alt, a part of any thing, a section of a book.

Alt, a joint: *ejdji altajb*, between the joints.

Alt, the state or condition of a person or thing; ex. a *Thajdž ná tačaojn Tōrna*: *jr zan e an alt būn nazallma*, Thady re-vile not the poet Torna, who is not in the way of accosting you; *Lūjž ō Clējne*.

Altōjn, an altar; Gen. *na haltōna*.

Altocta, visiting.

Altna, a foster-father; *ban-altna*, a foster-mother, or nurse.

Altnažad, to move.

Altnoma, nursing; *ačajn altnoma*, a fosterer, also to nurse or foster.

Altnannay, nursing; *vid. alajm*, to nurse; Wel. *aultruan*, a god-mother.

Altugaš, and *altujžjm*, to give God thanks; ex. *altūžjm le Ōjá*, I thank and glorify God.

Altugaš, grace after meat. This word seems to be derived from the custom of our Pagan ancestors, who worshiped their gods in *altis seu excelsis*, on the summits of hills and mountains, as appears by the cairns or heaps still to be seen on the tops of high places in Ireland.

Altuy and *alltuy*, *altact* and *alltact*, wildness, savageness, barbarity.

Aluda, wounds.

Alujn, fair; *jnžean álujn*, a fair daughter or lady.

Alujnn, time.

Am, time; *nojme ham*, before her time; *an am*, in time; pl. *aman*; ex. *trorga na ž'cejtne haman*, the fast of the quatre tense.

Ama, the hame of a horse-collar, a kind of band about a draft-horse's neck; Gr. *ἀμμα*, a band.

Amac, a vulture, or any ravenous bird.

Amac, out; *ō jo amac*, henceforth, henceforward.

Amad, and *vulgo amjo*, a madman, a simpleton, a foolish, silly person, a fool; hence the diminut. *amadún*; Lat. *amens*.

Amadán, a fool, a madman.

Amadanažt, folly, foolishness.

Amadánta, foolish, ill-judged.

Amajl, broken.

Amanac, fondness; Lat. *amor*.

Amanca, a fondness, a being over kind.

Amancač, fond, over kind, too indulgent.

Amancajm, to be fond of, or kind to a person; *až amamac*, *idem*.

Ambeat, quick, nimble, swift.

Ambejt, a being, essence.

Amgojyte, a godfather.

Am, raw, sour, bitter; ex. *peojl am*, raw flesh.

Am, a kind of fishing-net.

Am, even, also, but; Heb. *אם*,

etiam, quinetiam.

Αἰν, bad, naughty.

Αἶα and αἶαμ, to be raw.

Αἶαλ and αἶαλ, like unto; as;

Gr. ὁμαλος, and Lat. *similis*,

Wel. *hamal*.

Αἶαλζε, τῆρ αἶαλζε, Tyrawley
in Connaught.

Αἶαλν, only, alone, except.

Αἶαον, plurality, it is used also for
twins.

Αἶα, music.

Αἶαε, a fault.

Αἶαε, behold.

Αἶαεαμ, to see, to behold, to
look at.

Αἶαν, a river; Lat. *amnis*, Wel.
avon, Cor. *auan*, and Arm. *aun*.

This Irish word is pronounced
aujnn.

Αἶαε, woe; αἶαε δυε, woe
unto you.

Αἶαν Μορ, the river Black Water
in Munster.

Αἶανταρ, *rectius* αἶβανταρ, good
luck or prosperity in adventure;
Gal. *avanture, bonne avanture*,
vulgo dicitur *anntūr*; as, ἄε
αετῶρ *anntūr*; it also signifies a
perquisite, or royalty; ex. γε
μαε δεαε, ἀνεαεμαε αἶαν-
τῶρ, sixteen marks, (as chief-
rent,) besides the casual perqui-
sites, or royalties.

Αἶανκόλλ, the letter X, according
to Flaherty, also the aphthongs,
sometimes written αἶανκόλλ.

Αἶαμυ, doubt, suspicion, or mis-
trust; γαν αἶαμυ, without
doubt.

Αἶαμυαε, dubious, distrustful,
suspicious.

Αἶα, a wild, ungovernable, or
mad man; τῆε na n'αἶα, Bed-
lam; hence the dimin. αἶαῖαν
and αἶαῖοε.

Αἶα, a soldier; in the Hebrew
language חֲסִיד signifies *robustus*,
fortis fuit; in the German *am-*

bacht is a soldier.

Αἶαῖαν, a dull, or stupid man.

Αἶαῖοε, a silly woman.

Αἶαε, affliction, tribulation, sor-
row; an αἶαε μορ, in great
distress.

Αἶα, αἶαε, and αἶαε, so,
thus.

Αἶαεαμ, dumb, mute.

Αἶαμ, impudent; *Brogan in vita*
Brigidæ; also importunate, trou-
blesome.

Αἶαμ, unusual, extraordinary;
καε εἶοδα αἶαμ, a smart and
remarkable battle.—*Vid.* *Chro-*
nicon Scotorum.

Αἶα, *rectius* αἶα, a poem, hence
αἶαῖαν, a sonnet; *quod vid.*
αἶα κολλεμ εἶε, a poem com-
posed for St. Columbus.

Αἶα, good, great, noble, prospe-
rous, lucky; αἶα αἶαε δο εἶα-
εαε, *bona est scala populis*.

Αἶα, dark, gloomy, obscure.

Αἶα, mourning, lamentation for
the dead, also the hilt of a
sword.

Αἶαῖαν, a song, *rectius* αἶαῖαν.

Αἶαεαε, a lax, a looseness,
or flux.

Αἶαμ, a river; Lat. *amnis*.

Αἶα, mischievous, evil, bad.

Αἶα, to refuse.

Αἶα, time; καε εἶ an tam, what
time? Lat. *tempus*.—*Vid.* *am.*
εἶοεε na m'αἶα, the fast of
the quatuor tempora.

Αἶα, a cupboard.

Αἶαε, or αἶαε, on the outside,
without doors, besides, without.

Αἶα, an ambush, ambuscade, or
surprise; also any violent attack
or onset; ex. αἶα longεοε, sur-
prising the camp or quarters
of an enemy; also protection;
ex. a Χηεοε mac Οε, εἶαε-
μαε αἶα εἶα hamε, Christ,
Son of God, we all fly to thy
protection.—*Old Parchment.*

Ամրած, to hit; ծ'ամրաձայն ռա ղաջեածօրն ղէ Է, the archers hit him; also to level, or aim at.

Ան, the; ex. ան ծայն, the man.

Ան, whether; ex. ան տւ մօ շարա? art thou my friend? Lat. *an*.

Ան, or; աոն, one; Lat. *unus*.

Ան, in compound words sometimes signifies negation, and answers to the *in* and *un* of the English, and to the *in* of the Latin; ex. անաչ, unhappiness, infelicitous; sometimes when put before a substantive it signifies very great, or very much; ex. անյաբաժ, a very great attempt; when put before an adjective it signifies very; ex. անմօր, very big.

Ան is the article of the masculine gender in oblique cases, as *na* is of the feminine; as *mac ան բրն*, *mac na mna*; vid. *na*, the plural of this article *ան* before masculines is *na*, as *na բրն*, the men.

Ան, evil, bad, also a kind of vessel.

Ան, water; also still or quiet.

Ան, true; also pleasant.

Ան, noble; also swift.

Անա, riches; a *cornu copiae*, or inexhaustible treasure; also a continuance of calm weather; ex. *a տա ան անա ռաօմեա ան*, there is now a heavenly blessing or plenty.

Անաբայծ, unripe, sharp.

Անաբալ, quietness, protection, relief, deliverance, also mercy; ex. *ծօ րննե անալ ալն*, he showed him mercy.—*K*.

Անաբա, affliction, calamity; a *lo m'anacna*, in the day of my affliction; *տ'անաբա*, thy affliction.

Անաճ, anger.

Անաճ, a washing, or tinging; *անաճ քաճ ա ռալրմ ա ին շնօ*, *intixerunt sua arma sanguine*.

Անաճայն, danger, misfortune; also

a bad accident; *ծօ ծայն անաճայն ծօ*, he came by a bad accident.

Անած, delay; *շան անած, sine mora*.

Անած, danger.

Անաչ, neat, clean.

Անաչայծ, against.

Անայժ, a wound.

Անայժ մէ, save thou me.

Անայժե, a saving, or protection.

Անայժեյմ, to save, to relieve, or protect; also to beware, or take care; ex. *անայժեաւ*, take heed; *անայժեաւ ալ ան քերթել տւ տւ*, I will save you from that danger.

Անաճիլ, restless.

Անայնծեաւ, insatiable.

Անայր, soft, tender.

Անայր, bundle-cloth, or linen of small breadth.

Անայր, backward, reversed.

Անայրնօ, unknown.

Անալ, breath; Wel. *anadl*.

Անալ, an annal; pl. *անալա*, annals.

Անալաճ, a chronicle, annals.

Անալլ, hither, from beyond; ex. *ան'ալ*, *տալ յօրձան*, over Jordan.

Անամ, life, soul; Lat. *anima*.

Անամժարա, a bosom friend; also a penitentiary; *յօրք անամժարա շաւանա մյժ ռօյր*, Joseph Penitentiary of Clonmacnois.—*Vid. Chron. Sc.*

Անամ, rare; *շօ հանամ*, seldom, rarely.

Անաօյն, woe, also disagreeable; ex. *այ անաօյն ծայր*, woe unto you.

Անժա, prodigious, great, portentous.

Անժալ, huge, exceeding great; from *անժա* and *ալլ*, universal, or all; *անժալ*, all-prodigious.

Անժայն, weakness, fainting; *աշ ծալ ան անժայն*, ready to faint; from the augmentative *անա* and *բան*, weak, feeble; hence *անժան*. This word is commonly

pronounced *anūjne*.
Անօրան, weak, feeble.
Անծայ, a sudden, untimely, or unnatural death.
Անօրոճ, ignorant.
Անօրոյ, brave, or courageous.
Անօյան, sensual, lustful; *rectius* *an-mjanac*.
Անօճ, falsehood, villany.
Անօրոն, furious.
Անօրե and *անօրե*, broth; from *an*, water, and *օրե*, boiled.
Անօրոյճ, tyranny.
Անօւան, uneasiness, anxiety; pronounced *անօյոյն*, as *լան ծանօւան*, full of anxiety and surprise.
Անօյոյ, reviling, or backbiting.
Անօյե and *անօյեամ*, a squandering, or extravagant spending.
Անօյոյ, a ship-anchor.
Անօն, bad, also anger.
Անօյոյ, sin.
Անօնա, presumptuous, impudent.
Անօն, although.
Անօնօրոյն, presumptuous.
Անօնօր, presumption.
Անօւալայոյ, Catechresis.
Անօյոյ, a wicked man.
Անօլ, a swoon; ex. *տեյճ անօլ*, she fell in a swoon.
Անօյ, a skin, or hide.
Անօ, *անօ*, *անօյճ*, a storm, a tempest; ex. *ան անօ լօրճայն*, in the swelling of the Jordan.
Անօ, or *անօն*, overflowing, tempestuous.
Անօ, we will stay, or remain.
Անօլ, a tyrant, an usurper.
Անօրոյն, puissance, tyranny, oppression, usurpation; *անօրոյն* *նա լօւան* *ապր* *նա ռզալ* *մեւաննա*, the tyranny of the Danes and other foreigners.
Անօ and *յոյ*, but.
Անօն, a snare.
Անօնոյն, glittering.
Անօյճ, sin.
Անօյճ, valiant, stout, hardy,

courageous.
Անօլ, a champion.
Անօրոյն, an anchorite.
Անօլոյն, adversity, danger; also oppression.
Անօլոյ, a great cry.
Անօնա, relations; also respite, delay.
Անօյճ, to-day; anciently written *յո ւյճ*, and *յո ւյ*, for *յ* is not pronounced; it is the same as *hui* in French and *oy* in Spanish; Lat. *hodie*.
Անօյճ, error, depravity.
Անօյն, depraved, perverse.
Անօյոյն, hatred, pique.
Անօյն, concupiscence, sensuality, excess of any thing, mostly applied to the passion of lust; from the particle *an* and *mjan*, a desire; plur. *անօյան*, *անօյան* *նա լօնա*, the lusts of the flesh.
Անօյան, sensual, lustful.
Անօյոյ, very great; *չօ հանօյոյ*, exceedingly.
Ան, there, therein, in the said place.
Անօյոյ, a cleansing or purifying.
Անօ, i. e. *մայլ*, delay; *չան անօ*, immediately.
Անօյճ, a year.
Անօրոյն, a word of course, a proverb.
Անօյոյն, an appellation, or naming.
Անօյ, in this very place, here; also in the; ex. *անօյ լօ*, in the day.
Անօյ, beloved, dear.
Անօյոյ, love.
Անօյոյ, lust.
Անօյն, in him; also then.
Անօյոյն, over.
Անօյ, now; a *նօյ*, the same.
Անօյոյն, a chasm, or great gap.
Անօ, one in the next degree of honour to an *ոլայն*.
Անօ, abundance.
Անօ, misery, hardship, bad wea-

ther; from *an* and *no*, frost.
Ανια, the dregs of men, or meanest person; *γjolla ανια*.
Ανιōjδεαc, oppressed.
Ανιοjδε, oppressed, hard set.
Ανγζαινε, a chasm.
Ανγζαινε, a clamour, or great cry.
Ανγανταc, a greedy-gut, a gorbelly.
Ανγōg, misery, adversity, hard cheer, affliction; *do luēt ανγōjg*, to the afflicted.
Ανγjn, then.
Ανγυζιαδ, scurrility.
Ανταμιαjng, a strife, or debate.
Αντοjλ, inordinate desire or will.
Αντοjλm, to lust after a thing, or be very desirous thereof; *δ'αντοjλjg γε*, he lusted.
Αντοjλjzeac, an earnest or vehement longing or desire.
Αντομαλτōjλ, a glutton; from *ana* and *tomaltajm*, to eat.
Ανυαβαμ, excessive pride.
Ανυαjβεαc, proud.
Ανυαjλ, when, at the time that.
Ανυαjλ, fierce or cruel.
Ανυαjλε, baseness; also more base.
Ανυαλujg, burdensome.
Ανυαγ, down, from above.
Ανυαγλ, mean, base, or ignoble.
Ανunn, or *anonn*, over to the other side, beyond seas.
Αο.—*Note*, *ao* is used by our modern grammarians instead of the *ae*, and *oe* of the ancients, and *aoj* instead of *uj*, and are pronounced in the same manner. It has been already said that this substitution is very abusive, as it carries away the words from their radical propriety and affinity with other languages.
Αοβδα, beautiful; *δμεαc αοβδα*, *αοβδαc*, obedience; also beauty.
Αοδ, fire.
Αοδ, the liver.

Αοδα, the proper name of a man, equal to Hugo and Hugh in English; ex. *Αοδα ūa Nejl*, Hugh O'Neil, *potius* Oeδ; it is the same name as *Eudes* in French.
Αοδαjνε, a pastor, a shepherd, a cow-herd.
Αοδαjνεαc, a keeping, or herding of cattle.
Αοjυαcμαμ, detestable, horrible, odious.
Αοj, a stranger, a guest.
Αοj, or *a*, a swan.
Αοj, a confederacy, a compact, or agreement.
Αοj, instruction, knowledge, or discipline.
Αοj, honour, respect.
Αοj and *j*, an island; ex. *αοj* or *j* *Colujm Chjlle*, an island in Scotland, where St. Columbus lived chief abbot.
Αοj and *j*, a country; as *αοj* *Mac Cujlle*, the territory of Mac Cuille, or the barony of Imokilly. *Note*.—This Irish word *αοj* or *j*, signifying an island, also a region, or country, is quite analogous to the Hebrew *ר. insula, regio, provincia*, an island; also a territory, or region.—*Vid. Opitius's and Buxtorf's Lexicons*.
Αοjβ, neat, elegant, civil, courteous.
Αοjβ, likeness, similitude.
Αοjβε, pleasant, comely.
Αοjβεαλ, pleasant, a rejoicing, or merriment; ex. *mj αοjβεαλ*, rejoicing time.
Αοjβεαλ, fire, or a spark thereof; from *αοδ*, fire; ex. *να γεjδ αοjβεαλ ζαν jαδūζαδ*, do not blow a spark or ember that is not kindled.
Αοjβλε, a sign or mark.
Αοjβljgjm, to mark.
Αοjβnear and *αοjβnojλ*, joy, de-

light; *cum aοjbnj*, for delight.
αοjδε, youth.
αοjδεαδα, well-behaved.
αοjδεοζ, a hair-lace, a fillet, a head-band.
αοjδε, a skilful or knowing person.
αοjδεακτ, hospitality, succour, lodging.
αοjδεακτα, hospitable.
αοjδεβε, a guest.
αοjλ, the mouth; *Cantab. ahol*.
αοjλρεο, a lime-kiln.
αοjlea, a gazing stock.—*Nah. 3. 6.*
αοjlea, dung; *αοjλζ*, of or belonging to dung; ex. *capn*, or *capnan αοjλζ*, a dung-hill.
αοjleanda, excellent, fine, charming.
αοjλρεοζ and *αjλρεοζ*, a caterpillar.
αοjn, a rush.
αοjn, honour.
αοjn, in compound words is the same as *aon*, one, though *αοjn* is never said but when the first or initial vowel of the second word of the compound happens to be of the denomination of *caol*, or small vowels; ex. *αοjn-ντjn*, one mind; *αοjn-φjn*, of a single man; as *comnac*, or *cojm-μεjc αοjn-φjn*, a duel; *αοjn-νj*, any thing; but *aon-φjn* and *aon-νj* is said very commonly and properly.
αοjne, the vulgar and corrupt word for Friday; ex. *αοjne an ccaγ-da*, Good Friday.—*Vid. infra δε* and *δja*.
αοjnμ, to fast, or to abstain from flesh on Friday.
αοjn and *αjνjμε*, a curse or malediction; is analogous to the Hebrew *ארור*, accursed, *maledictus*.—*Genes. 3. 14.*
αοjnμ, to curse.
αοjneagnad, a restipulation.

αοj and *αοjre*, an oblique case of *αοj*, *quod vid.*
αοl, lime; *αοlορν*, a lime-kiln.
αοlaδ, to plaster and to whitewash with lime.
αον, excellent, good; *Cantab. on*, the same.
αον, a country.
αον, or *haon*, *rectius eun*, one; the same as the Gr. *nominat.* neuter *έν*, genit. *ένος*, and Lat. *unus*.
αονα, a fair, an assembly.—*Vid. aonteact*.
αονα, a market-town in Lower Ormond.
αονα, alone.
αονακτ, singularity.
αονααν and *αοναδα*, single, all alone.
αονααδ, singularity.
αονβαλ, *αjn αονβαλ*, together.
αονκατμα, a fellow-citizen, or one of the same town or city.
αονδα, a simple; it is the opposite of *cumyrc*, a compound.
αονδα, singular, particular.
αονδακτ, unity; *vulgo aontaκτ*.
αονφjμτ, wallowing, 2 *Sam. 20. 12.*—*Bedel's Bible.*
αονηακανα and *αονηακανδα*, desolate, solitary; also particular; as *zo haonηακανα*, in particular, only.
αονηακανα and *αονηακαναγ*, desolation, or solitude.
αονφλοjne, of one surname.
αοντα and *αοντjζαδ*, celibacy, or the unmarried state; *αjνε an αοντjζαδ*, a man unmarried.
αοντα, *aontad* and *aontuζαδ*, a vote, or consent.
αονταδα, willing; *zo haontada*, willingly.
αοντεακτ, *corrupte et vulgo aonac*, a fair, an assembly, or convention; plur. *aontajze*.
αοντυζjμ, to obey, to consent to.

αονταῖς and αονταῖςτε, united, agreed to.

αοναῖς, once, one time.

αογ-ζρεῖνε, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conuings, whose principal castle, near Limerick, was called Καγῖlean O'Conuῖνς, or Castle Connell; αογ τῖνμαῖς, from Owny to Limerick.

αογ, age; κα ἡαογ τῦ, how old are you? Wel. *oes*.

αογ, a sect or kind of people, of the same condition, profession, or degree; which answers to the Latin and French *gens*: αογ εαλαδαν, the men of arts and sciences; αογ τεαδ, no cῖνς, musicians; αογ δανα, poets; αογ ζαλαῖς, the sick; αογ υαγῖ, the nobility or gentry; αογ ὄζ αζυρ εαγτα, young and old folks.

αογτα and αογμαῖς, old, ancient.

αοτ, small, little.

αοτ, a bell.

αοτ, a crown.

αοτ, any servile work, especially ploughing.

απα, an ape.

απαῖν, mercy.

απῖν, an apron.

απατ, mortal.

απαῖς, ripe; *id quod* αῖβς, *quod vid.*

αῖ, our; a pronoun agreeing with the Latin *noster*.

αῖ, or αῖν, upon; as αῖ αν δ'ταλῖν, upon the earth; also at, or in; as αῖ δῦνς, in the beginning; *vid.* αῖν. It is written in the old manuscripts παῖν or φοῖν; English, *over*.

αῖ, or αῖν, when set before words of price answers to the English, *for*; ex. αῖ δεῖς βῖγῖρα πῖεῖν αῖγς do βῖαῖτεαδ αν γῖλαῖς-

τεδῖν; it also agrees with *for* in other respects; as αῖ ολκαγ, for badness; αῖ νεαῖνς, for their horses.

αῖ, by adding another word to it makes the same an adverb; as αῖ αῖν, or αῖ δῖνς, backwards; αῖ αονῖα, together, in one place.

αῖ, is very often taken for a δεῖν; ex. αῖ γῖ, says he; αῖ ρῖ, says she; αῖ ρῖαδ, say they.

αῖ, a plague; also any great slaughter, or havoc; also the slain in battle; as αῖ α ν'αῖ, upon the slain; Cantab. *hara*, slaughter; Gr. ἀρς, *Mars*; and Gr. ἀρα, *Dire*.

αῖ, ploughing, husbandry; αῖ να ἂν do βῖ αν τῖν, the land was ploughed; Gr. ἀρω, and Lat. *aro*.

αῖ, a guiding or conducting.

αῖα, a page, lacquey, or coachman.

αῖα, a conference.

αῖα, the loin; plur. ἁῖα, the reins; ζαλαῖς να ἡῖαν, a pain in the reins, or loins.

αῖα, a country in the County of Tipperary.

αῖα, for the sake of, for.

αῖα, motion.

αῖα, a ploughshare; also utensils for ploughing.

αῖα, strength, puissance, power; hence ἁῖαδα, able, puissant; and ἁῖαδαγ, the same as αῖα.

αῖα, a bier; Lat. *feretrum*.

αῖα, a cell, or grotto; a hut, &c.; we commonly call a desolate forsaken house τῖς αῖα-ζυῖ.

αῖα, strong, brave.

αῖα, a severe punishment.

αῖα, a ladder; ex. αῖα αῖα do ταῖα, *bona est scala populis*.—Vid. Brogan, in *Vit. Brig*.

- Urað**, a running.
Uraflayca, the running of the reins.
Uraþean, a desk, or pulpit.
Uraþj-ryana, the reins of a bridle; pl. **uraþjeana**.
Uraþll, both.
Uraþm, to plough; Gr. **ἀροω**, and Lat. **aro**.
Uraþn, bread; derived from **ar**, ploughing, husbandry; as, **araþn cmyþneacta**, **araþn õna**, **araþn coþne**, &c.; Gr. **αρον**, **panis**.
Uraþn, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. **ὄρον**, accusat. of **ὄρος**, a mountain.
Uraþn, the kidneys; **þrað na n'á-þan**, a tender love.
Uraþaþlt, a pannier.
Uraþnea, a pantry.
Uraþnõþm, a baker.
Uraþon, both; **ryð a þaon**, you both.
Uraþ, a room, a house, or habitation; **m'araþ**, my house.
Uraþa, yet, nevertheless.
Uraþac, havoc, destruction.
Uraþan, or **araþan**, a host, an army.
Uraþan, corn, either wheat, oats, or barley, &c., particularly so called when in standing corn, or before it is threshed; Lat. **arva**, **arvorum**, fields of corn.
Uraþraþþneac, scarce of corn.
Uraþc, an ark; Lat. **arca**; as **araþ Naoy**, the ark of Noah.
Uraþc and **araþ**, a large chest in the form of a ship. The name of the ship **Argus** seems formed upon the Celtic **araþ**.
Uraþc, the body.
Uraþc and **araþan**, a little pig; also a dwarf.
Uraþcraþþeal, an archangel; otherwise **araþraþþeal**.
Uraþceannaþc, an archdeacon.
Uraþceana, henceforth, in like manner.

- Uraþcū**, a band-dog; otherwise **naþcū**.
Uraþluaþna, an emmet or lizard; **araþluaþna na rleþþe**, *coluber*.
Uraþna, or **earaþna**, an eclipse; **araþna þneþne**, *eclipsis solis*.
Uraþcūll, a hermit's cell.
Uraþd, an ascent, or high place; hence the British Garth, a promontory.
Uraþd, high, mighty, great, noble; is used in the same sense in the Persian language; it is true Celtic, and the Lat. **arduus-a, um**, high, lofty, difficult, is formed upon the older Celtic language, Wel. *hardh*, fair, handsome.
Uraþd and **araþ**, noble, or strong; hence the proper name of a man, **araþ**.
Uraþda, a mountain to the east of Cashel, anciently the estate of a tribe of the O'Deas.
Uraþda, high, haughty; **cmyþc araþda**, high hills.
Uraþdaþc, a territory of Carbury in the County of Cork, the ancient patrimony of the O'Flins, called from thence O'þlajn araþda; also a hill and village in the County of Limerick, near Newcastle.
Uraþdaþað, a height, top, or summit.
Uraþdaþað, honour, promotion.
Uraþdaþþm, to extol, exalt, or prefer.
Uraþdan, a hillock, or little height.
Uraþdanac, proud, high-minded.
þdeataoþm, a throne; pl. **araþdaþþneaca**; also an archiepiscopal see.
Uraþþceannaþ, dominion, power, supremacy; hence **araþþceannaþc**, sometimes written **þaþþceannaþc**, signifies a superior, or eminent person in the hierarchy, as a metropolitan, bishop, abbot, archdeacon, &c.
Uraþþþoþ, tribute, chief rent.

Urdéur, supreme power, rather impost.

Urdéarceop and vulgo earbog, an archbishop.—*Vid.* earbog.

Urdfeamanac, a high-steward ; *potius* úrdfeadmanac.

Urdgozac, loud, noisy.

Urdam, a plough-ox.

Urdarc, a pair of colours, an ensign.

Urdarac, high, stately, bold.

Urdmaca, Urdmaz, the archiepiscopal seat of the Primate of Ireland.

Urdog and ordog, a thumb ; ordog corre, the great toe.

Urdollam, a chief professor of any science ; as ollam ne reancar, an antiquary, a chief chronicler, ollam ne dan, a poet.

Urdonar, vulgo, farðonar, the lintel of a door.

Urdnac, a monarch.

Urdnac, gain, profit, advantage.

Urdneactar, a synod, an assembly, or convention ; a contraction of ardojneactar.

Urdrgojl, a college, or university.

Urdrazar, a high priest, or pontiff.

Urdūzac, to extol, to promote, heighten.

Urdad, in the meanwhile.

Urdad, for.

Urg, white ; Gr. άργος, *albus* ; whence the Latins derive their *argentum*, *ab albedine*, though as properly from this Celtic word *urg* ; unde *urgjod*.

Urg, milk.

Urg, a champion ; from *urgajm*, to spoil ; hence *urgda*, valiant, brave, military.

Urg, the same as arc, an ark, chest, bier, or coffer.

Urg, famous, excellent, noble.

Urgad, or *urgjod*, a stopping, or hindrance.

Urgajm, to spoil, plunder, lay

waste, or destroy ; and *urgnajm* is the same.

Urgajn, a plundering, or robbing ; hence *ceallurgajn*, sacrilege, robbing churches.

Urgajjm, to keep, to herd.—*Vid.* *jonzujjm*.

Urgajr, he or she kept ; ex. *urgajr læte ajnbjz coenca fōn meōdon Rējde*, *custodiebat die vehementis pluvie oves in media planitie*.—Brogan, in *Vit. Brigit*.

Urgnad, robbery, plunder, devastation ; *urgne*, *idem* ; *zo mo tanaigde ajrgne do Urdmaca*, so that Armagh was near being ruined by pillage.

Urgtōjr, a destroyer.

Urgujmejr and *urgujn*, an argument, or proof.

Urg, again.—*Mat.* 17. 23.

Urgleōz, a high ill-judged aim, high flight.

Urgleōzac, full of high attempts.

Urglōjz, gathering, *rectius* *tárlōjz*, as *fearta an tárlōjz*, the feast of the gathering ; hence *tárlōz arbajr*, a gathering or bringing in the corn from the fields to the barns or corn-yard.

Urgm, a weapon, arms ; *lé lámajm majde*, with a hand-weapon of wood. The Egyptian Hercules is said to have used no other arms but staves of wood.

Urgmajl, an army ; also weapons, arms, an armoury ; it forms *armála* in the genitive.

Urgmajn, or *urgmann*, an officer ; hence is derived the name of Arminius, the famous German general.

Urgmaja, a check, or rebuke.

Urgmac, slaughter.

Urgmjndjm, to worship, honour, or reverence.

Urgmorac, *urgmorajec*, *armoriei*, the Britons of Low Brittany. This word is compounded of *ur*

and *mōn* or *maɪn*, both together signifying *ad mare*, or *super mare*.

Umea, armed.

Umajm, to arm; *amajgite*, armed.

Amuntean, let him be blessed; an impersonal.

Uɲn, the genit. of *ana*, the loin, or flank; Scot. the kidney; *ō na haɲɲɲb*, from the loins.

Uɲnaɲb, a band.

Uɲnaɲgjm, to pray; *vid. unajgjm*, *ɲɲtcaɲ*, *batɲaɲ*, *uɲnaɲgcaɲ*, *prædicabat*, *baptizabat*, *orubat*.

—Vit. S. Patric.

Uɲnaɲgite, *pro uɲnaɲgite*, prayers.

Uɲoɲll or *anaɲll*, a great deal, many, &c.; *ɲun ōɲdaɲg ɲɲaɲ anaɲll dō ɲɲaɲalɲb ɲan cōmaɲɲle ɲɲn*, that they ordained many wholesome laws in that synod.—*Vid. Annales Tighefnachi*, ad annum 1152.

Uɲoɲle, a certain, or another; ex. *no ɲoɲllɲb aɲgcaɲ an aɲɲɲge d'anoɲle ɲeandɲn, ɲō nūbaɲɲt, cuidam viro sapienti Angelus in somnis apparuit et dixit, L. B.*

Uɲoɲle, or *anaɲlle*, as much, as many more; ex. *no ɲaɲaɲb an Candiɲal ɲapapio palljum an Uɲmaɲa, palljum an Uɲt Clɲat, aɲɲ anaɲle a Cconac-taɲb aɲɲ ɲan Mūman. Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munster.—Vid. Annales Tighefnachi. Clonmacnoisensis Archidiaconi.*

Uɲɲ, a stag, or hind.

Uɲnaɲt, an image, a spectre, or apparition.

Uɲnaɲta, tall, puissant, mighty, brave.

Uɲnaɲtaɲ, power.

Uɲnaɲ, ornament.

Uɲnaɲ, merchandize; pl. *anaɲɲde*, pedlars' goods, &c.

Uɲnaɲg, convulsions; also a stitch.

Uɲna, old, ancient, stricken in years.

Uɲnaɲta, ancient.

Uɲt, a bear.

Uɲt, a man's name, Arthur, so called from *uɲt*, a bear; like the Gr. *ἀρκτος*, *ursus*, or rather from *uɲt*, noble, great.

Uɲt, noble, generous.

Uɲt, a stone; hence *uɲtene*, gravel, pebbles.

Uɲt, a tent, or tabernacle.

Uɲtcaɲneal, a quarry, or stone-pit.

Uɲteazul, an article.

Uɲtɲac, a ship; *uɲtcaɲt*, *idem*.

Uɲtɲa, an artery, or vein.

Uɲtɲaɲaɲ, to do, or make.

Uɲtaɲgjm, to sail.

Uɲtɲuɲgjm, to increase or enlarge.

Uɲuɲɲ, the way.

Uɲuɲg, the neck.

Uɲ, out of; ex. *ay an d'calam*, out of the ground; *ay an tɲɲn*, out of the country; Lat. *abs*.

Uɲ, is equal to *am* and is in English; ex. *ay mē an tɲ ay mē*, I am that I am; *ay aɲtne dɲɲtɲe ē*, he is known unto thee.

Uɲ often comes before a comparative degree, and then always begins a sentence, (just as *n*) *bay* always stands in the body of a sentence,) and is equal to the Latin verb *sum* in any person of the present tense; ex. *ay mō Ōōmnaɲ nā Ōōnca*, Daniel is bigger than Donogh.

Uɲ, a cascade, or fall of water.

Uɲ and *aya*, a shoe.

Uɲac, shod.

Uɲaɲ, out of thee, from thee; *ayam*, out of me.

Uɲaɲ, kindling; also stopping, standing.

Uɲaɲɲumjm, to remove.

Uɲaɲb, to rest, or stay.

Uɲaɲne, a shoemaker; Heb. *רֹאֵה*, *ligavit*, *constrinxit*.

*Ural, an ass.

Uram, a stocking, or hose; Wel. *hosan*.

Uranlažacat, magic, divination by herbs.

*Urcam, to ask for, to beg, to beseech; *mod arcaþ þrýgðe ar euznaþic an Rýg, qui postulavit a Brigida propter amorem Regis. Vid. Brogan.* The Saxon word *ask* is visibly of the same root.

Urcal, a conference, or talking together, conversation.

Urcal, a forcible onset.

Urcal, the flowing or swelling of the tide.

Urcal, an increase.

Urcal, arɣall and arɣallán, the arm-pit; orɣal and ocɣal, the same; Germ. *achsel*, and Belg. *oxel*, the arm-pit; Lat. *axilla*, Gall. *aiselle*.

Urcap, a guest; *nj bu þrōnac an tarcap, non contristatus est hospes.*

Urcat, a soldier, or champion.

Urcū, and earcū, an eel; arcū arɣte, a conger-eel.

Urcjnt, tow, or wadding used in charging a gun; arcaptaç, *id.*

Urcnam, to mount, to ascend, to come, to approach; also, to enter into; *daycnam flataþ mje mujne, ad intrandum in Regnum filii Mariæ.*

Urcnam, ascension.

Urda, of them, out of them; a taþ rýad lán arda fējn, they are self-willed; i. e. they are full of themselves.—2 Pet. 2. 10.

Urdaþ and arɣjon, *vid. arɣdeap*, a journey, *potius arɣteap*.

Uread, yes, yea; Wel. *ysser*.

Urjon, a crown.

Urlaç, a request, or petition.

Urlaç, temptation.

Urláðjm, to beg, to request, to beseech; also to tempt; arláj-

ðjm onɛ, I beseech you.

Uylonnab, a search, or discovery.

Uyna and arnað, a rib; a arnað, his ribs; Wel. *asen*.

Uynaç, ribbed, having ribs.

Uynað and ornað, a sigh, a groan.

Uynarac, a hewer of wood or stone.

Uyránnac, a stranger, *potius ac-
tinnac*,

Urraj, plates; arrajn þrjárr ar a lujrýgñjð, greaves of brass upon his legs.

Urrujç, arrujç an ýrjan, it was sunset.

Urtarçōjn, a porter.

Urtar and artal, a spear or javelin; Lat. *hasta*.

Urteac, inwards; leacta arteac, flattened inwardly, compressed; arɣjg or arɣjg, within; also at home.

Urtnajm, to travel, to go afar off.

Urtnajm, to bear or carry aside, to remove.

Urtinnac and arnnac, a stranger.

Urujð, from you, out of you.

Uruðeað, kindling.

Urur, from me, out of me.

Ut, a rising in the skin or flesh, a swelling.

Ut, milk.

Utá mē, atájm, I am; a tá tu and a taojrr, thou art; a tá rē, he is; a tá rjð, you are; cjonur a tá tū? how do you do? Hisp. *como esta tu?*

Utaç, a request, or petition.

Utajm, to swell; do at do cōr, thy foot is swoln.

Utajmeact, redemption.

Utajr, woe, desolation, destruction.

Utajreac, desolate, full of sorrow.

Utajreac, woeful, destructive; cneac utajreac, a destructive plundering.

ἄταν, garlands, *Acts*, 14. 13; also a sort of hood, cowl, or bonnet.

ἄταρ, victory.

ἄτbac, an attack.

ἄτ, a ford; pl. ἄτanna; Ἀτcljāt, Dublin; Ἀτluājn, Athlone.

ἄτ, just, lawful.

ἄτα, *vulg.* φατα, a green, a plain, an open place, a platform; hence ceanata, the human face.

ἄτα, the cud; *ruma*.

ἄταc, a giant; pl. αταγζ; also a plebeian; *corrupte* φαταc.

ἄταc, waves.

ἄταc, a request.

Ἀτuc ζαογτε, a blast of wind.

Ἀταγλε, inattentiveness.

Ἀταγνε, embers, coals; *vulg.* φατγνε.

Ἀταjn, a father; αταjn βαγρδγτε, a godfather; αταjn αλτpoma, or αλτpannay, a foster-father; αταjn cleamna, a father-in-law; αταjn φαογρδjn, a father-confessor; Gr. πατηρ, and Lat. *pater*, Goth. *atta*, Cantab. *aita*, Frisiorum lingua, *haite*. Confer illud Pompei Festi: *attam pro reverentia seni cuilibet dicimus quasi eum avi nomine appellemus*; hinc *attarus*. Hesychius says that the Cretans meant by the word *eittas* what the Greeks meant by τoυς πατεpας; the old Greek word ἄττα had the same signification.—*Vid.* Francisci Junii Glossarium Gothicum ad Vocabulum, *atta*, ad Calcem Codicis Argentei.

Ἀταjn-lypa, the herb called ground-ivy.

Ἀταjn-δjobaδ, a patrimony; αταjn εalamān, yarrow; Lat. *mellifolium*.

Ἀταjr, reproach; also confusion; written also ατηjr.

Ἀταjrm, to revile, to reproach; ατηjrm and ατηjrjyγaδ, the same.

Ἀταjρεaδ, reviling, rebuking, &c.

Ἀταl, deaf; *idem quod* αδαl.

Ἀταpδαcτ, a patrimonial right, or hereditary property.

Ἀταpδajm, to adopt, to make the son of another man capable of inheriting your own estate.

Ἀταpδaδ, adoption; also that which belongs to a person by the hereditary right of kindred, or of adoption.

Ἀταpγαb, importunity, solicitation.

Ἀταpγajm, a conflict, or skirmish.

Ἀταpμαcτaδ, parricide, a *patre mactando*.—Pl.

Ἀταpnyγaδ, to exchange, to remove.

Ἀταpnyγaδ, a difference.

Ἀτbac, strength.

Ἀτbac, a different time.

Ἀτcαοjn, a complaint; *vid.* εαγ-αοjne.

Ἀτcαγnaδ, a chewing the cud.

Ἀτcαγτε, worn, cast off.

Ἀτcαntαjρεaδ, recantation.

Ἀτcαjnt, a repairing; also a renewal of one's lease or other right or privilege.

Ἀτcαpτδjn, a restorer, or renewer of a lease, charter, or privilege.

Ἀτcαpajm, to return; also to untwist.

Ἀτcαpδα, returned; also twisted; ex. γnāt ατcαpδα, twisted yarn.

Ἀτcογaδ, a rebellion.

Ἀτcογajm, to rebel.

Ἀτcδjμεapān, a register.

Ἀτcδjmjn, short, abridged.

Ἀτcδjmjne, an abridgment.

Ἀτcδmapāc, asking, or inquiring.

Ἀτcδjnyτε, repaired, mended; ατcδnyγaδ, *id.*

Ἀτcēnaδ, restitution, or restoration.

Ἀτcēnajm, to restore, or recover.

Ἀτcūjnge, a repeated request or petition; *vid.* cūjnge.

Ἀτcūjngjm, to request, entreat, or beseech; ατcūjngjm opт, I pray thee.

Ἀτῆαι, banishment, exile.

Ἀτῆαι, a surrender.

Ἀτῆαι, to give up, to surrender;
ex. ἰὸ Ἀτῆαι α ἱεραῖον αἶ, he gave him up his lands; also to banish or exile out of a country.

Ἀτῆαι, to open.

Ἀτῆαι, a new growth, or a second growth.

Ἀτῆαι, to grow again.

Ἀτῆαι, retaken spoils.

Ἀτῆαι, to resume.

Ἀτῆαι, short.

Ἀτῆαι, a brief, an abridgment.

Ἀτῆαι, to resume, to take back.

Ἀτῆαι, to cleanse anew.

Ἀτῆαι, refined, burnished, or polished.

Ἀτῆαι, a wound or scar received in battle or elsewhere.

Ἀτῆαι, a delaying, or putting off.

Ἀτῆαι, quick, brisk, nimble.

Ἀτῆαι, requited, retaliated.—
Lhuyd.

Ἀτῆαι, Athlone, a barony in the County of Roscommon, also the town itself.

Ἀτῆαι, store, great treasure.

Ἀτῆαι, to give up, or deliver.

Ἀτῆαι, to repair, to make anew.

Ἀτῆαι, a repairer, restorer.

Ἀτῆαι, to improve, amend, or manure.

Ἀτῆαι, a man that removes from one country to another; also a captive in a foreign land.

Ἀτῆαι, variableness, inconstancy.

Ἀτῆαι, he arose, or removed.—*F.*

Ἀτῆαι, to remove, to change.

Ἀτῆαι, of captivity.

Ἀτῆαι, a second proof.

Ἀτῆαι, horrible, detestable.

Ἀτῆαι, redemption; *potius* ατῆαι.

Ἀτῆαι, a wherry, a small river-boat, to transport passengers.

Ἀτῆαι, i. e. ατῆαι, hard by, near you.

Ἀτῆαι, a dwelling, or habitation.

Ἀτῆαι, in the first place.—*F.*

Ἀτῆαι, furze, or gorse.

Ἀτῆαι, space.

Ἀτῆαι, death.

Ἀτῆαι, to be deaf, or hard of hearing; *vid.* ατῆαι; *Pl. ex. Cl.*

Ἀτῆαι, or ατῆαι, an exalted or noble prayer.

REMARKS ON THE LETTER β.

β is the second letter of the Irish alphabet, as well as of most other alphabets; it is the first consonant, and is called a labial letter, because the lips are mostly used in the formation of it. In Irish manuscripts of late ages it is written for p, both β and p being made commutable one with the other, as in the words βυ, *black*, δοβ, *to them*, βά, *it was*, they write βυ, πα, &c., which is also the case with the Greeks and Latins, for the former write βυρος for πυρος, *amarus*; and the Latins wrote *poplicola* and *publicola* indifferently, and *populus* and *publicus*; also *scriptum*, and not *scribtum*, from *scribo*. By putting a tittle or point over this letter in Irish (which is a late invention, being not to be found in any old parchments,) it sounds like the Latin *v*, consonant, as we have no such letter in our alphabet, which is the case of the Greeks, though

their β or beta, is often rendered in Latin by *v*, as Gr. $\beta\alpha\gamma\gamma\omicron\nu$, Lat. *Varro*, Gr. $\beta\iota\rho\gamma\iota\lambda\iota\omicron\varsigma$, Lat. *Virgilius*, Gr. $\beta\iota\omicron\tau\eta$, Lat. *vita*, Irish *beatha*, and when tittled it sounds *veatha*, *vita*; the name of this consonant in Irish approaches much closer in sound and letters to the Hebrew name of the said letter than either the Chald. ב or the Gr. β , it being in Irish *bejt*, and in Hebrew בית. בית signifies a house in Hebrew, and *bojt* in Irish is a very common name for an open house or tent. It is to be observed that the Irish consonants *b*, *c*, *d*, *g*, *p*, *t*, by a full-point or tittle set over any of them, do thereby lose their simple strong sound, and pronounce after the manner of the Hebrew consonants, ב, ח, ד, ג, פ, ת, which are simply and genuinely aspirates. On the other hand, it is to be particularly noticed, that the now-mentioned Hebrew consonants, by them called בנגד כפת, *memoria causa*, by fixing a *dagesh*, or full-point, in the middle of any of them, do thereby also lose their simple aspirate sound, and pronounce strong, like the Irish *b*, *c*, *d*, *g*, *p*, *t*; so that the addition of a full-point to any of those Irish consonants changes it immediately into its corresponding letter of the Hebrew; and again, the addition of a full-point to the above-mentioned Hebrew consonants, changes them into their corresponding letters of the Irish. By this kind of reciprocation between the Hebrew and Irish languages, the antiquity of the Irish or Celtic seems to be sufficiently demonstrated; although it must be confessed, that the using a full-point in either of the two languages is of a late invention, these consonants being naturally wrote down, and the strong or aspirate pronunciation of them left to the judgment of the skilful readers, who doubtless wanted no such points to direct them; thus the modern Spaniards who use the *b* and the *v* indifferently for each other, pronounce the word *biber*, to drink, as if it were written *biver*, &c.; as did also the ancient Romans, ex. *hic se bivo omnibus suis benefecit*; and *bidit* for *vidit*, *bixit* for *vixit*, *beto* for *veto*, *boluerit* for *voluerit*, *bendere* for *rendere*, &c.—*Vid.* Lhuyd. Compar. Etymol. p. 22.

ba, were, have been, the preter-perfect tense of the verb *bjm*, to be, to live, Gr. $\beta\iota\omicron\varsigma$, *vita*, and $\beta\iota\omega$, *vivo*, ex. *do bá mé*, I was, *do bá tu*, you was, *do bá gē*, he was, &c.

ba, the plur. of *bō*, cows; Lat. *bos*, and Gr. $\beta\iota\omicron\varsigma$, *Æol*.

bá, good.

bá, death.

bá, under; ex. *bá aic*, under the body.

baajn, *rectius buajn*, to cut, or mow down; *do buájn luacra*, to cut rushes.

baan, *matrix bovis*, the matrice of a cow, Pl.; it is vulgarly called *briūán*, and understood to be the skin which covers the calf in the matrice, and is discharged after the calf.

babaet, sweetness, innocence; Lat. *babas*, a baby or fool; Gr. $\beta\alpha\beta\alpha\acute{\epsilon}$, talkative.

bábán, a baby.

bábūn, a bulwark.—*Pl*.

bac, a hindrance or impediment; *bacajl*, *idem*; *do cupi bac oir-za*, he hindered them.

bacaic and *bacaod*, lame, halting;

ny bjōr coya an bacajee jonann, the legs of the lame are not equal.

bacajm, to hinder, to frustrate, or impede.

bacajreac, impeding, or obstructing.

bačal and bačol, a staff, a crosier; Lat. *baculum*.

báčalta, baked.

bačán, the hinge of a door; aji a bačánajb, upon its hinges, from bajc, which signifies a crooked turn, or bending; Wel. *bach*, a hook.

bačat, a captive, or prisoner.—*Pl. ex. Cl.*

bacc, a shepherd's crook; Gr. βακτηρον, and Lat. *baculum*.—*F.*

baccjm, to crooken, or make crooked.

bač, a breach; also a violent attack or surprise.

bač, drunkenness; Lat. *bacchatio*.

bačajre, a drunkard, a baccho; *vid. bejce*.—*Pl.*

bačall, clipping, shearing.

bačar, an acorn; Lat. *bacchar*, the herb lady's glove.

bačla, a cup, or chalice.—*Pl.*

bačlač, curled, frizzled.

bacla, an armful.

bač-lámač, disabled in the hand or arm.

bačlūbja, a surfeit from drinking. *Pl.*

bačtorján and bačtorján, the noise of drunkards.

bačōjdm, to go by crutches.—*Pl.*

bactriač, the name of an Irish Druid, who is said to have discovered to his prince, from an eclipse of the sun, the Passion of our Saviour the very time it happened.

bačul, a stick, or staff; Lat. *baculus*.

bačul eaypajc, a bishop's staff or

crosier.

bač, a boat; Wel. *bad*, and Fr. *bateau*.

bačb, the north.

bačb, a tract of land.

bačb, the Roiston crow; also any ravenous bird, as a vulture, &c.

bačb, i. e. bean tuátač, or bean-rize, a fairy-woman vulgarly supposed to belong to particular families.

bačb, a scold, a quarrelsome woman.

bažac, warlike.

bažajji and bažari, threatening; a mbažajji, their threats.

bažajit, *idem*; pl. bažaritažje, threats.

baž, a battle; and bájžje, the same.

baž, a kindness, respect, friendship.

baž, a word.

bážac, fond, kind, sympathetic.

bážajm, to promise.

bažalac, dangerous; baožalac, the same.

bažtorojdm, to wrangle, chide.

báj, the same; as bj, báj jē, he was.

bajc, a twist or turn, a crookedness or bent; Wel. *bach*, a crook.

bajcbeajla, a solecism, i. e. a crooked reasoning.—*Pl.*

bajcjm, to touch.

bájd, a wave.

bájd, love.

bájde, gratitude, alliance, amity; a tá bájde mōi azam lejy, I have a great kindness for him.

bájde, prediction; and baojde, the same.

bájdeac, a comrade, or coadjutor.

bájdeacay, grace or favour.

bájdead, or bátač, to drown; bájdējžear ē, he will be drowned; bájtejd an tji, they shall overflow the land.

- bájdte, drowned.
 bájdjn, a little boat.
 bájpjart, a toad.—*Pl.*
 bájžjm, to talk, to speak to.
 bájžjn, a waggon.—*Pl.*
 bájgle, a fawn; ex. at cōnape
 bñajceam acur bñu, acur bájž-
 le eatonnu: rocajde do deat
 an máz, acur bñeat azá
 mairbad a paou, i. e. I saw a
 hart and hind, and a fawn be-
 tween them; this tribe stalked
 through the plain, where they
 fell victims to a wolf.
 bajl, a place; hence bajle, a vil-
 lage, ball being the same.
 bájl, put for bud ájl, as njōn bájl
 lejr mējyteact, he would not
 hear me.
 bajl, prosperity, good-luck.
 bajle, bold; also straight.
 bajllēneatað, trembling.
 bajle, home, as jmējž a bajle, go
 home.
 bajle, a city, town, or village;
 Lat. *villa*, quasi *billa*, *b* and *v*
 being correspondent and com-
 mutable letters; pl. bajlte.—
 N. B. This Celtic word bajlle,
 and the Lat. *vallis* are originally
 the same, as the ancients always
 built their habitations in low
 sheltered places, near rivers or
 rivulets.
 bajllējn, a little bubble, a boss or
 stud.
 bajllējn, drink.
 bajlm, balm, or balsam.
 bajlōž, a twig, sprout, or sucker.
 bajn, the first person of the pre-
 sent of the imperative of the
 verb bajnm, to pull, cut down,
 or take from.
 bajn, a drop; pl. bajnnjō, do bajn-
 njō lōntar lājtneac. Cujmjm
 naomēa.
 bajnceadaç, authorized, an autho-
 rized person.

- bajncjō, it belongs.—*Pl.*
 bajncljāmujl, a mother-in-law;
 bajncljāmujn, a mother, or daugh-
 ter-in-law.
 bajncnjota, white clay.—*Pl.*
 bajndeang, flesh-coloured.
 bajndja, a goddess; bajndjleam,
 the same.
 bájne, whiter, of the comparative
 degree.
 bajne and bajnne, milk; bajnne
 jeamaj, thick milk; *vid.* laçt.
 bajnēact, the actions of a heroine,
 i. e. eact ban, no mná; also
 woman-slaughter.—*K.*
 bajneayōž, a ferret.
 bajnfej, a wedding-feast; *vulgo*
 bajnjr.
 bajnpojð, first person of the fu-
 ture of the indicative of the verb
 bajnm.
 bajnfjnjnžne, the epicene gen-
 der, from bejn put for feminine,
 and fejaj for masculine, and
 jnžne a gender; but there is
 no such gender in the Irish, nor
 in the Hebrew, Syriac, or Chal-
 dean languages, they having only
 two genders, masculine and fe-
 minine, proper to distinguish the
 two sexes, male and female, which
 is the office of a gender to do.
 bajnfjeaznað, a bond, or stipu-
 lation.
 bajnfjð, they shall take.
 bajnž, on a sudden, by surprise.—
 bajnžearnaçt, a goddess.—*Pl.*
 bájnžde, rage, fury, madness; ajn
 bajle jr ajn bájnžde, mad and
 furious; also silly, lunatic.
 bajnm, to belong to; naç baj-
 njonn njr, that doth not belong
 to him; bajnjð, they belong.
 bajnm, to pull, to hew or cut
 down, to take from; bajnm
 rop, I pull a wisp; bajnm
 cñann, I cut down a tree; baj-
 njm djoj, I take from you.

- baɲɲon** and **banda**, female; **leōn**
baɲɲon, a lioness.
baɲɲaɲla, a countess.
baɲneanta, effeminate.
baɲleōman, a lioness.
baɲɲjaɟ, a doctress, or woman-
 surgeon.
baɲɲjōɟan, a queen.
baɲɲe, a feast; genit. of **baɲɲ-
 nɲ**.
baɲɲeac, retired, desolate.
baɲɲeazaɟ, desolation, destruc-
 tion.
baɲɲɲɲeōɟ, a sparrow-hawk.—
Pl.
baɲɲtaɲna, a lord's lady.
baɲɲɲeab, a widow; **ɲan ad baɲɲ-
 ɲeabajɟ**, remain a widow.
baɲɲce, strong, brave, valiant.
baɲɲdeɲɲ, the end or point; ex.
baɲɲdeɲɲ an clajōm, the point
 of a sword.
baɲɲead, a bonnet, or cap, or any
 sort of head-dress, from **baɲ**, the
 head, and **ēɲde**, or **eādaɲ**,
 clothes. This word is otherwise
 written **baɲead**, and in the vul-
 gar Greek there is *βυρρητα*, and
 in Latin *biretum*, Germ. *baret*,
 Ital. *baretta*, Sclavon. *baretta*.
baɲne, a goaling, a military kind
 of exercise played with a ball
 and hurly, greatly practised
 among the Irish; **baɲne comōn-
 ɲajɲ**, a great goal played be-
 tween two counties, or two baro-
 nies.
baɲɲejɲ, the ribberies, or cross
 sticks, or side timbers, between
 the rafters of a house.
baɲɲerc, the froth of water, or any
 other liquor when boiled.
baɲɲɟean, *rectius* **baɲɲjɲ**, a cake;
baɲɲeana oɲna, barley cakes;
 Lat. *farina*, in the Welsh *bara*
 signifies bread; and in the Gr.
βopa is any meat; in the Heb.
ברות, any food, and Heb. *ברה*

- comedit, refecit se pastu.*—Vid.
Buxtorf. Lexic.
baɲɲneabuad and **baɲɲabuadbaɲl**,
 a trumpet, or sounding horn;
 do **ɲēɲd a baɲɲabuad**, he sound-
 ed his trumpet.
baɲɲjɟean, a floor, a plot of
 ground.
baɲɲɲn, a firebrand.
baɲɲneac, perverse, angry, morose.
baɲɲdealtɟ, a hair-bodkin.
baɲɲeadɲom, quick, nimble.
baɲɲjal, a shoe-latchet; also the
 cover of a book.
baɲɲjɲ, a cake of bread; *vid.*
baɲɲɟean.
baɲɲɲeact, a satire.
baɲɲɲɲoɲɟ, the top of the wind-
 pipe.
baɲɲɲjɟe, brawling.
baɲɲ, or **baɲ**, the palm of the
 hand; pl. **baɲa** and **baɲajō**, **lān**
baɲɲe, a handful.
baɲɲcaɲl and **baɲɲcɲɲot**, red-
 raddle.
baɲɲcne, a tree.
baɲɲde, Baptist, as **coɲn baɲɲɲe**,
 John the Baptist.
baɲɲdead, baptism; **baɲɲɲead** and
baɲɲɲe, *idem*.
baɲɲɲom, to baptize.
baɲɲe, palm, or hand's-breadth.
baɲɲreal, pride, arrogance, haugh-
 tiness.
baɲɲreōɟaɟ and **baɲɲūɟaɟ**, to die,
 to perish; do **cūm nāc baɲɲreō-
 cāɟ ɲē**, that he should not pe-
 rish.
baɲɲɲɲneac, a barony in the west
 of the County of Clare, the es-
 tate of the Mac-Mahons of Tho-
 mond, but anciently of the
O'baɲɲcne.
baɲɲjɲ, a bason. x
baɲɲleac, an ox.
baɲɲɲɲonn, flesh-coloured, red-
 dish.
baɲɲɲeac, rain, severe weather;

genit. báyrťjže; an boža báyrťjže, the rainbow.

báyrťeđjn, one that baptizeth.

báyrťeac, *vulgo* bodac, a clown.

báyrťe and báyrťe, drowned.

báyrťđ, zo mbáyrťđ mē, that I may blot out.

báyrťr, the pate; báyrťr an ċjnn, the crown of the head; it is the genitive of bačar.

báyrťjn, a stick, or little staff.

bal, a place; an bal, or ajn an bal, on the spot, instantly.

balac, a giant; also a conceited spark.—*Pl.*

balac, a fellow, (or as the Scots say) a chill, from baōc-laoč, a foolish lad.

balad, a smell, scent, or savour; *Lat. odoratus*; also the smell, one of the senses.

balajže, profit, advantage.

balb, a stammering person, tongue-tied; and Heb. בבל, *confuse loqui*, unde babel, *Lat. balbus*.

balbad, to become mute, &c.; do balbadan na bneazdealba, the false oracles were struck dumb; *Lat. balbutio*, and *balbucino*.

balban, the diminutive of balb, a mute, dumb, or tongue-tied person.

balbē, the act of stammering.

balc, a hardness or crustiness in the surface of the earth, caused by dry weather.

balc, strong, stout, mighty; *Wel. balch*, proud, arrogant.

balz, a man of letters, or erudition.

balz, an open, or great gap.

ball and bal, a place, or spot; ball cōmnujž, a place of habitation, or abode.

ball, a limb, or member; pl. bajll or bojll; *Greek μελος, membrum*.

ball, a stain, spot, or speck, either natural or artificial; hence bal-

lac, speckled.

balla, a wall or bulwark; *Lat. vallum*; pl. ballajde.

ballan, a teat or dug.—*Pl.*

ballan, a shell; ballan rejlgjde, a snail-shell.

ballan, a churn, or madder.

ballajrđajm, to divulge, or report.

ballayđad, a setting forth, a publishing, a declaration.—*Pl.*

ballžala, a plague.

ballnayž, the joints, the limbs.—*Pl.*

ballojrgťeac, a lobster.

ballyž, a blot, spot, or speckle; pl. ballyžada.

balma, balm. +

balmužgead, to embalm.

balta, a welt or border; pl. bal-tajže.—*Pl.*

baltajde, fetters, bolts.

ban, white; lajn ban, a white mare; *Lat. canus*, by changing the initial letter *b* into *c*.

ban, true, certain.

ban, copper.

ban, waste, uncultivated; hence pajnc bājn, a waste field.

ban, i. e. fjrnne, truth.

ban, *pro bun*, the foot or pedestal of any thing.

ban, usual, common; do ban and do lojž, usually; and banad, the same.—*Pl.*

ban, light.

hana, death.

banab, an abbess.

banab, and banabjn, a sucking-pig.

banad, zo banad, usually.

banad, to waste; banfujžean ē, it shall be wasted.

banazađ, pillaging, or plundering.

banajžjm, to make waste or desolate; also to blanch or whiten.

banajm, to grow pale.

- banajr, a feast, or a wedding-entertainment.
 banajrtae, serious.—*Pl.*
 banaltia, a nurse.
 banamalta, shame-faced.
 banaria, a maid-servant.
 banaral, a she-ass.
 banb, or banbān, a pig, a slip.
 banba, an ancient name of Ireland.
 bančesle, a wife, or spouse.
 bančogzle, a cup-gossip, a she-companion.
 bančojmdeact, a waiting-maid.
 bančongzanta, a midwife.
 bančuntajm, to stipulate.
 bančurjrye, a woman that plays on a harp or violin.
 bančurjleanac, a woman-piper, or one that plays upon a wind-instrument.
 banjfeadanac, the same.
 banda, female, modest.
 bandē and bajndja, a goddess.
 bandrūad, or bandrūjde, a sorceress.
 bane, a wave.—*Pl.*
 banfājz, a prophetess.
 banfeadmanac, a waiting-woman, or house-keeper.
 banflūgra, *fluxus muliebris*.—*Pl.*
 banflajt, a lord's lady.
 banfuadae, a rape.
 banz, a nut.—*Vid.* Glossar. Vetus.
 banz, a reaping.
 banz, the touch.
 banzab, a promise.
 banzajrgeadae, a woman-champion.
 banzal, the same; zasl, or zajrcead mna, *idem*.
 banmac, a son-in-law.
 banmātaajr, a mother-in-law.
 bann, a marching, or journeying.
 bann, a band of men.
 bann, a law, or proclamation;
banna imperialia, the banns of

- the German Empire; *banna matrimonialia*, the banns of marriage; hence also bann eag-lurje, ecclesiastic censure.
 bann, a deed or fact.
 bann, death.
 bann, a ball.—*Pl. ex. Cl.*
 bann, a censure, suspension, or interdict.
 banna, a band, or troop.
 bannac, i. e. znjōmac, actual, or active.
 bannac, a fox.
 bannaom, a woman-saint.
 bannlām, a cubit, a handle; bannlām ēadužz, a handle of cloth.
 bannleannaajm, to act the part of a midwife.
 bannrac, an arrow, a dart.
 bannraōjryeac, licensed, authorized.—*Pl.*
 bannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.
 banōzlae, a servant-maid; banōzlae an tšajna, *Ancilla Domini*.
 banrac, a fold; banrac caōrac, a sheep-fold.
 banrac, a smock or shift.
 banrzal, a woman; ex. a banrzal, an peadaajr, n̄ aj tuc dam an tē dejr tu, woman, I know not the man, says Peter; jr tpe banrzal tājnz bāy don bjē, it is by a woman that death came into the world.—*Vid.* leabaibneac.
 banrzlāba, a bond-maid. ✕
 banrcoē, a son-in-law.—*Pl.*
 banrcean, or banrceanac, a mare-colt.
 banta, a niece.
 baōzal, peril, danger; a mbaozal cata, in the perils of a battle.
 baōzlae and baōzalaē, perilous, dangerous.
 baōjz, lust, concupiscence.

- baoyr**, levity, vanity, madness;
baoyr na hōjze, the follies of youth; **teac baoyre**, a bedlam.
baoyrcjól, lascivious.
baoyrteac, a brothel, or bawdy-house.
baoyrcnejdmeaz, credulous.
baoyr, fornication.
baot, weak, soft, simple; **cōmriád baot**, simple talk.
baotcayrjz, riotous, profuse.
bān, sometimes used for **būn**, your; **bejtj azam bān njōzact razant**, you shall be unto me as a kingdom of priests.
bān, a son; Heb. **בר**, *filius*, as **בר יונה**, the son of Jonah; **daž-bān**, a good son; *vid. the Irish Poem of Eocha O'Floinn*; ex. **Adnajt do Njz na ndajle do da-bānn djon ān ndaojne**. From this word **bān** comes the word **baņrián** and **baņriánac**, a young man; commonly pronounced **beaņriánac**.—*Vid. beaņriánac*, Scotice *beirn*.
bān, a learned man.
bān, or **baņn**, the head or top of any thing; hence **baņnjn**, *rectius* **baņdjōn**, a cover for the head, a cap or mitre; **cačbaņn**, a helmet; Wel. *bar*, the top of any thing.
bān, the hair of the head.
bān, the overplus of a thing; also advantage; as **bān aoyre azur fožlujm**.
bān, sway, excellency; **nuž rē an bān**, he bore the sway.
bān, the top or summit of any thing; Armor. *bar*, and Cantab. *barua*, hinc the Italian *barruca*, and the French *perruque*.
baņa, to go, to march.
baņa, anger.
baņa, the palm of the hand.
baņamaņl, a supposition, a conjecture, or opinion; **dyoc-baņamaņl**, a bad thought or opinion;

- do nējn mo baņamlač**, according to my opinion or conjecture.
baņamlajm, to suppose, or conjecture.
baņamōtne, the plant called wormwood; Lat. *absinthium*.
baņann, a degree, or step; also a stroke.
baņanta and **baņantayr**, a war-rant; also confidence.
baņantamaņl, warrantable, authentic.
baņantayr, commission.
baņba, severity.
baņbrōz, the barbery-bush.
baņc, a storm; also much.
baņc, a small ship or bark.
baņc, a book; *unde* **baņc-lann**, a library.
ōānđ, a poet; Lat. *bardus*, pl. **baņđ**; Brit. *bardh*, a mimic or jester, a poet.
baņđayr, a lampoon, or satire.
baņđayzgeact and **baņđeamlact**, a writing of satires, or other reviling rhimes.
baņđamaņl, addicted to satires or lampoons.
baņz, burning, red hot.
baņn, a judge; Wel. *barn*, judgment.
baņn, a fight or battle.
bāņn, *id. qd. bān*: **da bāņn**, over and above, also the height or top of any thing; **bān-cujrljz**, a stumbling, or falling headlong.
baņn, **brjujn**, **cačbaņn**, a helmet, because worn on the head.
baņn, the hair of the head; also the head.
baņn, an end.
baņn, suet.
baņņa, a bar.
baņņa, the fat of the pot; also grease.
ōaņnac, tow; **řnařte baņņařz**, threads of tow.
baņņačayr, overplus; also great sway.

baṇṇaḡal, the tops or lop-branches of trees; baṇṇaḡlaç, *id.*

baṇṇaḡdeact, *id.* q. baṇṇaçay.

baṇṇaḡḡn, a mitre; *vid.* baṇ.

baṇṇaḡyt, borage.

baṇṇamaḡl, gay, genteel.

baṇṇeay, curled hair.

baṇṇōḡ, a box, a pannier, a hamper.

baṇṇōḡ, a young girl; the diminutive feminine of baṇ; baṇṇōḡ-ḡḡn, *id.*

baṇṇōḡ, a knot.

baṇṇōḡ, an oppression or stitch in sickness.

baṇṇōḡ, a grappling, or seizing, a fastening-hold taken in wrestling, *alias* baṇṇōḡ.

baṇṇōḡ, a wattle to make a wyth.

baṇṇōḡḡm, to take fast hold of.

bāy, death; Heb. *שׁוֹחַ*, *putruit, fœtuit*, 1 Sam. c. 13, v. 4, for death submits the body to stench and rottenness.

bay, the palm of the hand; bara, the palms; būaḡlḡḡd ḡḡād a mbara uyme, they shall clap their hands at him.

bayal, judgment.

bayal, pride, arrogance.

bayarcanay, the base in music.

baybayne, a fencer.

baybṇuḡdeac, lecherous.

baye, red or scarlet.

baye, round.

bayeaeḡd, a basket; baycēḡd, *id.*

bayeaym, a circle.

baycapnac, lamentation; also stammering.

baycapt, cinnabar.—*Pl.*

bayc-çaynte, globular.

bayc-çḡad, raddle.

baydand, a bastard.

baye, the base, a basis.

bayḡaym, to stop or stay, to check, to drown.

bayḡayne, a mournful clapping of hands; ex. ḡo ḡaḡb an çataḡn

uḡle ḡo aongāḡn ḡuḡl, aḡur bay-ḡayne.—*L. B.*

baylog, *carnificina.*

bayojlle, a vassal, or tenant.—*x*
F. C.

bayra, fate or fortune.

bāyūḡad, a putting to death.

bat and bata, a staff or stick. *x*

bataḡl, threatening or terrifying.

bat and ba, pl. of bō, kine, or cows; ḡeact mbat, seven cows.

bāt, the sea.

bāt, a bay. *x*

bāt, death, slaughter, murder.

bataḡnte, a booty in cattle.

bataḡy, baptism; ḡ ḡeḡn Chṇḡoyt ḡo a bataḡy, from Christ's nativity to his baptism.—*L. B.*

bātam, to drown, to eclipse, to blot out, or cancel.

bātam, to die, to perish; ad bāt Mṇḡca, Morogh died.

bataḡy, the top of any thing; bataḡy çḡnn, the crown of the head.

batḡom, a kind of blue, or azure colour.

batlaç, a clown; *vid.* balac.

batlan, a calm.

batlaod, a hat; *galerus.*—*Pl.*

batḡōḡd, a token.

batḡṇut, a calm; also any part of a stream that does not flow rapid.

batḡoy, rosemary.

bē, is; noç aḡ bē, who is. *x*

bē, night.

bē, a woman; bean or ben, *idem*; pl. bēḡte, young handsome women.

bē, the visage, or face.

bēb, he died.

beaḡam, to die.

beaḡ and beacān, a mushroom.

beac, a bee; ḡaḡte beac, a swarm of bees.

bēact, a multitude.

beact, a circle, a ring, or com-

pass; beact, perfect.
 beacta, carriage, behaviour.
 beactajm, to compass, to embrace;
 beactajgte, perfected.
 beacdaigm, to certify or assure.
 beacdamajl, round.
 beaclanac, a place where bee-
 hives stand.
 beaclann, a bee-hive.
 beaclnajm, to grieve or trouble.
 head, mournful or sorrowful news.
 beadaybeact, sweet-mouthedness,
 or an epicurean taste.
 beadaybe, a lover of dainties.
 beadaydean, a scoffer.
 headadaybeanact, scurrility.
 beadaydajm, to act the parasite;
 also to love sweet things.
 beadan and beadanact, calumny,
 talking ill of the neighbour.
 beadanac, calumniating, given to
 calumny.
 beaday, that shall be.
 beaz, little; drong ajm an beaz
 rjb, they that despise you; beaz
 nac, almost, in a manner.
 beazan, a little, a small quantity;
 Wel. *bychan*, small,
 beageazlac, void of fear.
 beazluac, despicable, of little va-
 lue.
 beal, a mouth; beal mōn, a wide
 mouth; Wel. *bill*, Angl. *bill*.
 beala, to die; zac aon tajn-
 gior clōjdeam, yr ō clojdeam
 at beala: leaban breac, *qui uti-
 tur gladio, gladio peribit*.
 bealac, a highway, a road or
 path; bealac aj rlanajgte, *via
 salutis nostræ*.
 bealad, anointing.
 bealbac, a bit; bealbac rraajm,
 the bit of a bridle.
 bealcaynteac, talkative.
 bealcrabad, hypocrisy, devotion
 in words; unde beal-crabad, a
 hypocrite.
 bealdnurdajm, to stop one's mouth,

to silence or nonplus.
 bealdunajm, *idem*.
 bealpotanzajm, a gargarism, or
 washing of the mouth.
 bealpotanazab, a gargling of the
 mouth, *id*.
 bealzac, prattling or babbling.
 bealzjud, dissimulation, false
 love.
 bealnajdteac, famous; also prat-
 tling, talkative.
 bealnab, any language or tongue;
 do deapnznajd re dom zac njd
 na bealnab fejn, he related all
 to me in his own language.—
L. B.
 bealtajd and bealtan, dirty, fil-
 thy.
 bealtajdeacat, uncleanness.
 bealtajne, a compact, or agree-
 ment.
 beal-tjne, or bejl-tjne, *ignis beli
 Dei Asiatici*; i. e. *tjne-bejl*,
 May-day, so called from large
 fires which the Druids were used
 to light on the summits of the
 highest hills, into which they
 drove four-footed beasts, using
 at the same time certain ceremo-
 nies to expiate for the sins of the
 people. This Pagan ceremony
 of lighting these fires in honour
 of the Asiatic god Belus, gave
 its name to the entire month of
 May, which is to this day called
 mj-na beal-tjne in the Irish lan-
 guage. Dr. Keating, speaking
 of this fire of Beal, says, that the
 cattle were drove through it, and
 not sacrificed, and that the chief
 design of it was to keep off all
 contagious disorders from them
 for that year; and he also says,
 that all the inhabitants of Ire-
 land quenched their fires on that
 day, and kindled them again out
 of some part of that fire. The
 above opinion about the cattle is
 confirmed by the following words

of an old Glossary, copied by Mr. Edward Lhuyd: "da tene rojnmeč do žn̄ter na ōrūjče contjncet lajb monajb poŋajb: ažuŋ do beŋd̄jŋ na ceatna en-tna oŋ teomanduŋb ceča blyad-na." The mean sense of which is, that the Druids lighted two solemn fires every year, and drove all four-footed beasts through them, in order to preserve them from all contagious distempers during the current year.

bean, a woman, or a wife; *vid. ben.*

bean, a step, or degree.

bean, he beat; and beanajm, to beat; Anglo-Sax., to bang.

beanad and beanajm, to appertain or belong to; an n̄j beanaj ljom, the thing that belongeth to me; also to touch, or meddle with; nā bean ljom; *vid. bajn.*

beanad and beanajm, to reap, to shear, to cut; do beanadaŋ an rōgmaŋ, they reaped the harvest; beanfaŋb mē a ceaan d̄j, I will cut her head off; *rectius* do bājneadaŋ, bājnfead mē.

beanad, dullness, bluntness.

beanažad, a salutation; *rectius* beanužad.

beanān, the name of one of the Irish saints, called in Latin *Benignus*, who was the successor of St. Patrick in Armagh.

beanann, furniture, household goods.

beancobaŋ, a horn; beancobaŋa, plur. beancobaŋac, horned, having horns.

beanzān, a branch or bough; beanzājn do čŋannajb t̄juža, branches of thick trees; also the tooth of a fork or trident.

beann, the top or summit of a mountain or rock; dā beann deāg beanna beola, the twelve

summits of beanna beola, high mountains in the County of Galway; also a promontory or headland towards the sea; as bēn-eadaŋ, the hill of Howth to the north-east of Dublin. But notwithstanding these examples it signifies properly any steep, high hill, seeing we find it so used throughout Ireland, Scotland, and Wales; it is of the same origin with the Gr. βου-voç; in the Welch it is *pen*, as *pen-man-muir*.

beann, a horn, Lat. *cornu*.

beann, i. e. horn, a drinking-cup, because anciently drinking-cups were of horn.

beanna bajnce, a famous mountain in the extremity of the County of Derry in Ulster.

beannac, horned, or forked.

beannacaŋ, or beanncauŋ, i. e. beanna bō, cow-horns.

beannact, a salutation; also a benediction. It is properly written beandact.

beannajžjm, to bless, to consecrate; also to greet or salute; do beannajž rē t̄j̄ cealla, he consecrated three churches; beannajžčeap̄ dujt, God save you.

beannajžte, blessed, consecrated.

beannōž, a coif, or linen cap worn commonly by women.

beannūžad, or beandūžad, a benediction or salutation.

beannūjžče, blessed.

beanužad, to recover; do bean rē an tjomlān, he recovered the whole.

beannjožan, a queen, as she is the wife of a king, and not a r̄jž-bean, or sovereign queen.

beap, a spit; aŋ beapajb pađa fjonncōjll, on long wooden spits.

bēap, the beast called the bear.

beapa, a judge.

beana, spears, or javelins.

bēana, Bearhaven, the name of a territory in the most south-west part of Ireland, extending from near Glanroghty to Bantry Bay. The country called **beana** formerly belonged to the O'Driscols, who were of the tribe of Dairinne and Ithian race; but in late ages to the O'Sullivans.

beanað and **beɲɲm**, to take or carry away, to bring; ex. **bēaɲɲ leō**, they shall take with them; **beɲɲ leat amac**, bring away with you; Lat. *fero*, and Gr. *φέρω*, *porto*, *aufero*. Note that the imperative **beɲɲ**, which is the same with **բայ**, (the *b* as well as the *v* consonant being commutable with *բ*.) agrees exactly with the Latin *fer*.

beanað and **beɲɲm**, to bear, to bring forth; **do beɲɲ ɾonað**, to bear fruit; this, as well as the foregoing verb, makes its participle **բայէ**, as **աշ Բայէ leō**, carrying away with them; **աշ Բայէ clannne**, bearing children: and their perfect tense **աշ**, as **do աշ leɲɲ**, **do աշ ր' clann**; Lat. *fero*, to breed, bring forth, or bear; and Heb. **פרי**, *fructus*, and **פרי**, *fructum edidit*; **б**, the initial in **beanað**, and **פ**, the initial in the Heb. **פרי**, making no difference; Goth. *bairan*.

beanað and **beɲɲm**, to tell, to relate, which makes its perfect tense **բայտ**, as **ad beayt an ɲle**, *fert poeta*; **ad beɲɲm**, *vulgo* a **deɲɲm**, corresponds very closely with the same Latin verb *fero*, to report, relate, or say. This Irish verb in the first sense is like the Greek and Latin; in the second it agrees with the Latin and Hebrew; and in the last with the Latin only.

beɲan and **beaɲanac**, a young

man, a youth; Goth. and Islandice *barn*, Saxonice *bearn*, Scotice *bern*.

beabað, a boiling or seething.

beaɲɲam, to melt, dissolve, or liquify; also to shave the beard, rather than **beaɲɲam**.

beaɲðɲɲ, a barber.

beaɲɲ, a soldier, or champion.

beaɲɲ, anger.

bēaɲzacð, diligence.

bēaɲla, a language, or dialect; **bēaɲla na ɲɲne**, the Fenian Irish; **bēaɲla na ɲɲleað**, the Poetic Irish; **bēaɲla na dēaɲ-ayɲɲaɲɲ**, the style of the historiographers; **ɲnɲɲbēaɲla**, the vulgar Irish. It is now used for the English tongue, and is the same originally with the French *parler*, and the Italian *parlare*. The Irish etymologists derive it from **bēal**, the mouth, and **ɲað**, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

beáɲn, a breach, a gap, a notch, or crevice; **beáɲnaɲde ɲnaɲɲe**, repaired breaches.

beaɲɲ, short; Wel. *byr*, Corn. and Arm. *ber*.

beaɲna, a spear, a spit; sometimes written **ɲɲaɲ**; **ɲɲaɲ ɲaɲnaɲn**, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

beaɲnaðan, a pair of snuffers; **ɲmōloðɲɲ**, the same.

beaɲnað, clipping, shearing, or cutting off; from **beaɲnaɲm**, to shave, or shear; **beaɲna ɲē**, he will shave; **աշ beaɲnað a čaɲnac**, shearing his sheep.

beaɲnað, a piece, shred, or slice; also a segment.

beaɲnan, gall; also grief, smart.

beaɲnaɲ, angry.

beáɲnčōɲ, a razor.

beaɲnčɲɲ, any satirical or bitter-

tongued man.

beart, a bundle; as **beart tūige**,
beart feūn, a bundle of straw
or hay; also any load.

beart, a judgment.

beart, clothes; as **coyr-beart**,
shoes and stockings; **ceann-**
beart, hat and wig.

beart, said; the third person, per-
fect tense of the verb **beijnm**, to
say; ad **beart an fīle**, *vulgo*
adubajnt an fīle.

beart, the third person singular
of the perfect tense of the indi-
cative mood of the verb **beijnm**,
to give; do **beart**, he gave.

beart, to carry, to catch, hold,
bring forth; is a perfect tense of
the verb **beijnm**. This word,
and the substantive it governs,
are often rendered in English
by the verb of the said substan-
tive; as do **beart**, or do **nuž**
lējm, he leapt. The difference
between those two verbs is, that
bēijnm, to give, hath an aspira-
tion on the initial letter b in the
present and future tenses, as **bē-**
ijnm, or do **bēijnm**, I give; **bēan-**
pad, do **bēanpad**, *vel* do **bēan**,
I will give. But **beijnm**, to car-
ry, &c. can never have the said
aspiration, and maketh **nužur**,
as well as **beartur**, in the first
person of the perfect tense, and
are both equally formed in all
other persons; nor can it have
do before it in the present or
future tenses, as the other verb
hath.

beartajǵm, to wield, or flourish,
as **az beartūǵad a cīaojreac**,
wielding his spear, also to me-
ditate; as do **beartujǵ rē an**
znjom, he meditated on the fact;
likewise to tuck up or gather, as
brijǵjō az beartūǵad a bīajt,
Brigida trussing her garment; it
means to shrug or stir up; as

tuž bentūǵad aīn fejn a mēo-
don a aījm azur a cādajǵe, he
manfully shrugged himself in the
midst of his military dress and
armour.

beartaj, a cast, a shot, or stroke.

beartā, shaved, shorn; **zejnrcjan**
bēartā, a sharp razor.

beartā, boiled.

beartōjn, a barber, a shearer;
beartōjn, *quasi* **barbatōjn**.

beartīac, a pair of tables, or
chess-boards.

bēar, behaviour, manners; plur.
bēara and **bēarajō**.

bēar, certain.

beartcon, a syllogism.

beartcnaǵad, an agreement, or ac-
commodation.

bēarnājōjm, to confederate.

bēarǵ, a harlot.

beartan, a grievance.

bejt, a birch-tree; Lat. *betula*;

hence the name of the Irish let-
ter b, or beith, according to
O'Flaherty; perhaps rather from
the beech-tree.—*Pl.* The letter
beith answers more exactly to
the Heb. ב, or *beth*, than to the
Chald. *betha*, and the Gr. *beta*.

beata, life; **cīann na beata**, the
tree of life; Lat. *vita*, Gr. *βιοτή*;
vid. bjē, infra.

beataǵ, provender; also a por-
tion or allowance of meat.

beatac, a beast; pl. **beatajǵ** all-
ta, wild beasts; **beatajǵeac**,
the same.

beatajō, living; a **mbeatajō**,
amongst the living.

beatajǵm, to feed, to nourish.

beatǵad, nurture, or bringing up,
education.

beatman, a bee.

beatōdac, a beaver.

beatna, water.

beatuǵad, to support, or feed.

bēd, a deed or action, a practice;

bēd naē cōjn; Lat. *facinus*; Wel. *beth*, a thing.
 Bēd, a mournful news, or dismal story.
 Bēdꝥōjōbað, a commentary, a registering or recording of matters.
 Bējc, an outcry, a roaring, a grievous crying.
 Bējce and bējceac, crying out through grief, clamorous weeping. It is exactly equal to the Heb. בכי, בכה, and בכית, all words of the same signification, meaning loud or clamorous weeping, *fletus, ploratus*; vid. the Heb. verb בכה, *flevit, deflevit cum lamentatione, et elevatione vocis*, whence the Latin *Bacchus* and *Bacchanalia*.—Vid. *Henr. Opitius's Lexic.*
 Bējceað, or bējcejm, to roar, or cry aloud; ex. cja tura bējcear cum an Rjǧ, who art thou that criest out unto the King?
 Bējcǧǧl, an outcry.
 Bējcajn, a bee-hive.
 Bējcejm, to cry out loud, to roar.
 Bējclējmneact, a dancing or skipping.—*Pl.*
 Bējd, they shall be.
 Bējl, of the mouth; pl. bējlǧjb, is sometimes written.
 Bējle, a meal's meat.
 Bējlle, a kettle, or chaldron.
 Bējlleán, blame, reproach; commonly said mejlleán.
 Bējlt, or bajlt, a cingle; Ang. Sax. *belt*, Lat. *balteus*.
 Bējm, a stroke or blow; pl. bējmeánn; bējm clōjōjm, a stroke of a sword.
 Bējm, sometimes signifies a step, a pace; Gr. βημα.
 Bējm, a blemish, stain, or spot; ǧan bējm ǧan loēt, without stain or blemish.
 Bējm, a beam, or large piece of timber.

bējmceap, a whipping-stock.
 Bējmneac, reproachful, contumelious, abusive; ex. njn bu najtjn bējmneac, non erat serpens contumeliosus.—Brogan. in Vit. Bridgid.
 Bējmneac, talkative.
 Bējnjð, or bjnjð, a cheese-runnet.
 Bējne, a champion, or famous hero.
 Bējne, the evening; so called from the bright appearance of the planet Venus at the setting of the sun and after; vid. *ben infra*.
 Bējne, a separation, or disjunction.
 Bējnjn, a little woman; Corn. *bennen*, and Wel. *bennyn*, a woman.
 Bējnn, from beann, a summit, or a top of a hill.
 Bēnneōcujð ǧē, he shall bless; vid. *beannuǧað*.
 Bējnǧǧjǧ, an anniversary feast or vigil.—*Pl.*
 Bējnǧatar, birth.
 Bējnjm, vid. *beapad*.
 Bējnǧǧjan, a razor.
 Bējnt, two persons, whether men or women.
 Bējnt, help, assistance.
 Bējnt, a burden. ✕
 Bējnǧe, birth, *potius* born. ✕
 Bējrtjn, a dimin. of bǧart, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ar eatal mōn ljom an bējrtjn mǧjǧj dǧǧǧajl, I am charmed to have found this little animal.—*Old Parchment*.
 Bējǧjne, peace, quiet, ease, rest.
 Bējǧjne, ointment, oil.
 Bējrtne, a vestry. ✕
 Bējt, both, twain. ✕
 Bējt, to be; ajt mbejt, being; dá mbejt, if it be.

+ *bejt*, a being, or essence, *rectius* *bjt*, *qd. vid.*

+ *bejt* and *bejte*, a birch-tree. Flaherty, *betula vel potius*, a beech-tree; *bejt* *rėjm*, *b* or *b*.

bejteac, or *beatac*, a beast.

bejteamajn, bees.

bejtl, Bethel.

bėjtnjurn, the plant St. John's wort, *Lat. hypericum*.

bejtn, a bear, a fierce wild beast, has an affinity with the Hebrew *בהמה*, *brutum*, *bestia*, *fera*.

belja, a parish or district; ex. an *ljōn tjne* an *zac tuajt*, an *ljōn cačnac* an *zac tjn*, an *ljōn belja* an *zac Cačajn*, *agur* an *ljōn* *Đaojne jn* *zac belja*.—*L. B.*

bemjr, we would have been; *go mbemjr ajn ān najr* an *đana hūajn*, we would have been on our return a second time.

+ *ben*, or *bean*, a woman; *Wel. benyn*; *Corn. banen*. Note, this Celtic word *ben* is the radical origin of the Latin *Venus*, which means a woman, and may be as properly *benus* as *venus*, the *b* and the *v* being equivalent in most of the ancient languages. The genitive case of *ben* is *bene*, pronounced *benne*, in two syllables; ex. *đja bene*, corruptly *đja aojne*, *dies veneris*, Friday; and the genitive of *bean* was primitively and properly *beana*, which was likewise its plural; but now it is strangely and awkwardly corrupted into *mná*: *ben* is as frequently used in all old Irish parchments as *bean*.—*Vid. Poema Sancti Canici in Chron. Scotor. ad annum 532.*

benėjgean and *benėjgnjūžad*, a rape.

+ *beo*, cattle; *beo*, living, or alive; hence

beōđa, lively, full of spirits.

beōđact, vigour, sprightliness.

beōđajm, to quicken, bring to life.

beō-žajneam, quicksands.

beōjl, the genitive case of *beōl*, or *beul*; as *teazayž beōjl*, oral discipline.

beōl, the mouth.

beōlač, i. e. *beōlaoc*, an active lad, or man.

beōl-ojdeay, tradition, or oral instruction.

beō-luajt, hot embers, or rather hot ashes.

beō-nađajc, quick-sightedness, or discernment.

beō-nađajc, a quick-sighted or discerning man.

beōrac, bright, glittering.

beōtorjac, ready to lie-in.

berjad, the hair of the head.

ber, the belly; also a bottle.

ber, rent, tribute.

bercna, peace.

bercna, any land that is inhabited.

betexleac, the old law, or Old Testament; *jan mbetexleac*, in the Old Testament; *Lat. in veteri lege*; *nōjleac*, the new law, or New Testament. *Leabari bneac passim*.

betlujrnjon, according to O'Flaherty, signifies the Irish alphabet, from its three first letters, *b*, *l*, and *n*.

betc, birch; *Lat. betula*.

bēal, the mouth; also an orifice, or the open part of a vessel, or other thing.

bēal, the false god Belus, to whom the solemn Druidish fires in Ireland were dedicated.

bēulmac, or *bēulbac*, the bit of a bridle; *bēulmac* *Šnjajn*.

bj, or *bjt*, a killing or murdering, ex. *Conal no bjt đoda*, *lujž laga no bj bėjne bjnōt*.—*Vid. Annal. Tighearn. Passim.*

- bj**, was, answering to all persons as well in the singular as in the plural numbers; as *dó bj mé*, *bj tu, rē*, &c.; Lat. *fui*.
- bj** and *beo*, Gr. *βιω*, living, *lōra mac Oē bj*, Jesus, Son of the living God; *cajēfjð zac bj a bjačad*, every living thing must be supported and fed; *cajnm a ccuála cluáŕ neac a bj*, *ubinam audit auris viventis*.—Brogan.
- bjač**, i. e. ball *ŕeapda*, *virilia viri*.
- bjačacđ**, *priapismus*.—Pl.
- bjađ**, meat, food, sustenance.
- bjađman**, plentiful, abounding with provision.
- bjađta**, fed, fat; *đam bjađta*, a stall-fed ox.—*Prov.* 15. 17.
- bjađtač**, a hospitable, generous man; also a particular order of people among the old Irish, whose care and duty was to supply the king's household with all sorts of provisions; they also furnished the standing army of the kingdom or province, as well as all foreigners or travellers, and were in the quality of public victuallers. Now it signifies a good and hospitable house-keeper.
- bjaŕl**, a hatchet, or axe; Wel. *buyall*; Suv. *beyel*.
- bjan**, a pelt, skin, or hide of a beast.
- bjaŕ**, i. e. *zonŕaŕ*, that shall hurt or wound.
- bjaŕt**, anciently signified a beast, as also fish, birds; Lat. *bestia*; it now is taken for a worm, or little reptile, and written *pjaŕđ*.
- bjata**, well-fed; *vid.* *bjađta*.
- bjatađ**, a generous farmer, or hospitable man; *vid.* *bjađtač*.
- bjatuŕ**, the plant or herb betony or beet; Lat. *betonica*.
- bjčearb**, or *bjčjm*, mercury or quicksilver.

- bjččearđ**, i. e. *bjađ-ččearđ*, a tavern, or victualling-house.
- bjž**, from *beaz*, little.
- bjžėun**, or *bjžjn*, a coif, a hair-lace, a caul that women truss their hair in.—Pl.
- bjž**, glue, or bird-lime.
- bjl**, good.
- bjl**, a beak or bill of a fowl.
- bjl**, the mouth; Brit. *bil*, the mouth of a vessel.
- bjle**, a tree; *bjle máž Adajŕ*, a remarkable tree in the plain of *Máž Adajŕ* in the County of Clare, where the Dal-Cassian princes were usually inaugurated.
- bjlan**, a small vessel; from *jan*, a vessel, and *bjle*, or *bjlle*, small, little.
- bjlle**, a bill; *bjlle dealuŕžčte*, a bill of divorce.
- bjlle**, poor, little, mean, weak. *Cŕjōŕt do žųjđe nj hatač mbjlle*, i. e. *nj žųjđe bočt Cŕjōŕt do žųjđe*.
- bjlleōž**, a corruption of *dujlleōž*, a leaf of a tree, or of a book.
- bjlleož-bájte**, water-lily; Lat. *nymphæa*.
- bjlleoža an Spoŕnc**, colt's-foot; Lat. *tussilago*.
- bjm**, I am, I am wont to be.
- bjnn**, true.
- bjnn**, I was, I was used to be; *do bjnn*, *idem*.
- bjnn**. sweet, harmonious, melodious; *Đŕajlmceatlač bjnn*, a sweet Psalmist; *aŕ bjnn do žuč*, thy voice is sweet. It is very often prefixed to several words by way of a compound, as *bjnn-bŕjátŕačt*, eloquence; *bjnnčėolman*, harmonious; *bjnnžučac*, melodious: its comparative is *bjnne*, more sweet or melodious.
- bjnn**, from *beann*, a hill or promontory. In books of the middle ages it is sometimes written

- բյոն.
 բյոնն and բյոնոյ, harmony, melody.
 բյոնեան, a bell; շար beanad բյոնեան Շիյարայն այր, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Scotorum ad an. 1043.
 Բյոնջոլ, a forehead-binder to dress children's heads.
 Բյոնեաւայր, the hill of Howth near Dublin.
 Բյոնեալտ, pretty, handsome, neat, fine; Lat. *bellus*.
 Բյոնեալտա՛, musical, harmonious; from the melody of birds.
 Բյոնջ and բյոնեան, calf's runnet, which is put into milk to thicken and consolidate it for cheeses.
 Բյոնէջեր and բյոնէջրե, vinegar or pickle; *quasi* շէրբե an քյոնա, the dregs or acids of wine.
 Բյոնրե, a bench, or seat.
 Բյոծբւան and Բյեբւան, perpetual, everlasting; շօ Բյոծբւան, for ever; Lat. *perennis existentia*.
 Բյոյայրե, a vicar, or subordinate to any ecclesiastic superior.
 Բյոյոյոն, a viscount.
 Բյոյոյոնա՛, a tattler or tale-bearer.
 Բյոյո՛, although, suppose, let it be; Բյոյո՛ a քյոյոնայրե, for example, as witness.
 Բյոյոծա, a guilty person; ex. աք Բյոյոծա Բայր է, he is guilty of death.—*Matth.* 26. v. 66.
 Բյոյոծա, an enemy, an adversary.
 Բյոյոզա՛ and Բյոյոզայմ, to rouse, to stir up, to startle.
 Բյոյոզայմայլ, active, lively.
 Բյոյոլ, a viol, a kind of musical instrument.
 Բյոյոլայր, water-cresses. This word is a corruption of Բյոյ-բէայր, from Բյոյր, water, and բէայր, grass.
 Բյոլայրչա՛, talkative, or prattling.
 Բյոլզաճա, rowing, oaring.

- Բյոյոն, ոյ Բյոն աօ, they have not usually.
 Բյոյր and Բեայր, a spit to roast meat on.
 Բյոյր, water.—*Pl.* Եյոբայր and Եյոբայրաճ, a well or fountain; and ԵյոբայրԲյոյր, well-water.
 Բյոյրա՛, a cow-calf.
 Բյոյրան, a little stake, pin, or needle; the diminut. of Բյոյր, a spit.
 Բյոյրայրչ, a fishing-bait.
 Բյոյրօջա, a rainbow.
 ԲյոյրԲւայրան, a water-serpent.
 Բյոյրօճա, watery, full of water.
 Բյոյրօյոյայր, a flood-gate, or sluice.
 Բյոյրչօյոյ, a flood-gate, or dam.
 Բյոյրօյր, the brink of any water; from Բյոյր, water, and օյր, the extremity or brink.
 Բյոյրոյա, a king's fisher, a long-necked bird; Բյոյրոյա-Շիւայրձոյն, the same, as also յայրչայրե Կօյր-նեա՛.—*Pl.*
 ԲյոյրոյայրԵ, an osier, or twig.
 Բյոյրոյոյր, water-lily.
 Բյոյրայր, *mendose pro* Բյոլայր, water-cresses.
 Բյոյրայր, silk
 Բյոյո՛, the world.
 Բյոյո՛, life, living; Lat. *vita*; Բյոյո-Բւան, living for ever; Բյոյոճքրանա, always deformed. This is but another writing of Բյե and Բյե Բւան; the former is nearer the Greek, and this latter nearer the Latin.
 ԲյոյոճԲւայրե, eternity, everlastingness.
 Բյոյո՛ Բւան, or Բյե Բւան, life-everlasting.
 ԲյոյոճԲւան, perpetual, everlasting, eternal.
 Բյոյոճքրաբա՛ and ԲյոյոճքրայրԵեա՛, cosmography, or a description of the world; Ելաճճքրաբա՛, geography; from Բյոյո՛, the world, and քրաբա՛, description; and from Ելաճ, i. e. Ելմ, the earth,

and *znappad*, description.

bjn, water, the inflexion of *bjon*.

bjn, short.

bjnfon, metheglin, i. e. water-wine.

bjnsd, a sow for breeding.

bjnmējn, oosiness or moisture.

bjnra, abounding with wells and fountains of water; hence the name of a town in the King's County, called *bjnra*, English Birr.

bjnrae, standing or lodged water.

bjnt, the plur. of *beant*, loads, or bundles.

bjnt, a hilt, haft, or handle.

bjr, a buffet, or box.

bjreac, ease, a mitigation of pain at the crisis of a disorder.

bjreac, prosperity, increase; hence *blajan bjrz*, the bissextile, or leap year, from the increasing day.

bjreac, the same; hence also *blajan bjreacra*, a leap year.

bjē, a wound.

bjē, the world; hence *an bjē*, any existing, or in the world; *dujne an bjē*, any man in the world.

bjē, any custom or habit.

bjē, a being, an essence.

bjē, life; Lat. *vita*.

bjē, or *bjot*, signifies perpetuity or continuance when it forms the first part in a compound, and may be rendered by *always*, as *bjējon*, *semper*; vid. *bjot*, *bjēbeo*, continual, ever-living.

bjē, female, belonging to the female sex.

bjēamnac, a thief.

bjēamanta, stolen, or given to theft.

bjē-jon, always, everlasting life.

blá, a town or village.

blá, piety, devotion.—*Pl. ex. Cl.*

blá, the sea; also a green field.

blá, healthy, safe, or well.

blá, a cry; *blá*, yellow.

blact, a word.

bladgajm, to cry.

blad and *bladmjc*, renown, reputation, fame; *ar buajne blad na raogal*, reputation lasts longer than life.

blad, a part, or portion; *vid. blož*.

bladajm, to break.

bladajne, a flatterer, a soother, or wheedler.

bladajneact, coaxing, flattering.

blagajneact, a blast; also boasting; *vulg. zlagajneact*.

blagantay, a bragging or boasting.

blagman, boasting, or pretending to great matters of wealth, skill, or pedigree.

blagmanac, a brag, a boasting, noisy fellow.

blajnjc, *rectius blonog*, suet.

blajnjeac, fat, full of suet.

blajrjm, to taste.

blajt, plain, smooth: its comparative is *blajtē*.

blajt, a blossom; *vid. blāt*, hence the dim. *blajtjn*.

blajtēleayz, a garland of flowers.

blajtēljaz, a pumice-stone.—*Pl.*

blame, sound, healthy.—*Pl.*

blandan, dissimulation.

blaoč, a whale.

blaođ, a shout, or calling; hence *blaođrujz*, constant shouting and bawling; Wel. *bloedh*.

blaođōz, the same.

blaođnac, brawling, constant bawling.

blaođōzac, noisy, clamorous.

blaojc and *blaojz*, a husk, scale, or shell.

blaojzaojn, *rectius blajrcjn*, diminut. of *blaojc*, the skull; more usually *plaojzaojn*, from *blaojz*, or *plaojz*, a shell.

blay, a taste or flavour; Lat. *gustus*.

blaya and **blayda**, palatable, well-tasted; **cajnt blayda**, well-accented words.

blayað and **blayrjm**, to taste.

blayda, savoury.

blaydaect, sweetness.

blāt, a flower; also a blossom; **blāt na cernann**, the blossom of trees.

blāt, a form or manner.

blāt, praise.

blātaç, buttermilk.

blātað, politeness, smoothness.

blatūgað, to flower, to flourish; **blāteōçay rē**, he shall flourish, i. e. in issue and riches.

blātūgað, to make smooth, to plane.

bleaect, or **bljoect**, kine.

bleaect, milk; also milky, giving milk; *hinc* **bō bleaect**, a milch-cow, or **bō bljoect**; in the Welch *blith* is milk; *vid. lact*, milk; Lat. *lac*.

bleaectajne, or **bljoectajne**, a wheedler, a soothing, undermining fellow, who strives to steal into your confidence in order to come at secrets, and then to betray them. Metaph. from soothing a cow's milk.

bleaectajne, a milker of kine.

bleağajm, to milk.

bleataç, a bag or bags of corn for grinding.

blejð, a cajole, or wheedle.

blejðjneact, a coaxing, wheedling, or flattering.

blējð and **blejðe**, a drinking-cup, a goblet.

blējn, a harbour or haven.

blejçjm, to grind corn; hence **bleataç**, a bag of corn not yet ground; **do blejç an aſbaſjn**, to grind the corn.

bleūn, the groin or flank.

bljağajm, a year, *rectius* **bljaðajm**, to agree with the Welch *bluydhen*, and the Cornish *bledhan*.

—*Vid. Remarks on the letter d.*

bljağanamajl and **bljağantamajl**, yearly; **zo bljağanamajl**, every year.

bljnn, the froth or spittle of a dead body.

bljoect, product, fruit.

bljoç, *vid. bleaect*.

bljoçan, an artichoke.

bloaç, a whale, *rectius* **blaoc**.

bloc, or **bloç**, round.

bloç, the fat of any beast.

bloçbaſſajm, to point, to make round and sharp of one end, like a top.

bloð, a piece; **bloð do çloç majljn**, a piece of a millstone.

bloð, **aojð blojð**, now the barony called Lower Ormond in the County of Tipperary.

bloðuðeōg, a piece or fragment.

bloğ, a piece, portion, part; pl. **bloğajb** and **bloğanaſb**.

bloğað, to crack, to break in pieces.

blonog, fat, tallow, suet; mostly said to express the fat of swine, or lard; Wel. *bloneg*.

blōn, a voice; *aliter*, **złōn**.

blor, open, plain, manifest.

blorc, a congregation.

blorcajne, a collector.

blorcmaoſ, a collector.

blorğaç, a robust fellow.

blorğað, a sound or report.

blorğajm, to make a noise.

bloçlaç, a cave or den.

bluç, fatness.

blunag, lard; *vid. blonog*.

bluraſ, a great noise, or outcry.

bo, a cow; Gr. by the Æol. *βωç*, and Lat. *idem*, plur. **buajb**, Lat. *boves*; in the genit. and dat. singular it is inflected **bojn**, as **don bojn**, to the cow; Gr. *βουν*, in accusat.

bobay, **do obay**, I refrained, I would not.

bojzbealacð, a stuttering or stammering.

bojzrjn, a box.

bojll, the pl. of ball, limbs, members.

bojl, issue, success; also use.

bojzppayt, a belly or maw-worm.

bojlle, a knob or boss, as of a shield.

bojlygean, the navel.

bojlygean, the centre of an army; ex. do brújz ré a mbojlygéan acry no teann ré a ttozajz, he closed up their centre, and he strengthened their front.

bojlygeanajb, hills or mountains, or any bulge.

bojltnead, to smell or scent; bojltneoca mé, I will smell.

bojn; vid. bo.

+bojnéad, a bonnet or cap; *quasi* a beann, the top or upper part of a thing, the head; and ejde, a garment.

bojgne, on a sudden.

+bojgneoz, a cake or bannock.

bojn, an elephant.

bojnbe, the compar. of bojb, rank, cruel.

+bojnbe and bojnbearð, fierceness, roughness, barbarity; also rankness, luxuriance, &c.

bojnb-brjaðnac, boasting, or vain-glorious.

bojnice, a large hind.

bojncriab, a kind of fat clay or slime.

bojnceall, i. e. ejlyt, or ág, a hind.

bojnceall, i. e. gezlt, a mad or wild man or woman who lives in woods.

bojnceajl, boasting, bragging.

bojnceall, a wild man; also fierce, cruel.

+bojt and boðoga, cottages, huts, lodges; hence the Eng. boothis; also a tabernacle.

bojteall, haughtiness, arrogance.

bojteallða, arrogant, proud, presumptuous.

bol, a poet; also art or skill.

bolán, a bullock.

bolann, an ox-stall, a cow-house, a fold.—*Pl.*

bol, a cow.

bolb, a sort of caterpillar.

bolz, a bag or budget; Lat. *bolga*; antiq. *bulga*, et forsan *belga*; bolzrajzjt, a quiver; quasi *bolga sagittarum*. Query, if the national name *Belgæ* may not be derived from their being noted quiver-bearers, as going always armed with bows and arrows; whence perhaps it was that Cæsar called them *Fortissimi Gallorum*. The Irish called the ancient Belgian Colony that came here from Britain, rjn bolz, i. e. *virii Belgæ*, or *Bolgi*, which seems to be a proof that the Belgians had originally their national name from bolz, and the Irish historians remark that they were called rjn bolz, from being noted to carry leather bags about them. Query, if the national name *bulgarj* may not be derived from the same origin.

bolz, a belly; Ger. *bulgen*, a bag or sack.

bolz, a pair of bellows; bolz réjd, *idem*.

bolz, a pouch, budget, or satchel; Lat. *bulga*, and Gr. *Æol. βολγος*.

bolz, a blister.

bolzac, the small-pox; pl. bolzajde, blains, blisters, boils.

bolzajm, to blow, or swell.

bolzán, dimin. of bolz, a small bag or a budget.

bolzán, bolzán-rajzjd, a quiver; Lat. *pharetra*.

bolzán, the middle, or centre.

bollla, a bowl or goblet.

bollöz, a shell, a skull, the top of

the head.

bollyajne and *bollyzajne*, an antiquary, a herald, a master of the ceremonies.—*K. et alii.*

bollyzajne būjnb, a meat-carver at a great man's table.

bolōz, a heifer.

boltnužab, to smell, to scent, or savour.

boltuž, fetters.

boluž, scented; *deaz-boluž*, sweet-scented.

bolunta, fine, exquisite.

bomanajm, to vaunt or boast.

bomannačb, boasting, bragging.

+bon, the end or bottom of any thing; *bonn čojre*, the sole of the foot; *bonna tarpa*, the groin.

+bonn, good; Lat. *bonus*.

bonnajne, a footman.

bonnan, a bittern; *aliter bonnan-ljana*.

bonnarajjm, to dart.

boj, a swelling.

+bojnb, fierce, cruel, severe; *zo bojnb*, severely, roughly; a *bojnb-zneadajb*, his terrible strokes.

bojnb, haughty, grand; *pean bojnb*, a proud man; also luxuriant, rank, rancid; as *peun bojnb*, rank grass; *peojl bojnb*, rancid meat.

bojba and *bojbar*, *vid. bojnb*, haughtiness, fierceness.

+bojnb, a table.

+bojnb, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *fa bojnbajb Ormūman*, on the confines of Ormond; *zac cūan for bojnbajb Čjnyonn*, every harbour upon the coast of Ireland.

ōbojnjme, a tribute of cows and other cattle; *ōbojnjme lajžean*, a tribute of this nature that is said to have been exacted from the people of Leinster by the kings of Tara and Munster.

bojn, a bunch, or knob; hence *bojnčac*, crook-backed.

bojn, great, noble, extraordinary.

bojn, majesty, greatness; also pride, grandeur.

bojnača, a bladder.

bojna and *bojnajm*, to swell; *bojna*, a swelling.

bojnažac, warlike, puissant, valiant at arms; from *bojn*, great, and *ž*, a fight, or feats of arms.

bojnam, to swell, to grow big and prosper.

bojnomōturt or *barjnamōtan*, wormwood; Lat. *absyntium*.

bojnay, sodder.

bojnšajm, to bail.

bojnčorad, greatness, majesty, worship.

bojnujn, a haunch, a buttock.

bojuna, genit. *bojnbe*; a town in the County of Clare, not far from Killaloe, near which was *Ceann Cojrad*, the royal residence of the great Brian Boirbhe, which gave occasion to his having been called by that surname.

boj, a hand; *vid. bar*, i. e. the palm of the hand; Wel. *bys*, a finger.

boj, certain.

bojan, a purse or pouch.

bojanzajn, applause.

bojčualab, applause, a clapping of the hands.

bojčajndeab, applause.

bojčajndjm, to applaud.

bojluac, applause.

bojluac, nimble-handed, active, brisk; hence *bojluac*, a pick-pocket.

bojōz, a gentle blow, or slap with the open hand.

bojčad, a pillar or post.

bojčallajm, to extol or applaud; *id. qd. bojčualajm*.

bōt, *bōjt*, fire; *vid. Lhuyd. Comparat. Etym.*; hence *dōjte*, a

corruption of *bōjte*, burned ;
tojteán, a great burning, is
 another corrupt derivation from
bōjte.

Botallac, furious, outrageous,
 mad.

Boť, *boťōz* and *boťán*, a booth,
 cottage, hut, tent, or tabernacle.

Boťac, a fen or bog.

Boťar, a lane, street, road, or way ;
bōťar na Mjár, a way between
 Durlas Guaire, in the County of
 Galway, and Mochua's Well or
 St. Mac Duach's Hermitage in
 Burren, in the County of Clare.

Bná, or *bnáj*, an eyebrow ; *đj bñá*
dūba, i. e. *dá mala dūba*, two
 black eyebrows.

Bñac, an arm, a hand ; Lat. *bra-*
chium, Greek *βραχιον*. This
 monosyllable is doubtless the
 Celtic root of these Latin and
 Greek words.

Bñacāđ, a harrow ; pl. *řá bñá-*
cađđjđ jaryjn, under harrows of
 iron.

Bñacajm, to harrow, to break
 asunder ; also to torment, afflict,
 &c.

Bñacān, broth.

Bñaccayle, or *bñacjlle*, a sleeve,
 or bracelet ; from *bñac*, the arm,
 and *cał*, a covering, sheath.

Bñaca, corruption, suppuration.

Bñacđ, hatred.

Bñacđ, substance, sap, or juice.

Bñacđac, *bñacđamajl*, and *bñac-*
đmar, substantial.

Bñacť, *idem quod bñacđ*.

Bñacōz, blearedness.

Bñacřusleac, blear-eyed.

Bñacřusleacť, the same as *bñá-*
cōz.

Bñadān, a salmon.

Bñadān, to oppress.

Bñadñub, an ambush, or lying in
 wait.

Bñážad, the gullet or windpipe.

Bñážad, the upper part of the

breast.

Bñážajr, a truss or pack.

Bñážarujžjđ, jibbets, *vulg.* *bñann-*
rujže.

Bñajc, malt, *vulg.* *bñajť*.

Bñajceam, *bñajc-đam*, i. e. *bñeac*
đam, from *bñeac*, speckled, and
đam, Lat. *dama*, a hart ; *vid.*
bažgle.

Bñajcne, a cat.—*F.*

Bñájž, the neck, or throat ; *ťjom-*
pjol do bñážad, about thy neck ;
řád bñážajđ, under thy throat.

Bñájž, an hostage ; also a captive
 or prisoner ; pl. *bñájžde*.

Bñájžđjan, *idem* ; *bñajžđean ta-*
nyr, a hostage.

Bñajžđeanar, captivity, imprison-
 ment, confinement, also restraint.

Bñajžean, debate, quarrel ; *bñáj-*
žeanac, quarrelsome.

Bñájžne, a bag, or budget.

Bñájžjrléad, a bracelet, or collar ;
bñajjrléad, *idem*.

Bñajlm, to reject, or slight.

Bñajlm, to feel.

Bñajne, a beginning.

Bñajneac, much, many, plenteous.

Bñajnn, the womb, or belly.—*Pl.*
ťornja do bñajnn, or *do bñujn-*
ne, the fruit of thy womb.

Bñajneagnac, a false accusation, a
 slander.

Bñajjžéal, or *bñejžjžéal*, a ro-
 mance.

Bñajjjonlac, a reproach, false ac-
 cusation.

Bñajť, *žo bñajť*, for ever.—

Bñajťjm, to observe, to perceive,
 to spy ; *do bñajť na đu řajže*,
 to spy or reconnoitre the coun-
 try.

Bñajťjm, to betray ; *do bñajť řě*,
 he betrayed ; *do bñajť an đej-*
řjbal a řhjájna, the disciple
 betrayed his Master.

Bñajťbeartac, treacherous.

Bñajťeojn, an overseer, a disco-
 verer.

brājēlġn, *rectius* brāt-lġn, a veil, a sheet; *vulg.* barlġn.

brājēneamajl, or brātaŋda, brotherly, friendly.

brājēŋġn, a little brother; the dimin. of brātaŋŋ.

bramač, a colt, as of a mare, ass, &c.; *Hisp.* *bramar*, to bellow, to bray.

bramajne, a noisy troublesome person; *Hisp.* *bramador*, a public crier.

bramānta, dujne bramānta, an unpolished, ill-humoured man.

bran, poor.—*F.*

bran, black.

bran, a raven; bran-duš, a black raven or rook, otherwise ŋac-duš; coc-bran, a jackdaw; in Welsh it is the same, and means any crow; so *kigvrān* is a raven, *ydvran* a rook, *cogvrān* a jackdaw.

bran-duš, which means a black raven, was the name of a king of Leinster at the end of the sixth century, from whom sprung the O'Brains, now called O'Byrns.

brānari, fallow; ŋearġian brānari, fallow-ground.

brāndušan, a spider, a spider's web.

brann, a burning coal, or ember.

brannġa, the collar bones; otherwise brannġa brāžad, because those bones support the neck; hence

brannġa aŋžajn, or ɕnōcājn, a brass or iron circle with legs, to support a brewing-pan, or large pot.

brannum, chess, a game played upon a square board divided into sixty-four small chequers: on each side there are eight men and as many pawns, to be moved and shifted according to certain rules; an ŋŋēceall acur an brannam ban, (*Old Parchment*),

properly means the men; žon a brānajtē dēad, with his ivory men, because made of elephant's teeth. This was a favourite game with the old Irish. *Lat.* *scacharum ludus*.

brāoč, i. e. brūač, the border of a country.

brāoj, eyebrows; *vid. in voce būž infra*.

brāoŋžille, a crack.

brāoŋlleaš, a bounce, rushing, rattling.

brāon, a drop; pl. brāojn and brāonajtē.

brāonač, i. e. brōnač, sad, sorrowful.

brāonam, to drop.

brāorač, gaping.

brāoraŋl and brāora aŋžl, yawning, gaping.

bray, brisk, active.

bray, fiction, romance.

bray, a hat; bray-bān, bray-ŋolt, and bray-žnūaž, the same.

brayac, brayodač, the same as bray, quick, nimble.

brayajne-būjrd, a table-tattler, a sycophant.

brayaržnājde, a sophister.

brayčōmŋac, jousts, tilts, and tournaments.

brayčōmaš, counterfeiting, or falsifying.

brayčōmājm, to counterfeit.—*Pl.*

brayžallam, a declamation.—*Pl.*

brayžān, the vulgar, or mob; bruyžan the same; bruyžan ŋlūaž, the garçons and servants of the army.

brayžēul, a fable, a romance.

brat, a cloak, or mantle.

bratač, a standard, or pair of colours.

brat, to spy, or observe; lučt brata, spies; *vid.* brajtjm.

brat, to betray; *vid.* brajtjm.

brat, to depend upon, to expect from.

also a highland broach or fibula, called properly *bnat-nayc*.

bneatnūgād, to judge; also to look, or behold.

*bneattaj*n, the isle of Britain; it is now used only for Wales, as is also *bneatnac*, for a Welshman; and *griájg na mbneatnac*, *baile na mbneatnac*, *rljáb na mbneatnac*, are places in Ireland, so called because formerly inhabited by Britons.

bneć, a wolf, wild dog, &c.; some say a brock or badger.

*bnećj*n, a small trout; *vid.* *bneac*.

bnećd, a kerchief, or head attire for women: it is now commonly used to signify frize, or coarse woollen cloth.

bnećdjn, frize, a coarse strong kind of woollen dress.

bnećj, a hole; also a man's nail.

bnećjne, a large territory or sovereignty in the province of Connaught, which comprehended the entire County of Leitrim, and most part of the County of Cavan, whereof the O'Ruarks were chief lords.

bnećjneac, full of holes.

bnećg, of a boor, or rustic.—*K*.

bnećg, a falsehood, or lie; *vid.* *bneaz*.

bnećge, false, lying; *dja bnećge*, a false god.

bnećgead, a violating or abusing.

bnećjm, a breaking wind, or cracking backwards; like the Greek *βρεμω*, to rattle, or make a thundering noise; hence the Latin *fremo*, to rattle; *bnećjm* then signifies a rattling noise.

bnećjne, the compar. of *bnećan*, signifying more filthy or stinking.

bnećjne and *bnećjneact*, filth, stench, &c.

*bnećjn-tj*ne, now Brentry, near Callane hill to the west of Ennis, in the County of Clare.

*bnećjz*te, moved, provoked, stirred up, &c.

bnećj, or *tećbj*ne, the dropping or gentle falling of any liquor or liquid.

*bnećj*m, a shout, laughter.

*bnećjnj*on, a writ or mandate.

bnećj, to carry; also to feel; *vid.* *bećna* and *bećj*m.

bnećj, a carrying, or taking away.

bnećjeam, a judge.

*bnećjeam*nař, judgment.

bnećjeantac, judicious, keen in discerning.

*bnećjontoj*n, a fuller.

*bnećj*n, word; from *brićat*ar.

bneć, a fire, or flame.—*Pl. ex. Cl.*

bnećć, a brim or brink.

*bnećć-ćl*ć, a flint.—*Pl.*

*bnećć-ću*al, a bonfire, funeral pile.

*bnećć-ćoj*ne, a warming-pan.—*Pl.*

bneććg, a Leveret.

*bneććg*ad, to pound or bruise; *g*ur *bneććg*ad *ag*ur *g*ur *brićg*ad *j*ad, so that they were bruised and battered; also to bake.

*bneććg*ajm, to bake.—*Pl.*

*bneććle*an, darnel; *vulg.* *brićg*-le^{an}.

*bneććj*te, sick, tender, delicate.—*Luke 7. 2.*

*bnećć*on, a blot or blur, a spot, &c.

brić, anger.

brić, or *brićg*, a word; hence *brić*-*ć*ar, a word or sentence.

brić, a hill or hillock, a rising ground; Wel. *bre*, as *Pen-bre*.

brić, near, nigh, close to.

*brić*an, a word.

brićanna, i. e. *baćanta*, a warrant, an author, or composer.

brićanna, i. e. *mćjeanna*, or *g*ne^a-*ma*na, parts or divisions.

brićar, a prickle.—*F*.

*brićat*ar, a word, also a verb.

*brićat*ar, victory or conquest; *řag*-*ć*am *o*řt *brićat*ar *ag*ur *bu*ćd, *ar* *Colum*ćille *ne* *Ćom*nall *Mac*

ἄοδα.—*Cl.*

ḅṛjḅeadaḅdean, one that affects hard or difficult words.

ḅṛjce, brick; pl. ḅṛjceḅ.

ḅṛjḅeac, a dwarf.

ḅṛjḅeōg, a superstitious resemblance or picture of St. Bridget, made up on the eve of that saint by unmarried wenches with a view to discover their future husbands.

ḅṛjg, price, worth, value; *an rōn neṛte gan ḅṛjg*, for things of no moment or consequence; *do ḅṛjg zur*, because that.

ḅṛjg, virtue, or force; *do cāll rē a ḅṛjg*, it lost its virtue.

ḅṛjg, the meaning, interpretation, or substance of a thing.

ḅṛjg, strength, also a tomb.

ḅṛjgḅ, Bridget, the name of a woman.

ḅṛjgḅde, i. e. ḅṛajgḅde, hostages; *gan gējll gan ḅṛjgḅde*, without submission or hostages.

ḅṛjndealḅad, a disguising, or cloaking.

ḅṛjnn and ḅṛjonglōḅ, a dream, or reverie.

ḅṛjnndeal, portrayed.

ḅṛjnnēac, a mother, a dam.—*Pl.*

ḅṛjoct, sorcery, a charm.

ḅṛjoct, a colour, a complexion; *vulg.* ḅṛjoct.

ḅṛjoḅac, efficacious, capable, effectual; also bitter, violent; *nj bū cān bancaṭ ḅṛjoḅac*, *non dilexit contentiones muliebres vehementes*.—*Brog. in Vit. S. Brigid.*

ḅṛjoḅmar, powerful, strong, able, hearty.

ḅṛjoḅde, an amulet.

ḅṛjollyḅajne, a busy body, a meddler in other men's affairs.

ḅṛjon, inquietude, dissatisfaction.

ḅṛjon, a fiction, a lie; ḅṛjonn, the same.—*Pl.*

ḅṛjondaṭam, to paint, to counter-

feit.

ḅṛjongajrac, a dream.

ḅṛjonglad and ḅṛjonglōḅ, a dream, a reverie; a *mḅṛjonglōḅḅ*, in dreams.

ḅṛjonn and ḅṛaon, a drop.

ḅṛjorajgnāḅde, a sophister.—*Pl.*

ḅṛjorajḅaj, sophistry.

ḅṛjoḅg, pressed; also apt to break, brittle.

ḅṛjorḅajrac, crackling.

ḅṛjonglōrac, babbling.

ḅṛjorōg, a witch or sorceress.

ḅṛjotac and ḅṛjot-balb, *Lat. brito-balbus*, stammering, like a Briton, because the Britons seemed to the Irish to speak in a stammering and awkward manner.

ḅṛjotajnjr, the British tongue.

ḅṛjotajne, a stammerer, or stuttering person.

ḅṛjot, fraction.

ḅṛjre, tender, brittle; also nimble, active; also open or free-hearted.

ḅṛjread, a breach; also to break, to win; *do ḅṛjr rē tṛj cāta onṛta*, he broke three legions of them, *aliter*, he won three battles from them.

ḅṛjread, a wound.

ḅṛjreac, a breach or derout of an army; *ex. ḅṛjreac mōn māḅg muṛtejmne*, the bloody and general derout of the plain of Muirtemny.

ḅṛjrtjge, breeches.

ḅṛjt and ḅṛeac, signify speckled, spotted, party-coloured, or painted; hence ḅṛjtjneac and ḅṛjt-tjnnoj, the measles, as being a speckled or painted distemper; hence also ḅṛjotnac, or ḅṛeatnac, a Briton, or Welshman, whence Britannia, compounded of ḅṛjt, painted, and tān, or tājn, an Irish or Celtic word, meaning a country, region, or dominion: thus Brit-tania means

cation; also to hasten, to make haste or expedition; do бпог-
дўйгеадур, they hastened.

бпоггад, an exhortation, a persuasion.

бпогна, a faggot or bundle, an armful.

бпогнац, the name of a river in the County of Tipperary, and of a village in the County of Kerry.

бпоц, a mote.

бпоц, a straw; *vulg.* бпоб.

бпоц, broth; анбмуж, the same, from ан, water, and бмуж, flesh, i. e. уйге феола, flesh-water.

бпоцаjne, a chaldron.

бпоцаjne, a butcher, or slaughterman.

бпоцаjne, i. e. нўаjne, or нйбе, down, fur, &c.

бпоцнмужа, a butchery, or shambles; also a victualling-house.—*Pl.*

бпоцлац, a boiling-pit; poll no jonad na mbeanbctar, feoíl a ttalmajn.—See Keating's Account of the Method used by the Feinians, commanded by Fion Mac Cumhail, to stew their meat in pits dug into the earth.

бнў, the womb or belly: the inflexions of it make бнонн, бноjn, бноjne, бмужнн, &c.; Wel. *bry*, Gr. βρυ and βρυν, *vox infantium potum petentium*.

бнў, a hind, a deer; *vid.* бажгле *supra*.

бнў, a country; hence бнўтоjne, the low marshy part of Orrery in the County of Cork; Wel. *bro*.—*Vid. Comp. Etym.* pag. 3. col. 3.

бнў, the borders or banks of a river; *vid.* бнўац.

бнўац, a bank, edge, or border; ан бнўац на һаман, on the brink of the river; не бнўац, by the coast; бнўац на һезр-
те, the borders of Egypt.

бнўацан, a fawn.

бнўац-бajле, a suburb; and ф-
бajле, *idem*.

бнўацда and бпогга, stately, great, magnificent.

бнўаjд and бнўjд, *quasi* бнўjт; Lat. *brutum*, a peasant, a countryman.

бнўаjдjн, a dream.

бнўцд, a belch.

бнўцд, froth; also a blast.

бнўцдаjm, to belch, to spring up.

бнўадан, a salmon; бнўадан ог, a salmon-trout.

бнўаеаг, a soliciting, or enticing.

бнўаjтeац, a thread-bare garment.—*Pl.*

бнўдаjm and бнўггаjm, to pound, to bruise.

бмуж, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word бмуж or бпог is originally the same with the German, Gallic, and Hispanic, *brui- ga*, *briga*, and *broga*; whence the Latins formed the word *briga* at the end of the names of certain places, as *samarobriga*; *vid.* Caesar. Com. lib. 5. and *latobriga*; as also the Greeks their *Бриа*, as *Ζηλαμβρια*, *Μεσημβρια*, *vid.* Cluver de Ger. Ant. l. 1. c. 7. where he even remarks, p. 61, that the ancient Celts pronounced this *briga* as *broga*, which is the same as the Irish бпог or бмуж. This Celtic word бпог or бмуж is the root of the word бнўжeан, signifying the same thing, *quod vid. infra*. From this same бмуж or бпог, with the prefixed word ал, a rock or rocky, the national name Аллобпогj may naturally be derived.

бмужаjде, a husbandman, ploughman, or farmer.

бнўггад, or бмужгеад, a burgher, or farmer.

бруџ, a monument; also a heap or lump.

бруџ, a town or borough.

бруџад and бруџаѣм, to bruise, pound; also to oppress, hardship, &c.; зрѣ бруџад таѣм мод џад, that they were oppressed beyond measure; нод бруџџ-теаѣ, that are bruised.

бруџаѣде, gormandizing.

бруџ, the belly, paunch; *vid.* бру.

бруџд, grief, anxiety, sorrow.

бруџд, captivity; б Дџаџбџ зо бруџд на бџаџлоне сеџѣне злџѣне деаџ, from David to the captivity of Babylon are fourteen generations.—*Matt.* cap. 1. v. 17.

бруџд, pricked or pointed.

бруџде, a carrying or bringing.

бруџдеаѣаџл, brutal, beastly; comparat. бруџдеаѣла, more brutish.

бруџдеаѣлаџт, brutality, gluttony.

бруџдеаџт, a colony; *potius* бруџџеаџт.

бруџџѣде, or бруџџе, a farmer, a husbandman.

бруџџ, до бруџџ рѣ, he boiled.

бруџџе, a farm, or lands.

бруџџеаѣн, a strife, quarrel, fight; *briga* in the barbarous Latin signifies the same thing; *briga*, i. e. *rixa*.

бруџџеаѣн, a palace, royal house or seat; *unde* бруџџеаѣн саџѣтаѣн. It is like the *pŕain* of the Welsh, signifying a king's court; they also call it *priv-lŷs*, as the Irish do, with the same pronunciation, *prŷm-lŷr*, a principal seat.—N. B. Strabo observes, lib. 7, that *bria*, and in the accusat. *brian*, in the Thracian language signified a town or habitation; the Irish бруџџеаѣн is pronounced бруџџаѣн, the same as the Thracian *brian*, both words being also of the same signification. Note

also, that Strabo, in the same book, 7th, says that the *Phryges* were formerly called *Bryges*, or *Bruges*, as the Greeks write it, and were a kind of Thracians: "*Phryges antiquitus Bryges Thracum genus.*" *Quære an non Bruges, ut revera Græce scribitur, (id quod Hiberno-Celtice бруџџеџѣ,) quia domos et civitates habitabant, sicque distinguebantur a Nomadibus?*

бруџџеаѣн, riotous, turbulent, quarrelsome.

бруџѣн, a chaldron.

бруџѣн, the womb, or belly.

бруџѣнеаѣаџ, an apron.

бруџѣннеаџ, a mother, a matron, a nurse.

бруџѣнтеаџ, big with child.

бруџѣ, hangings, curtains.

бруџѣте, beaten, oppressed, bruised. *

бруџѣт, flesh.

бруџѣте, sodden, boiled.

бруџѣтеаѣн, a skirmish.

бруџѣтеаѣн and бруџѣтнеаџ, heat, warmth.

бруџѣтѣм, to boil, also to bake.

бруџѣтне and бруџѣтнеџѣн, a refiner of gold or silver, or other metal.

бруџѣтнеаџ, glowing, as in a furnace.

брум, a broom. *

брумаѣм, to vaunt backwards.

бруџт, the hair of the head.

бруџт, strength, vigour, sprightliness; hence the epithet бруџт-бруџџѣмаѣн given to a strong sprightly man; also rage, any heat or warmth; Wel. *brud*, *fervidus*.

бруџт, a wedge or piece of any metal when glowing and red hot out of the furnace.

бруџтѣаѣн, broth or soup; руџ Іаџџб леџѣ аѣн бруџтѣаѣн аџуѣ туџ да аџаѣн ѣ, Jacob carried the soup, and gave it to his father. Леабаѣн бруџеаџ.

*b*ρυστῆνεα, the measles, *variola*,
vid. *b*ρυστ.

*b*ūābal, a horn; hence it some-
times stands for a cornet of a
troop; Wel. *byelin*, a drinking-
horn, derived from *byal*, a buffalo
or wild bull; *buā*, *bubalus*, *urus*.

—Vid. Dav. in Dict. Brit.

*b*ūācajl, a servant, a boy; pro-
perly a cow-herd; Gr. βουκο-
λος, i. e. *pastor boum*; the Irish
derivation is from *bo*, pl. *būa*, or
būajb, a cow, and *caj*, to keep,
i. e. *custos boum*, a cow-herd;
Corn. *bigal*, Wel. and Cor. *bi-
gel*.

*b*ūācajɾ, the wick of a candle.

*b*ūācajlleac, herding.

*b*ūāð, food; also a bait.

*b*ūāða, victorious; *b*ūāðac, the
same.

*b*ūāða, estimable, precious; *ō*ɾ
cjon na cclōc m*b*ūāða, above
precious stones.

*b*ūāð-all, triumphant, all-victo-
rious.

*b*ūāð-anɾ, a victorious champion,
a hero.

*b*ūāðanɾɾɿt, clamorous, shouting
with victory.

*b*ūāðay and *b*ūāðacay, victory,
triumph.

*b*ūāðayta, troubled, afflicted, from
*b*ūāðajɾt, trouble.

*b*ūāðlajn, a judge.

*b*ūāðmaɾi and *b*ūāðac, swaying,
conquering, victorious.

*b*ūāɾ, a toad; hence *b*ūāɾfeac
signifies poisonous; and *b*ūāɾán,
a young toad.

*b*ūāɾačð and *b*ūāɾað, poison.

*b*ūāɾað, menacing, threatening.

*b*ūāɾán, a young toad; vid. *b*ūāɾ.

*b*ūāɾaɾɿc, a viper.

*b*ūāɾaɾaɾi, an adder.

*b*ūāɾajne, a tap or faucet.

*b*ūāɿc, the top or pinnacle.

*b*ūāɿc, the wick of a candle.

*b*ūāɿce, a wave.

*b*ūāɿð, victory, conquest.

*b*ūāɿðeac, to trouble, to afflict.

*b*ūāɿðean, a throng or multitude;
*rectius b*ūɿðean.

*b*ūāɿðjm, to overcome, to sway over.

*b*ūāɿðjɿt, tumult; also crosses,
affliction.

*b*ūāɿðneac, to trouble, vex, perplex.

*b*ūāɿðneac, vexation, discontent-
ment.

*b*ūāɿðjɿm, to molest, or disquiet.

*b*ūāɿɾɾɿajɿt, a serpent.—*Pl*.

*b*ūāɿleac, to strike, smite, or thresh;
*b*ūāɿlɾɿð *ɾé* *ɾejle* na *eādan*, he
shall spit in his face.

*b*ūāɿlɿɿlay, a mill-pond.

*b*ūāɿlj, an ox-stall, or cow-house.

*b*ūāɿljð, a dairy-house; vid. *b*ūāɿl-
teac.

*b*ūāɿlljle, a mower or reaper.

*b*ūāɿlteac and *b*ūāɿle, a dairy-
house, a summer-house or tent
for making butter and cheeses in.

*b*ūāɿltejn, a flail; *b*ūāɿlteān, the
same.

*b*ūājn, to loose or untie; *aɾ* *b*ūājn
a *b*ρōɿ, untying his shoes.

*b*ūājn, to take.—*Mat*. 5. 40.

*b*ūājn, cutting, reaping; *aɾ* *b*ūājn
mōna, cutting turf.

*b*ūājn, equality, comparison, pa-
rity; *c*ρēð *e* *b*ūājn na *cātu* *ɿɿɾ*
an *c*ρρυστῆνεac, what is the
chaff to the wheat?

*b*ūājncjnteačt, constant care or
attendance.

*b*ūājne, most durable, more last-
ing; *aɾ* *b*ūājne *blad* *nā* *ɾaōɿal*,
reputation lasts longer than life.

*b*ūājne, perpetuity, continuance.

*b*ūājnteōjɿ, a reaper, or mower;
*b*ūājnteōjɿɿɿɿɿ *connuɿɿɿ*, hewers
of wood.

*b*ūal, water.

*b*ūalað, a remedy or cure.

*b*ūalað and *b*ūalajm, to thresh,
strike, smite; Gr. βολη, *jactus*.

*b*ūalajnlɿ, *cinclus avis*, Pl. a kind
of sea-lark.

būalēnannaċ, a float or raft; Lat. *ratīs*.

būalcōmla, a mill-dam.

būaltāc and *būaltīac*, cow-dung.

būan, lasting, continual. This word is often used in the first part of a compound, and always signifies perpetuity.

būan, good; Lat. *bonus*, Gloss. *ret*.

būana and *būanaċċe*, a hewer, reaper, &c.

būana, a quartered soldier; *ru-āċīnjoċ nō būana an ġac tġġ*, a quartered soldier in every house.

būanaċċ, forced or tyrannical quartering, like that of the Danes on the Irish; unfair or unjust billeting; *būanaċċ na Lochlannaċ an fēanaċċ Eġīnjon*, the unjust quartering of the Danes, &c.; it was called by the name *būanaċċ*, because during the tyrannical oppression of these foreigners, the Irish had no intermission from this oppressive kind of Danish quartering called *būanaċċ*, *quasi sit būanjoċċ*, permanent entertainment.

būanaċ and *būanaċċ*, perpetuity, duration, perseverance.

būanċujmne, a chronicle.

būan, oxen, kine, &c., like the Lat. *boarius*, of or belonging to oxen, as *forum boarium*, the cow-market.

būanaċ, a cow-spancel, or rope to tie cattle, especially cows, while they are milking.

būanaċ, early in the morning.

būar, the belly.

būar, a breach or rout.

būar, *bovibus abundans*.—Pl.

būbaċ, threatening, menacing.

būbaċ, sly, crafty, wily.

būcla, a buckle.

būd, the world; Wel. *byd*.

būd, was.

būdeacāċ, thanks, thanksgiving.

būġ, a kind of herb, a leek; ex. *deanica man dīlāoġ don būġa ġa dā bīlāoġ ceapīta caoldūba*, her eyes green as a branch of the leek, and her two black small even eyebrows.

būġ, a breach, a rout; *būġċ*, the same.

Ouġān, an unlaidd egg that has not yet a shell; or an embryo-egg; *vid. boġān*.

būġra, the box-tree.

būġceād, a bucket.

būġċ, a breach.

būġċlċġn, a buckler.

būġċċl, a bottle.

būġċ and *būġdeac*, thankful, grateful.

būġċe, thanks; as *do bēġm a būġċe nē Ōġa*, I give thanks to God: hence the common phrase, a *būġċe nē dġa ġġn*, thanks be to God for it.

būġċe and *būġdeacċ*, thanks, piety, gratitude.

būġċe, yellow; *cnē būġċe*, yellow clay; *būġċe cōnaġl*, a plague in Ireland, anno 665.—K. Perhaps the same with the *vad-velen* amongst the Britains.

būġċe na nġnġean, the herb spurge, the juice whereof is of so hot and corroding a nature, that being dropped upon warts it eats them up; in Latin, *tithymallus*.

būġdeac, thankful, grateful.

būġdeacāċ, gratitude, thanks.

būġdeacċ, yellowness.

būġdean and *būġċġn*, a band or troop of soldiers; plur. *būġċne*; also a company or multitude.

būġdeacān, the yolk of an egg.

būġġ-būġnne, bullrushes, the plur. of *boġ-būġnne*.

būġġe, softer; the compar. degree of *boġ*; also softness.

būġġġġġn, a bullrush; *rectius boġ-būġnne*.

- бajзrн**, a little box.
бajл, the river Boyle in the County of Mayo.
бajле and **бajлеаѡ**, madness, rage; **аг бajле**, mad, crazy, or distracted; Lat. *bilis*.
бajлеамajл, mad, raging mad.
бajлеан, or **бajлн**, a small loaf of bread; **трп ꙗѡѡ бajлн**, three hundred loaves.
бajлле, a stroke or blow.
бajлз, a pair of bellows.
бajлз, a distemper very noxious to cattle, especially kine, which is thought to proceed from the want of water; or from violent heat.
бajлзлѡар, a blister.
бajлзлѡарач, spotted, blistered, pock-holed; from **болзач**, the pock, and **лѡар**, a spot.
бajме, a nurse.
бajмпjр, a pump, also the sole of a shoe, pronounced **бajмпѣjр**.
бajнне, a tap or spout; a tap or spigot.
бajнне, an ulcer.
бajнне, a branch, a twig; hence **бог-бajнне**, a bull-rush.
бajннеач, the lax, a flux, or looseness.
бajннеан, a shoot, a young twig or branch; the diminutive of **бajнне**.
бajннеан лѡана, a bittern.
бajннjзе, that is troubled with the flux.
бajннjне, *rectius* **боннаjне**, a footman, a post-boy.
бajнтач, *vid.* **бajннjзе**.
бajнбе, wrath, anger, severity.
бajнбе, more robust, or wrathful.
бajнеаѡ, or **бajнфеаѡ**, roaring, bellowing; **бajнѡ аrrajл**, the braying of an ass; **аз jнзjеjм азур аз бajн**, ravening and roaring.
бajнеаѡ, gore, or corrupt matter.

- бajнеаѡач**, *rectius* **боннѡзач**, puissant, warlike, brave; compound of **бонн**, great or extraordinary; and **ѡза**, battle or fight; *quasi* **бонн-ѡзач**.
бajнфеач, an outcry, a bellowing.
бajнфеjреач, a burgess, *rectius* **бнужеjр**, from **бнуж**, a town, or habitation.
бajннн, now **буннен**, a barony in the County of Clare, which anciently belonged to the O'Loch-lins; its genitive case is **бѡннне**.
бajнзгн, a haunch or buttock.
бajнте, a pouch, scrip, or satchel.
бajте, fire; *vid.* **боjт**.
бajтеалач, a large fire.
бajтлеjн, a butler; **бajтлеарачѡ**, butlership.
бал, a manner or fashion.
булла, a pope's bull. **булла**, a bowl; **ceannбулла**, bowls of the chapter.
буллач, the fish called Connor.
бумbean, an old woman.
бун, about, keeping; **а мбун а ccaѡнач**, taking care of their sheep; **а мбун а леаѡан**, about his books.
бун, the stump or bottom, or root of any thing; **бун а neajбajл**, the rump; **бун ѡр cjonн**, upside down, topsy-turvy; **зан бун зан ѡанн**, without head or tail.
бунаѡ, the stock, or origin, root, &c.; **бунаѡ тpejбе**, the stock or origin of a tribe or family.
бунаѡур, Lat. *fundamentum*, foundation, origin, radix; also authority.
бунаѡурач, authentic; **го бунаѡурач**, with authority; also radical or fundamental.
бунѡjт, a foundation; also a dwelling, or habitation.
бун-ѡjтеач, fundamental.
бун-ѡjтjзjм, to found or establish.

bun-éajleac, an old woman.
bun-cjóy, chiefly, or chief-rent.
búndán, the fundament; also any base blunder.
búndúnaç, ungainly, blundering, silly; *dujne búndunaç*, a clumsy, bungling, clouterly man.
bunn, work.
bunnán, a bittern.
bunnraça, rods or osiers; do *çun* Jacob *búnraça bláça bneacda-éa rna loçnacajb ara ttomajl-djy na caenyç*, an tan *bjdjy dá nejç*, Jacob put speckled osiers in the ponds where the sheep were led to wash and cool themselves in the ramming season.—
Vid. leaßar bneac, in Gen. c.

30. v. 37, 38, 41.
buntop, hasty or sudden.
bunnubay, authority; *vid. buna-ður*.
bunnúdayaç, authentic.
bún, or *búr*, your.
búnaç, exploits, military feats, great valour.
bunçajne, a burgess, a citizen.
buy, shall be; *nj hé ro býr ojgne opt*, this is not he that shall be your heir.
buy, the mouth.
buy, on this side; an *éaob a buy don amajy*, on this side the river.
buyçajm, to stop, to hinder.
butaçy, a boot.

REMARKS ON THE LETTER C.

THIS letter obtains the third place in the modern Irish alphabet, as it does in the Latin, and other European alphabets. Our grammarians distinguish it by the name of *Coll*, which is the hazel-tree in Irish, Lat. *Corylus*; and so every other letter of the Irish alphabet is called by the name of some particular tree of the natural growth of the country: for which reason the old Irish called their letters and writings *peada*, i. e. *woods*; and so did the old Romans call their literary compositions by the name of *Sylvæ*, when they wrote on leaves of trees and tables of wood; * the Danes also called their runics by the name of *Bogstave*, for the same reason and in the same sense.—*Vid. Olaus Wormius de Liter. Run.* pag. 6, 7. The Irish C, or Coll, is ranked by our grammarians among those consonants they call *boç-conyoyneada*, soft consonants: though it is to be noted that this letter invariably preserves a strong sound wherever it stands in its simple and unaspirated state, whether in the beginning, middle, or end of a word; so that of its own nature it always carries the force of the Gr. κ, or the English *k*; but when it is aspirated by an *h* subjoined to it, or a full-point set over it, instead of the *h*, it then carries the soft, guttural, or whistling sound of the Greek χ, or the Spanish *x*.

Our Irish copyists have frequently substituted the letter *ç* in the place of *c*, which substitution is, indeed, the more natural, as they both may be regarded as letters of the same organ; and yet this exchange was not

* *Vid. Æneid. l. 6. Gellius, l. 11. c. 10. Sueton. de Claris Grammat. Cicero de Oratore, l. 3. Quintilian, l. 10. c. 3.*

always free from abuse, as it sometimes carried away the Irish words from their natural affinity with other languages, especially the Latin, thus: for *capra*, Lat. *capra*, a goat, they wrote *zabar*; for *camul*, Lat. *camelus*, a camel, and metaphorically, a *simpleton*, they wrote *zamal*; for *decem*, or *dēac*, Lat. *decem*, they wrote *dēaz*; for *con* or *co*, Lat. *cum* or *co*, they write *zon*, or *zo*; as for *con a mbriájerib*, Lat. *cum suis fratribus*, they write *zon a mbriájerib*; for *co ngallajb*, i. e. *con gallajb*, Lat. *cum gallis*, they write *zo ngallajb*, &c. And, *vice versa*, our grammarians have as frequently substituted *c* in the place of *z*, esteeming these two letters naturally commutable with each other, like *d* and *t*, as indeed they always were in most of the ancient languages. But it is particularly to be observed, that although the letters *c* and *z* usurp each other's places, yet in the Irish language they never exchange sound or power, each invariably preserving its own natural power and pronunciation wherever it appears; for *c* is always a *κ*; and *z* is as constantly a strong unguiteral *γ*, excepting the case of their being aspirated by the immediate subjoining of an *h*. This property seems peculiar to the Irish or Cel. amongst the old languages, since we see in the oldest draughts of the Heb. and Gr. letters that the *א* of the former, and the *γ* of the latter, are marked down as having the force and pronunciation of either *g* or *c* indifferently; which is likewise the case in the Armenian, Æthiopian, and Coptic alphabets, as appears by the tables of Dr. Barnard and Dr. Morton. Thus likewise do all the other letters of the Irish alphabet constantly preserve their respective force and power, without usurping on each other's pronunciation or function, as it happens in other languages, wherein *c* often usurps that of *s*, as in the Latin word *Cicero*, as does likewise *t* when immediately followed by the vowel *i*, and then by any other vowel, as in the words *Titius*, *Mauritius*, *usurpatio*, &c. So that if Lucian had to deal only with the Irish alphabet, he would have had no room for the humorous quarrel and lawsuit he raised between the consonants of his alphabet for encroaching on each other, as those of most other alphabets frequently do, by usurping each other's function of sound and pronunciation. And this circumstance regarding the Irish alphabet is the more remarkable, as its whole natural and primitive stock of letters is but sixteen in number, the same as that of the first Roman or Latin alphabet brought by Evander the Arcadian, which was the original Cadmean or Phœnician set of letters communicated to the Grecians, and yet our sixteen letters of the primitive Irish alphabet were sufficient for all the essential purposes of language, each preserving its own sound or power without usurping that of any other letter; as to the *h* it is only an aspirate in the Irish language, and never entered as a natural element into the frame of any word; though indeed of late ages it seems to have put on the appearance and function of a letter when used as a prefix to a word that begins with a vowel, which happens only in words referred to females or the feminine gender: for in Irish we say *a aje*, *his face*; but as to the face of a woman, we must say *a haje*, where the *h* is a strong aspirate, and carries such a force as it does in the Latin *heri*, *hodie*, the Greek *ἅγιος* and *ἥρακλεος*, the French, *hero*, the English, *host*, &c. And as to the *p*, we shall, in our remarks on that letter, allege some

reasons which may seem to evince that it did not originally belong to the Irish alphabet.

One remark more remains to be made on the letter C, which relates to the aspirate or guttural sound, (the same as the Greek χ,) it is susceptible of at the beginning of a word; a remark which is equally applicable to the letter b, and partly to other consonants of the Irish alphabet: in all nominal words or nouns substantive, of whatever gender, beginning with c, and bearing a possessive reference to persons or things, of the masculine gender, the letter c is aspirated, but not so when they are referred to feminines: ex. a céann, (mascul.) *his head*; a cór, *his foot*: a ceann, (fem.) *her head*; a cor, *her foot*. So likewise in b: a búacarl, (mas.) *his servant-man*: a bean-cláda, (fem.) *his servant-maid*; a búacarl, *her man-servant*; a bean-cláda, *her woman-servant*. But when those words, or any other nominals, are taken absolutely, and without reference to any thing, those of the feminine gender alone are aspirated in their initial letter, whether c or b: ex. an cór, *the foot*; an bean-cláda, *the maid-servant*; an búacarl, *the man-servant*. So that this prefixing of the particle an before nouns substantives, is one method of discovering their gender, but it does not hold good with regard to nouns beginning with d or t.

Cá, in Irish, is always an interrogative, and has various significations; as, *what?* ex. cá ham, *what time?* cá duine, *what man?* *how*: ex. cá fear, *how better?* cá háirde, *how tall?* *whither*, or *where*: ex. cá nacaod tú, *whither art thou bound?* cá b'fíl tú, *where art thou?* Lat. *qua*: cá huáin, *when?* cá hár, *whence?* &c.

Ca, or caj, a house.

Cab, the mouth; analogous to this word is the Gr. καβη, food, and the Lat. *cibus*.

Cába, a cloak; also a cap or covering of the head; Lat. *cappa*.

Cabać, babbling or talkative.

Cábać, a hostage; ex. d' f'illeadaí tar anair gan cáin gan cábac, *they returned without tribute or hostage*.—*Chron. Scot.*

Cabaga, a drab or quean, i. e. a common strumpet.

Cabagle, a fleet, or navy.

Cabajne, a babbler, a talkative fellow.

Cabajneact, a prating or babbling.

Cabán and cabún, a capon; Lat. *capo*, and Gr. καπων.

Cabán, a tent, booth, or cottage; Wel. *gaban*.

Cabai, a conjunction or union.

Cabai, a joint.

Cabairta, joined.

Cabai, a goat. ★

Cabajn, help, relief, succour. It is pronounced coáin, Gr. επιξουρος, *auxiliator*.

Cabajne, a helper, assistant, &c.

Cabajnm, to help, to aid.

Cabán, a field, a plain. —

Cabánarl, the prop or stay of a building, the wind-beam.

Cabana, a shield or buckler: it is more properly a helmet or head-cover, for it seems to be the same as cat-bán, from bán, the top or crown of the head, and

cač, fight.

Cačar̃ta and cačar̃tač, helpful, comfortable; lučt cačar̃ta, assistants, auxiliaries.

Cačlač, a fleet.

Cačōg, a jackdaw.

Cačōg, a ransacking or plundering.

Cačla, the cable of a ship; plur. cačlajde.

Cačna, *id. qd.* cačar̃n, succour, &c.

Cačnar̃aj̃m, to help, or succour; also to conspire.—*Pl.*

Cačnar̃ač, a coupling, or joining.

Cačnar̃ajm, to bind or tie.

Cač, the ordure or dung of man, beast, or fowl, and in its inflexions; caca is like the Gr. καῖξιν, *stercus, merda.*

Caca and cacajm, to go to stool, like the Gr. καῖξαι, and the Lat. *caco, cacare.*

Cač, all, every, the rest; like the French *chaque*; cač ejle, all the rest; *vid.* zač; lyñzpe cač ar̃n a loñg, the rest will pursue him.

Cačan dujt, i. e. cač tar̃ba dujt? what use to you?

Cačnar̃ajm, to effect, or bring to pass.

Cačt, a maid-servant, bond-woman.

Cačt, the body; nō luj̃d zo hajnglyb ar̃ a cačt, he quitted the prison of his body; i. e. he retired from this world into the converse of angels.—*Vid.* Chron. Scot.

Cačt, as fā cačt, generally.

Cačt, a fasting, fast, &c.

Cačta, hunger.

Cačtar̃ajsl, of or belonging to a servant.

Cač, is an interrogative, and signifies *what*: as, cad do ñj̃ne tū, what hast thou done? cad čur̃ge, what for? Lat. *quid, quod.*

Cačajm, a fall, also hap, chance; Lat. *cado*; Wel. *codum*, a fall.

Cačab, an eclipsis, or suppression of a letter which happens when the radical letter is not pronounced, though written in the beginning of a word.

Cačar̃ur̃, i. e. cačur̃ur̃, whither? which way?

Cačar̃, cotton; also the cotton plant called *bombast*.

Cačal, a basin.

Cačal, a skin, or hide.

Cačar̃, friendship, honour, privilege.—*K.*

Cačar̃ač, respectful, honourable.

Cačla, i. e. cačar̃n, a goat.

Cačla, delightful, charming.

Cačla, the small guts.

Cač-luj̃b, the herb cudworth.

Cačnama, equal, alike.

Cačnar̃anta and cačnar̃ar̃a, stubborn, obstinate.

Cačn, blind; Lat. *cæcus*.—*Vid.* caoč.

Cačm, a feast or entertainment.

Cačg, a jackdaw.

Cačajsl, profit, advantage.

Cačal, the herb cockle.

Cačalar̃ajm, to spare; cačal an ar̃-baj̃n, to spare the corn; cačajsl r̃j̃nn a Čh̃ar̃na, spare us, O Lord.

Cačalt, frugality.

Cačaltač, frugal, sparing.

Cačar̃n and cočar̃n, a whisper, a secret.

Cačaj̃d, legal, just.

Cačnar̃ajm and cočnar̃ajm, to chew.

Cač, or caoč, a way, or road.

Cač, i. e. cuac, the cuckoo; ex. do žñd̃j̃r cač cučar̃neac̃t ar̃n beannaj̃b na mbō; i. e. the cuckoos used to sing perched on the horns of the cows.

Cačbdean, a number, or multitude.

Cačbdean, a harlot or prostitute; also any depraved or debauched

Cajlteajnač, a place where shrubs grow.

Cajlínjon, a helmet.

Cajlljoz and cajleamaj, loss.

Cajlpjž, a sort of bottle or jug.—*F.*

Cajlte, or cajllte, lost, ruined.

Cájm, a fault, stain, or blemish ;
žan cájm žan ločt, without
stain or blemish.

Cajme, crookedness ; also the comparat. degree of cam, more crooked.

Cájmean, reproved, blemished.

Cajmdean, a throng or multitude.

Cajmjŕ, a shirt.

Cajmpeaj, a champion ; Wel. *kampjur*, Armor. *kimper*.

Cájmye, a shirt, shift, or smock ; the genitive case of cajmjŕ ; Lat. *chamisia* ; Gal. *chemise*.

Cajmyeōž, or camōž, falsehood, equivocation.

Cajn, chaste, undefiled ; as, a
Mhujne a Mhačaj, cájn, *Maria Mater intemerata* ; also devout, religious : no bŕ ŕē cajn na čnejdōm ; likewise sincere, faithful ; báŕ čongajl cejnt-bneatač cajn ; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cájn, a rent, or king's tax, or amercement ; žan cájn, without duties ; cujŕŕjđ ŕŕjád cájn, they will amerce ; *vid.* cánač. It makes cána in its genitive case ; ex. tŕē čojll a cána đaj ččēad-ataj, ũđajm, through our first parent's violation of the commandment : here cajn signifies a precept or commandment.

Cájnead, a dispraising, or reproving ; Wel. *kuyŕn*, complaint.

Cajŕŕejm, to fine, or amerce.

Cajndžeačt, quantity.

Cajngeal, i. e. čljač, a hurdle.

Cajngean, a rule, cause, or reason.

Cajngean, a supplication or petition ; ex. do náđ ljom cajngean

nác žann do đéanam, he desired me to make no poor or sparing petition ; *vid.* beata majžneat.

Cajngean, a compact, covenant, league, or confederacy ; ex. do mjne mé cajngean njem Šhuj-ljč, *pepigi fœdus cum oculis meis*.—Job.

Cajngean, in its inflexions makes cajzne, as may be seen in the competition between leat-mōž and leat-cūjnn.

Cájnym, to dispraise or traduce ; ex. do cájn ažuŕ do aojŕ ŕē jađ, he dispraised and satirized them.

Cajnnéal, a channel.

Cajnneal, a candle, *potius* cajndeal ; Lat. *candela*.

Cájnyeōjŕ, a bitter scolding person.

Cájnyeōnačt, scolding and cursing.

Cajnyŕ, or caojnye, the face, or countenance.

Cajnt, speech ; njem cajnt, with my speech ; až cajnt, speaking or talking ; Lat. *canto*, -are.

Cajnteac, talkative, prattling.

Cajnteōjŕ, a babbler, a talkative person ; cajnteōjŕ majt, a good speaker.

Cajntje, a song or canticle.

Cajŕ, the gum.

Cajŕ, an image.

Cajŕđm, to shake or quiver.

Cajŕbne, the name of several princes among the old Irish, the same as Charibert, the name of one of the kings of France ; it is also the name of different territories ; as, Cajŕbne Žabŕa, or Carbury, in the County of Meath, anciently belonging to the O'Ronnans ; Cajŕbne-aodba, in the County of Limerick, now called Kenry, the original country of the O'Donovans and O'Cuileans, or Collins ; also Cajŕbneaca, in

the west of the County of Cork, first called *Conca-Luðe*, extending from Bandon to Crookhaven and to the river of Kinmare, anciently possessed by the O'Driscols, the O'Baires, O'Learys, O'Henagains, O'Flains, O'Cowhigs, O'Fihilla, O'Deada, O'Hea, O'Kiervie, &c.

Cajnceac, pleasant, agreeable.

Cajnceay, a twist or turn, as of a rope.

Cájnde, the plur. of *cana*, a friend, a bosom friend; Gr. *καρδια*, the heart or bosom; *cájnde* *gáojl*, kindred, relations.

Cájnde, *cájndeay*, or *cájndojr*, friendship, amity.

Cájnde, respite of time; *zan* *cájnde* *ajr* *bje*, without any delay; *do* *cujr* *re* *ajr* *cájnde*, he prolonged or delayed.

Cájndeay, or *cájndojr*, a gossip; *cájndojr*-*cujort*, a sponsor to one's child at baptism.

Cájndeamajl, friendly, favourable.

Cájndojc, friendly; Wel. *karedig*.

Cajneamajr, shoemakers.

*Cajr-*fjad**, a hart or stag; Armor. *karo*.

Cajrjðjor, *rectius* *cadrañzeay*, Lent; from *quadragesima*.

Cajrjgm, to forbid, to prohibit, to abstain; *cajrjn* *reojl* *zan* *trajll*, abstaining from unsalted meat.

Cajrljm, to beat, to strike, &c.

Cajrneac, stony, *saxatilis*; *Íar-cajne* *Cájrneac*, is translated in the Bible, an asprey, commonly called the King Fisher.

Cajrneac, (*Sazarit*) *quasi* *corðj-neac*, *on* *ceorðjn* *bjor* *ujm* *a* *éjonn*, a priest, thus Clergy; but the true origin of the word *cajrneac* is from *carn*, a heap of stones, &c. on which the Druids or Pagan priests offered sacrifices to Belus; whence the Ar-

morics have the word *belec*, to signify a priest.

Cajrjñgm, to amend, to correct.

Cajneajc, or *cajraajc*, a rock, or bulwark; Gr. *χαραξ*, *vallum*; in its oblique cases, *χαρακος*, *χαρακι*, it corresponds with the oblique cases of this Irish word, to wit, *caraajc*, or *caraajce*; Wel. *karreg*, and Cornish *car-rag*.

Cajraajceac and *cajraajceamajl*, rocky, full of rocks; *cajraajgeamajl*, *idem*: it is pronounced *cajraajgūjl*.

Cajrteðjor, a charioteer; also a victor or conqueror.

Cajrhyre, a club.

Cajrte, or *cojrit*, the bark or rind of a tree. From this Celtic word the Latin word *cortex* is visibly derived; and *charta*, paper, seems to be more properly derived from it than from the Gr. *χαρω*, *quoniam* *salutatrix*, or the Gr. *χαρασσω*, *sculpo*, especially as it is allowed that the ancients wrote upon the bark and rind of trees before the invention of parchment. N. B. the Irish word *cajrte* signifies paper, or any piece of writing, or a book; as the Latin *liber*, properly signifying the inward rind or bark of a tree, used by the ancients instead of paper, for the same reason means a book; and as the Gr. *βιβλος* also signifies a book, because the Greeks and Egyptians anciently wrote upon the bark of the Egyptian tree *biblos*, or *bublos*, which was otherwise called *papyrus*, paper.

Cajrte, a charter, deed, bond, or indenture; pl. *cajrteana*; also a card; pl. *cártajg*, and plur. *cártacá*, deeds, bonds, or indentures.

Cajit, a rock or stone.

✱ Cajite, or cajit, a chariot or cart.

Cajit-čear, the nave of a cart-wheel.

Cajiteōjn, a waggoner, a carter.

Cajitjm, to clear out, pack off, or cleanse; *rectius* cajitajm.

✱ Cájř, and gen. cájře, cheese; Lat. *caseus*.

Cájř, a regard; nj břjl cájř azam ann, I do not regard it; *rectius* cájř; Gal. *cas*, *eodem sensu*.

✱ Cájř, a cause, a reason; *vid.* cájř; Lat. *causa*.

Cájř, or cájře, hatred, dislike, enmity; Wel. *kas*, hatred.

Cájř, or cájře, love, regard, esteem. It may seem extraordinary that any one word could at the same time bear two directly opposite significations, such as this word doth, according to the Irish verse following: cájře mjořcájř, cájře řearic: do řeřjn na leabarı lán-čearit; but there are several examples of the kind in different languages, even in the Hebrew, wherein קדֹש signifies both sacred and execrable, as does ἅγιος in Greek, אֵל in Hebrew; Lat. *altus* signifies either high or low, or height and depth; and so does *altitudo* in Latin; as the *O altitudo* of the apostle is the same as *O profunditas*. אֵר in Heb. means air, water, or fire; כֶּךָ in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.

Cajřán, hoarseness.

Cajřčjam, curled hair.

Cajřčjamac, that hath curled locks.

✱ Cájře, cheese; Lat. *caseus*.

Cájře, a stream of water or other fluid; pl. cájřjbe; cájřjbe řola, streams of blood.

Cájře, a wrinkle.

Cájřeal, *vid.* cájřjol, a bulwark, or wall; any great rock.

Cájřž, or cájřc, Easter; *corrupte* pro cájřc. Gr. πασκα, and Lat. *pascha*, and Chal. *idem*; a פסח, Heb. i. e. *transiit*; *quia angelus Aegyptiorum primogenitos occidens, Israelitarum domos sanguine agni conspersas et signatas transivit, illisque pepercit*.

Cájřjol, the foundation of a wall or building; also any stone building.

Cájřjol, or Cájřeal, the town of Cashel in the County of Tipperary, anciently the metropolis of Munster, being the regal residence of the kings of that province, and the archiepiscopal see of its metropolitans.

Cájřjol, cjořajl, i. e. ajl an čjořa, a toll-stone, or stone whereon tribute was paid.

Cájřleán, a castle, garrison, or fortress: it seems to be a derivative of cájřeal, or cájřjol; *quasi* cájřjolan.

Cájřleōjn, a projector or maker of castles or towers.

Cájřeabact, juggling, or the art of legerdemain.

Cájřřjolačt, a battlement.

Cájř, a sort, or kind. ✱

Cájř, where? whither? compounded of cá, what, and ářt, a place; cájř-ay, whence?

Cájře, winnowed; lučd cájře, winnowers of corn, &c.

Cájřeac and cájřeaz, a sort of basket; also a mat or cloth on which corn is winnowed.

Cájřeac, chaff, or the winnowing of corn.

Cájřeac, expensive; đayne cájřeac, an expensive, prodigal person,

Cájřeacay, prodigality.

Caſteōg, butter.

Caſteteōg, a spendthrift, a lavishish.

Cáſt, chaff.

Cáſtjm, to winnow; *noč do cáſt-eađ, which was winnowed; cáſt-re tū jađ, thou shalt winnow or fan them.*

Caſtjm, to consume or wear out, to eat; *do cáſtγē a lōn, he consumed his store; also to fling or cast.*

Caſtγē, it becomes, it behoves; an impersonal verb; *an ccaſtγe mē, must I?*

Caſtjocđ aμγjre, a pastime; *caſteaμ aμγjre, idem.*

Cáſtleač, chaff, husks, &c.

Caſtjnéjm, sway in flight, triumph; *vid. jnéjm.*

Caſtjnéjmeač and caſt-jnéjmeaμ-aſl, triumphant, victorious.

Caſtjnéjmjūgađ, to triumph, exult, &c.

Caſtjſh, shag, *villus*.—Pl.

Caſtjſt and caμtaſt, a bodkin.

Caſtſte, how? after what manner?

+Cal, caleworts or cabbage, cales.

Cal, sleep or slumbering.

Cal, to keep safe, to preserve, surround, or comprehend; Heb. *כב*, *complexus est*.

Cala, hard; also frugal, thrifty; Wel. *kaled*, and Arm. *kalet*, Gr. *χαλεπος*.

Cala, a ferry, a harbour, port, or haven; Lat. *cala* and *cale*, hence *Caletum*, Calais; *Burdi-cala*, or *Burdigalla*, Bourdeaux; *vid. caleſt*.

Calajm, a couch, a bed-place.

Caláſtγe, a college.

Caláſt, *vid. eala*, a ferry, harbour, or passage; Lat. *cala*.

Calajm, to sleep; *vid. colajm, quod rectius est*.

Calb, the head; *ex. do calb je clojč cμjbeala, your head upon a hard stone; Lat. calvaria*.

Calb, hardness, &c.

Calb, bald, bald-pated; Lat. *calvus*, Chald. *ܩܠܒ*, *decorticare*, and Heb. *לָבַב*, *tersus, politus*.—*Vid. Ezech. c. 1. v. 7.*

Calbač, a proper name of man, derived from calb, bald.

Calbačt, a baldness, or bare-headedness; Lat. *calvities*.

Calbčay, Lat. *cothurnus*, a buskin.

Calc, or caſc, chalk or lime; Lat. *calx, calcis*; and the Irish caſc makes caſc in its genitive.

Calcađ and calcaſjgm, to harden, to grow hard; *do calcaujč γē na cjon, he fastened or hardened in his guilt.*

Calcaſjčt, hardened, obdurate.

Calcūgađ, obduracy, obstinacy.

Caleſt, a ferry; hence *Caletum*, Calais; also a harbour, port; *vid. cala*.

Calz, a sword; *rectius colz*.

Calz, a prick or sting.

Calzač, sharp-pointed, prickly; also angry, peevish; the same as colzač.

Calzaoſγ, cheat; *calzaoſγreač, a cheater*.

Calla, a veil, or hood.

Callač, i. e. *peaycaμ-luc*, a bat; Lat. *glis*, also a boar.

Calláſde, a partner.

Callajm, a town and territory in the County of Kilkenny, which anciently belonged to the O'Glohernys, and a tribe of the Cealys.

Callájſn, the calends, or first day of a month; *Callájſn bēltejſne, the Calends of May*.

Callajſne, i. e. *bollyajſne*, or *peayzarma*, a crier; Wel. *calur*, is one that cries; Gr. *καλεω, voco*; *call* in English is of the same origin.

Calleariačt, a constant calling.

Callán, prating, babbling.

Callán, the highest mountain of

Clare, belonging anciently to the district of *Āoġb Ccoṛamajc*, which was the patrimony of the O'Hehirs.

Callānaċ, clamorous, noisy.

Callōġb, a wrangling noise, an outcry.

Calma, brave, valiant; *ṛeap calma*, a brave man.

Calmaċt and calmaṛ, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr. *καμπτω*, *incurvo*; in barbarous Lat. *camus*, *a, um*.

Cam, deceit, injustice; *ṛeap zan cam*, a just man, a plain dealer.

Camad, to crooken, make crooked; Gr. *καμπτω*, *incurvo*, *flecto*.

Camajlte, rubbed, from *cumajlte*, *vid*.

Camcoṛaċ, bow-legged; Wel. *kamgoes*, bandy-legged.

Cāmēd, how much? how many?

Caṁaċ, power.

Camal and camajl, a camel; Heb. *כַּמֶּלֶךְ*, the Irish word *gamal*, a fool, a stupid person, is exactly like this Heb. *כַּמֶּלֶךְ* in sound, letters, and almost in meaning, because the camel is known to be the most stupid of beasts.

Caṁaōġn, the first light or appearance of day; and is compounded of *caom*, beautiful, and *oġn*, the east; Lat. *oriens*.

Caṁnāyde, a building, or edifice.

Camloġnigneac, bow-legged.

Cam-muzaṛilaċ, club-footed.

Caṁmūġn, the bird wry-peck.

Camōġ, a bay, a turn or winding; Lat. *sinus*; also a comma in writing.

Camōzāc, crooked, curled, winding; also quibbling; also meandering as a river; *ṛeap camōzāc*, a sophister or quibbler.

Camōġġ, the temples of the head.

Campa, a camp, or encampment.

Camṛa, a draught.—*Matt.* 15. 17.

Can, whilst that, when; Lat. *quando*, &c.

Can, what place? *can aṛ*, from what place?

Can, *pro zan*, without; *can cġal*, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e. *leaytaṛ*, bad butter.

Cāna, a whelp or puppy; Lat. *canis*.

Cāna, a moth.

Canac, standing water.

Cānaċ, tribute; and *cāna*, the same, is like the Heb. *כָּנָה*, *collegit*, *congregavit*.

Cānaċ, cotton, bombast.

Canad and canaġm, to sing; ex. *do can ṛē*, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *καναβος*.

Canajġe, dirt, filth, &c.

Canbāy, canvas.

Caṁmūġn, pronunciation, accent; also an epithet.

Caṁmūġn, a dialect.

Canna, moths; otherwise called *eū fjonna*.

Canōġn, a rule or canon; Gr. *κανων*, *regula*; *canūn*, *idem*.

Cannān, to mutter or grumble: it is of the same force with the French word *bouder*.

Canta, a lake, or puddle.

Cantaġġeap, an accent.—*Pl*.

Cantaġl, auction, or a cant. *x*

Cantaġneac, a singing by note, or in chorus; Lat. *cantare*.

Cantālaġm, to sell by auction.

Cantaċ, dirty, filthy.

Cantaōġn, a press; *cantaōġn fġōna*, a wine-press.

Cante, as *cġann cante*, the quince-tree; *ūbel cante*, the fruit thereof.

Cantġe, a song, or canticle. *x*

Canuṛ, and caonaṛ, cotton.

Caob, a clod.

Caobán, a prison.
 Caob, a bough, a branch.
 Caoc, blind; Lat. *cæcus*; vid. caec.
 Caoca and caocajm, to blind, also
 to blast; ex. τοῖαδ na fjne-
 amna an na ccaoca, the fruit of
 the vineyard blasted.
 Caocjōr, or caocjōjōr, a fort-
 night, or fourteenth night.
 Caode, how?
 Caodam, to come.
 Caoga, or caogad, fifty; ex. cújg
 dejc τῆς caogad cnoct, an
 hundred and fifty foot soldiers.
 Caaj, a visitation, a visit.
 Caaj, lamentation, mourning.
 Caajce, blindness.
 Caajm, to lament, to grieve, or
 mourn: commonly written caaj-
 ojm; do caaj mjre zo mōn, I
 lamented grievously.
 Caajl, from cáol, small.
 Caajl, the waist; a τῆς caajl a
 caajl, about his loins.
 Caajle, smallness.
 Caajlle, land.
 Caajm, gentle, mild, clean; from
 caom: hence the family-name
 O'Caajm, or the O'Keeffes;
 Wel. *ky* is dear or well-beloved.
 Caajmeacay, society.
 Caajm-γῆς, a buckler, a shield;
 also a scutcheon, *scutum*.
 Caajmteac, strange; also a stran-
 ger.
 Caajmteacay, strangeness.
 Caajmteact, a county.
 Caajmjn, the murrain, a noxious
 distemper of the same nature
 among cattle, especially kine and
 oxen, with the plague among
 men.
 Caajn, gentle, mild, sweet-tem-
 pered.
 Caajne, the Irish lamentation or
 cry for the dead, according to
 certain loud and mournful notes
 and verses, wherein the pedi-
 gree, land property, generosity,

and good actions of the deceased
 person and his ancestors are di-
 ligently and harmoniously re-
 counted, in order to excite pity
 and compassion in the hearers,
 and to make them sensible of
 their great loss in the death of
 the person whom they lament.
Note, this Irish word, written by
 our late grammarians caajne,
 but anciently and properly cājne,
 is almost equal in letters and
 pronounciation to the Hebrew
 word קנה, which signifies lamen-
 tation, or crying, with clap-
 ping of hands, *lamentatio, planc-
 tus, ploratus*; vid. 2 Sam. 1. v.
 17., and in its pl. קנים, *lamen-
 tationes*, vid. Ez. 2. 10; Wel.
kujn is a complaint.
 Caajneac, stubbles, or stalks of
 corn left in the field by the reap-
 er; vid. caajne.
 Caajnm, *potius cājnm*, to lament
 with clapping of hands and other
 formalities; do caajn, or cājnj
 a báy, she lamented his death;
 Heb. ין, *lamentatus est*.—Vid.
Henricus Opitius's Lexicon;
 do cājn, *lamentatus est*.
 Caajn-dūtnact, devotion; cáon-
 dūtnact, *id*.
 Caajn-naygar, a garrison.
 Caajn-tjnnjtjge, a thunderbolt;
 from caajn and tjnnjtjge, fiery,
 blazing.
 Caajn-beartac, bearing berries.
 Caajna, a sheep.
 Caajne, sheep; also a sheep; and
 more properly written cājne, has
 a natural affinity with the Greek
 verb κτεω, to shear sheep, &c.
 Caajnele, a club, also a reed; dim.
 caajnljn, *quare an hinc caajne-
 leac*, rather than caajneleac
 stubbles or stalks of corn left in
 the field by the reaper.
 Caajr, a furrow.
 Caajr, sometimes written for céjy,

a young pig; *vid.* *cējr*.

Caol, slender, small.

Caol, a calling.

Caolam, to lessen, to make slender.

Caolajñ, the small guts; Gr. *χολαῖς*, signifies the bowels or interior parts of either man or beast.

Caol-ḡoṭac, shrill.

Caol-máoir, an apparitor.

Caom, gentle, mild, handsome.

Caom, little, small.

Caōma, skill, knowledge; also nobility; ex. a *caōma uile clájr cūjñn*, all ye nobles of Leath-Cuin.

Caōmajm, to keep or preserve; also to spare; *caōmajñ rjññ a Thjajñ*, protect us, O Lord; *ñjōr caōmajñ a mjleac*, he spared not their destruction; *vid.* *caomñajm*.

Caōmān, the diminut. of *caōm*; it is the proper name of many great men amongst the old Irish, particularly of one of the princes of Leinster, from whom are descended the O'Cavanachs.

Caōmā, poetry, versification.

Caōm-lojre, i. e. *caōmlajrjñ*, a moderate fire, or small blaze.

Caōmna, a friend.

Caōmna, protection, defence.

Caōmnāca, to be able; *tajñj ḡojllye mōr ann, ḡo nā caōmnācañ neac a feacac*, L. B. there appeared such a blaze of light that the earth was not able to bear it long, and that no body's eyes could bear to look at it.

Caōmajm, to keep, defend, protect, or maintain; also to spare; *do caōmnac beazán*, a few were saved or spared. Note that this verb *caōmajm*, and the above *caōmajm*, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.

Caomñajde, a companion, a bed-fellow.

Caomṭa, society, or association.

Caomṭac, an associate, comrade.

Caom-ṭeacṭ, i. e. *cojmdeacṭ*, a company; hence *beancaojmdeacṭa*, a waiting-maid, or woman companion.

Caom-najzar, defence.

Caom-ḡajdeōjr, a rehearser.

Caōnajm, to resemble.

Caōnajm, to hide or conceal.

Caōn-bujde, gratitude.

Caōn-ḡuṭṛacṭ, devotion; also fidelity.

Caōnac, moss.

Caonta, private, hid, secret.

Caōr, a sheep; pl. *caōjrñe*; Gr. *κρίος*, *aries*.

Caor, a berry; also a cluster of grapes or other fruit; *tuzadañ a ṭṛjopajll caora apujze ūaṭa*, their bunches bore ripe berries.—*Gen.* 40. v. 10.

Caora, *uvæ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.

Caōr, a flash of light, or flame; *caōr ṭjñṭjze*, a thunderbolt.

Caōr-lān, a sheep-fold; Brit. *corlan*, *ovile*.

Caorṭajñ, the quicken-tree; *cūajlle caorṭajñ*, stakes of quick beam; S. Wel. *kerdin*; hence *bujzean caorṭajñ*, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.

Caotṛuāḡ, mildew.

Cap, a cart.

Capa and *capān*, a cup. *λ*

Capall, a horse; Gr. *καβαλλης*, and Lat. *coballus*. In some parts of Ireland *capall* is used to signify also a mare; Wel. *kephyl*; dimin. *capujlljñ*.

Capam, to renounce, disown.

Cap, brittle, smart.

- Can**, care.
- Caná**, a leg, a haunch; *caná muce*, a gammon of bacon.
- Caná**, a friend, or dear person; Lat. *charus*, and Gr. *χαρις*, *gratiosus*; plur. *cájnede*; as, *cájnede djongmála*, near or trusty friends; *canad* and *cajnjd* has the same signification; *vid. cajnede*. In the Welsh it is *kar*.
- Canadaç**, well-befriended, powerful in friends and allies.
- Canadajm**, to befriend.
- Canadaç**, alliance, friendship.
- Canajd**, or *canad*, a friend; *vid. caná*.
- Canajteact**, a debate, or dispute, a struggling.
- Canájgear**, Lent; Lat. *quadragesima*; Wel. *grauis*.
- Canajm**, to love, to affect; *can*, love thou; *do canay*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.
- Canájrte**, baggage, carriage.
- Canún**, the crown of the head.
- Canb**, a basket; Germ. *horb*, and Belg. *korf*.
- Canb**, a chariot, or litter.
- Canbad**, a coach, waggon, chariot, or bier; hence *canbadōjn*, a coachman; also a coachmaker; Wel. *kerbyd*.
- Canbad**, the jaw; *řjácla canbadj*, the cheek-teeth. Query if it be not rather *canbal*.
- Canbal**, the palate of the mouth; a *lári* a *canbajl*, or *canabajl*, in the midst of his palate.
- Canb**, a ship.
- Canbanac**, the master of a ship, a captain of a ship.
- Can-bodajž**, clowns.
- Canbūr**, intemperance, extravagant feasting, &c.; ex. *djūža žáca cējnede an canbūr*, intemperance is the worst of all bad habits. This word is of the same root

- with the Irish *canoy*.
- Cancajn** and *cancajn*, a prison, a gaol; Lat. *carcer*.
- Cancajn**, a coffer; Lat. *arca*.
- Cánda**, or *cájnđojr cņjōrt*, a gossip.
- Canđajr**, to set or lay.
- Canđjm**, to send.
- Canlam**, excellent.
- Canman**, the ancient name of Wexford, now called in Irish *Loč-garman*.
- Can-mogal**, a carbuncle.
- Cann**, a province.
- Can**, a heap or pile of stones, wood, or any other thing; *cájn ađjljž*, a dunghill, and commonly called *cáwnađjle*; *can-ajl*, a heap of stones; *can-ajl cujn*, i. e. *can-cloč cujn*. It is remarkable that on the summits of most of the hills and mountains of Ireland, the *carns* or piles of stones on which the Druids offered their sacrifices are still to be seen, even at a considerable distance. It was on those *carns* the Druids lighted their solemn fires in honour of Belus, on May-day, which we still call *lá beřl-tejne*, as above remarked.
- Canna**, flesh; Lat. *carnis*, *carni*, of *caro*.
- Cannac**, a heathenish priest: so called from the *carns* or stone-piles on which they offered sacrifices,
- Cannađ**, riddance.
- Cannajm**, to pile, or heap up; hence the participle *cannta*, heaped up, or piled.
- Cánnán**, dimin. of *can*, a heap.
- Can** and *cannta*, a cart, or drag; Gr. *kappov*, and Lat. *carrum*.
- Can**, a spear.
- Cannta** and *canntađe*, the scald, or scald head, a scabby distemper that settles in the skin of the

head, is exceeding sore, and hard to cure; Gr. *καρω*, fut. 2 of *κερω*, *scindo*, and Chald. *קרה*, *ægroto* *esse*; as *caṛnaḡde* *ṭṭiṃ*, is a dry scald.—*Lev.* 13. 30.

Caṛna, bran.

Caṛnaç, stony or rocky.

Caṛnaḡ, a great stone pitched on the end; Wel. *karreg*.

Caṛnan, a weed.

Caṛnán, a reaping-hook.

Caṛṇḡḡad, punishment.

Caṛt, or *coṛt*, the bark or rind of a tree; Lat. *cortex*; vid. *caṛit* and *coṛit*, *idem*.

Caṛtaç, made of bark.

Caṛtaç, a cart-load.

Caṛtaça, deeds, charters.

Caṛtanaç, charitable.

Caṛtanaçt, charity, brotherly love.

Caṛtoṛt, devout.

Caṛ, money, or cash.

Caṛ, fear; also a case, accident.

Caṛ, the hair of the head.

Caṛ, wreathed or twisted.

Caṛ, *ḡuṛ caṛ ṛē aṛi*, that he met him; *ḡo caṛ ṛē*, he went back.

Caṛ, passionate, in haste; a *ḡcaṛ*, immediately.

Caṛaç, an ascent.

Caṛaçdaç, a coughing.

Caṛaçdayḡe, the herb colt's-foot.

Caṛaçday, a cough.

Caṛad and *caṛajm*, to bend, wind, twist.

Caṛad, a bending, winding, twisting, spinning, &c.; also a wrinkle; *ḡan caṛad iṇ ēadan*, without a wrinkle in his face; *ḡan caṛad djonṛuḡde ioṛuajd*, without returning to Herod.

Caṛajd, a cause or action, a process.

Caṛajn, paths.

Caṛajṛi, a kind of glimmering light or brightness issuing from certain pieces of old rotten timber when carried to a dark place:

it is commonly called *ṭejne ḡealájn*.

Caṛajṛi, a thorn or prickle, a clasp.

Caṛajṛi, a shower; Wal. *keser*, hail.

Caṛam, to wind or turn; vid. *caṛad*.

Caṛam, to scorn, to slight, or disdain.

Caṛán, a path; also a thorn.

Caṛari and *caṛanaç*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

Caṛaoḡd, a complaint, accusation, a smart or severe remonstrance.

Caṛaoḡdjm, to complain; *aḡ caṛaoḡd iḡom*, remonstrating to me.

Caṛari, a path. x

Caṛarmanaç, free.

Caṛarṇaç, lightning, a flame or flash of fire.

Caṛbájṛneaç, a kind of small shell-fish called periwinkle, otherwise called *bájṛneaç*.

Caṛcan, a drinking-cup.

Caṛda and *caṛta*, wrapped; also twisted, braided.

Caṛóláoḡ, curl-haired.

Caṛla and *caṛlo*, frizzled wool.

Caṛlaç, children.

Caṛnaç, havoc; vid. *caṛari*.

Caṛral, a storm.

Caṛt, chaste, undefiled.—*Old Par.* Lat. *castus*.

Caṛteaṛbân, or *caṛteaṛbân*, succory; Lat. *sichorium*; *caṛteaṛbân na muc*, dandelion; Lat. *taraxacum*.

Caṛtoṛi, a curled lock.

Caṛ-ṭṛiṛla, a curled lock.

Caṛ, *pro cad*, what? an interrogative.

Caṛ, a cat; Gr. Vulg. *κατις*, *γατος*, *kata*; Lat. *catus*; It. and Hisp. *gato*; Fr. *chat*; Bel. *katte*; Russ. *kote*; Arm. *kas*; Wel. and Cor. *kath*; and in the Tur-

kish language, *keti*.

Catajð, generosity.

Catajgjm, to honour, revere, or reverence.

Cat, a fight, pitched battle; also an Irish battalion or regiment consisting of three thousand men; hence the Lat. *caterva*; Wel. *kad*.

Cátad and cátam, to winnow; ag cátað, winnowing; *vid.* cájt.

Catažad, or catužad, temptation.

Catajð, to wear; ex. catajð na hujgeada na cloca, the waters wear out the stones; *vid.* cajtead.

Catajgjm, to battle, to fight; also to prove or try.

Catajn, pronounced Cahjn, a town or city; plur. catnaça, and in its inflections catnajg; Brit. *kaer*; Scythice, *car*; Antiq. Saxon. *caerten*; Goth. *gards*; Cantab. *caria*; Bret. *ker*; Heb. קרר; Phœn. and Pun. *kartha*; Chaldaice, *kartha*; and Syriace, *karitita*; Græce χαράκ. N. B. Malec-karthus, or Mel-karthus, i. e. king of the city, was an appellation of the Phœnician Hercules, said to be the founder of the city of Tyre.

Catajɣ, a guard, or sentinel; ex. nō bj dōjnɣeoneačt dab-nōjɣ an nō-catajɣ, their watch-guards or sentinels guarded the passes of the gloomy wood; *vid.* cajt-nějɣ tojnɣdealbajce.

Catajɣeac, brave, stout, clever; ɣean catajɣeac, a brave able man.

Cátam, to winnow; *vid.* cájt.

Catáojn, a chair; catáojn eayɣɣe, a bishop's see; Lat. *cathedra*.

Cataɣda and cataɣdaç, a citizen; pl. cataɣdajg; do cūadaɣ cataɣdajg an bajle j ccoṃajɣle,

consilium iniverunt cives.—Antiq. Membran.

Cat-báɣɣ, a helmet.

Cat-báɣɣn, a commander or officer in an army; ex. jðjn cñjočt azɣɣ cat-báɣɣn, both soldiers and officers.

Cat-fjɣ, warriors.

Catɣjð, *vid.* cajtɣjð, ye must; cajtɣe mē, I must.

Cat-laɣajɣ, or cat-laɣna, a military speech, or harangue of a general to his army before a battle.

Cat-mjlead, colonels or officers of distinction.

Catolɣce, Catholic; an cɣábað Catolɣce, the Catholic religion.

Cajtɣajgjtēojɣ, a citizen.

Catužad, fighting, rebelling, also temptation; do cátuɣɣ ɣē, he fought or rebelled; ɣaoɣ ɣjn o cátužad, deliver us from temptation.

Cē, the earth; Gr. γη; hence *geometria*.

Ce, night.

Cē, a spouse,

Ceaç, each, every: in old parchments written for ɣaç, *qd.* *vid.*

Ceaçajɣ and do-cjɣɣ, or doçejɣ-mjg, hard to march or travel in, inaccessible.

Ceaçajɣ, dirt, filth; also penury.

Ceaçajɣda, or ceaçajɣdaç, dirty, stingy, penurious.

Ceaçajɣdaçt, penury, misery, stinginess.

Ceaçdaɣ, each, any, either; ceaçdaɣ djoð, any of them; *vid.* ceaçtaɣ.

Ceaçlajɣ, to dig; nō ceaçladaɣ, they dug.

Ceaçlað and ceaçlajɣ, to hackle, destroy, violate.

Ceaçoɣɣ, a wetting, or moistening.

Ceaçt, a lesson; *rectius* leačt; Lat. *lectio*; hence aɣcleačt, a

O'Conor and O'Loughlin from their allegiance and adherence to their prince, Donogh, son of Brien Ruadh, by promising them the two districts called the Two Corcamruadhs.

Cealzajne, a cheat, a knave.

Cealzajneact, a cheating; also tricks or pranks.

Cealzaonad, dissimulation.

Ceáll, a church; and in its inflexions cjl, plur. cealla; Lat. *cella*: for the word ceall doth properly signify a cell, or hermit's cave, though now commonly used to signify a church; hence ceall-póirt means a cathedral church; *vid.* ceall-póirt *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Máine, or I Máine, in Connaught. Other chiefs of the same name, O'Kelly, but of different stocks, are mentioned in the Topographical Poems of O'Dubhagain and Mac Feargail, as toparchs of different territories both in Leinster and Ulster. *Vid.* *Cambrensis Eversus*, from p. 26 to p. 29.

Ceallać, the proper name of several great men of the old Irish: Ceallać Mac Uod, Mac Maoil-jóya, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatrik in the County of Limerick, and was buried at Lismore in 1129.

Ceallaćán, (O'Ceallaćáin,) the family name of the O'Callaghans, descended from Ceallaćán-Caj-ryl, king of Munster, an. 936: they were dynasts of the country called Pobul I Cheallaćáin, in the County of Cork, until Cromwell's time.

Ceallać, war, debate, strife.

Ceallaś, custody.

Ceallojn, muck, dung.

Ceallōjn, the superior of a cell or monastery; ex. *nj ceallōjn ná jub-ceallōjn ēū*, you are neither superior nor vicar.

Ceal-mujn, an oracle, or prophecy, whether good or bad: probably compounded of ceall and mū-naś, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-póirt, a cathedral church, or an episcopal see.

Ceal-γtōl, a close-stool.

Cealt, apparel, raiment, clothes; hence

Cealtajr, the same; cealtajr dnyjdeaćta, a magic dress.

Cealtać, a Celt, or Gaul.

Cealtajr, a cause or matter.

Cealtajr, a castle, a fine seat.

Cealtajr, a spear, a lance.

Cealt-mujleōjn, a fuller.

Cean, anciently written for žan, without; Gall. *sans*; Lat. *sine*; ex. *cean njm, cean majtjm, sine felle, sine relaxatione, vel intermissione*.—*Vid.* *Infra* in Verbo Majteań.

Cean, or cjon, a debt, a fault, transgression, or crime; plur. ceanta, or cjonra; as, *majt dūjnn ár ccjonra, dimitte nobis debita nostra*.

Céana, alike, the same; an fear céana, the same person; *maj an cceána*, in like manner.

Céana, even, lo, behold.

Ceana, already; aćt ceana, nevertheless, howbeit.

Ceana, favour, affection; the genitive of cean, love, respect, fondness.

Ceanac, buying; also a reward; a covenant.

Ceanajžjm, to buy; *vid.* *cean-nažjm*.

Ceanajr, a hundred.

Ceanamajr, fond, beloved; go ce-anamajr, fondly, much esteemed.

Ceanann, white, or bald-faced; *rectius* ceanfjon.

Ceanannar, a remarkable town of the County of Meath, now called Kells, where a national council of the clergy of Ireland was held towards the year 1152; in which council Cardinal Papyron gave the first pallia to the four archbishops of Armagh, Cashel, Dublin, and Tuam, and also another remarkable town near Kilkenny.

Cean-burğajr, the head of a burgh, a burgo-master.

Cean-caoim, a pair of tables to play with.

Cean-cařajr, a metropolis.

Cean-cořa, the royal residence of the great Brien Boirbhe, king of Ireland, near Killaloe, in the County of Clare, otherwise called *baile an bopuřma*, whence sprung the stream called *Ůc na bōjrbhe*; from hence he had the surname of Brian-Boirbhe, or Brian-Borumha.

Cean-člaan, steep, headlong, &c.

Céanda, *id. qd. céana*.

Céandačt, identity, likeness.

Ceandajr, lice.

Cean-dána, headstrong, impudent.

Cean-fjonán, white-headed.

Cean-fjne, the head or chief representative of a tribe or family.

Ceangajr, a band; Lat. *cingulum*.

Ceangajrte, tied, bound.

Ceangal, a restraint; a bond or covenant, a league; also a bunch, as of grapes.

Cean-ğajrb, rough, rugged.

Ceanglajm, to bind, to join; cean-ğōla tu, thou shalt tie up; řo ceanglao an naoj, the infant was swaddled.

Ceann, the head; also the upper

part in building, &c.; also an end or limit; as, ceann-čjre, a headland, or a promontory; na cean řo, moreover; ceann-řeadořa, a captain, a demagogue: in its genitive case it makes čjnn; as, bařar mo čjnn, the crown of my head; hence the English king, being the head of his people or subjects.—*Vid. Layd's British Etymol.* p. 279. col. 3. The kan of the Tartarians and other Asiatic nations is of the same radical origin with the Irish cean.

Ceannač, a buying or purchasing.

Ceannač, a reward, or retribution.

Ceannač, i. e. conřa, a covenant, or league.

Ceann-ačřnač, the upper part of the throat.

Ceann-ařajr, a bolster; ex. bá řajr a ceann-ařajr, his bolster was a stone or rock; speaking of St. Patrick's self-mortification; *vid. ařajr*.

Ceannařde, a merchant; also any dealing or trafficking person; pl. ceannajřte.

Ceannajřeact, merchandizing, trafficking, trading; čjri ceannajřeacta, a trading land.

Ceannajřjm, to buy, or purchase.

Ceanařre, insurrection.—*Mark* 15. 7.

Ceannar, authority, power.

Ceannarac, powerful, mighty.

Ceannřac, a fillet; also a halter, or a horse-collar.

Ceann-řeřdeřč, propitiation, mercy.

Ceannřa, mild, gentle.

Ceannřact, lenity, mildness.

Ceannřat, they went.

Ceannřajřjm and ceannřuğao, to appease, to mitigate.

Ceannřalařde, a president or governor.

Ceann-řajrle, the town now called

Kinsale, in the south of the County of Cork, at the mouth of the river Bandon, famous for an excellent harbour, and protected by a strong fort, called Charles-fort.

Ceanntar, a canthred, the side of a country; Wel. *kant*, an hundred.

Ceann-tŷr, a headland, a promontory.

Ceann-tŷom, sluggish, heavy, drowsy.

Ceannŷaŷŷneac, rash, thoughtless, precipitate.

Ceap, a block, or stocks; ceap-tŷŷrle, a stumbling block; annŷna cŷp, or annŷna ceapaŷb, in the stocks.

Ceap, a head; Lat. *caput*.

Ceap, the head or stock of a tribe or family; ex. ceap na cŷnaoŷbe Eōŷan, Eugene is the stock of the branch.

Ceapačŷŷnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Ceapán, a stump.

Ceapánta, niggardly; also stiff and wrong-headed.

Ceap-ŷŷaōŷŷm, to propagate.

Ceap, offspring, or progeny.

Ceap and ceapa, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Ceapačad, wandering, or straying.

Ceapb, money, silver.

Ceapb, a cutting, or slaughtering, havoc, or massacre; hence the name of Čaŷne-ceapb, an Irish prince of the Eugenic race.

Ceapb, a rag.

Ceapbač, ragged.

Ceapb-čnāŷb, a severe reflection.

Ceapball, massacre, carnage.

Ceapc, a hen; ceapc ŷŷnanncač, a turkey-hen, or more properly

ceapc Indŷac, an indian-hen; plur. ceapca and cŷpc.

Ceapcall, a hoop; Lat. *circulus*.

Ceapčall, a block, like that of a carpenter.

Ceapčall, a bed, or bolster.

Ceapc-log, a hen-roost.

Ceapc-mānŷac, a pen or coup, wherein poultry are fed.

Cēapc, an artist or mechanic; also an art or trade; cēapc sometimes signifies a tinker or refiner; cēapc-ōŷŷr, a goldsmith; cēapca, or cēapčca ŷōŷlomčta, ingenious or skilful artists: in its inflexions of the singular number it forms cēŷŷc and cēŷŷcde, and in the plur. cēapčca and cēapca. This Irish word cēapc, signifying a tinker, a man in any base or low employ, is like the Latin *cerdo*, which means a cobbler, a currier, a tanner, a tinker, a smith, or like artisan, that uses a base trade for gain; and it is not unlike the Gr. κερδοc, which signifies gain, profit, lucre; and hence it is that the Greeks call the fox κερδω, from his ingenuity and artfulness to provide for himself; cēapc is any art, trade, or profession; ex. ŷāt na ŷŷl-cēapc nēaŷraŷmŷl, a place of all sorts of trades; and ŷeap ŷlčē-apcač, Jack of all trades; Wel. *kerŷh*, a trade.

Cēapcāŷŷŷe, a tradesman, or artist; plur. ceapcāŷŷŷte.

Ceapdačt, a low or base trade: as above in cēapc.

Cēapdamāŷl, ingenious, artificial; well-wrought.

Cēapdamŷlact, a being ingenious.

Cēapčca, a shop, a forge: in its inflexions cēapčcaŷn, pronounced cēapduŷn, &c.

Ceapačŷr, a grave.

Ceapma, the old name of Wicklow, a town and county in the

province of Leinster; *Dun Ce-
ayma*, the town of Wicklow.
Ceaymna, *Dun-Ceaymna*, now call-
 ed the Old Head of Kinsale, a
 famous promontory in the south
 of the County of Cork.
Ceaymnaγ, a lie, invention, or
 trick.
Ceayn, a man.
Ceayn, a victory.
Ceayn, expense.
Ceayna, a corner.
Ceaynaban, a hornet.
Ceaynac, four-square; put for
ceataynac.
Ceaynac, victorious; hence the
 famous champion *Conall Ceay-
 nac* had his surname of *Ceay-
 nac*.
Ceayn-aynde, a trophy of victory.
Ceayn-duayr, a prize given in any
 game of activity, as running,
 wrestling, &c.
Ceayn-luac, the same as *ceayn-
 duayr*.
Ceayn and *ceayad*, to kill, to
 slaughter, or destroy; also to
 die or perish; *do ceayn γe*, he
 died.
Ceaynbac, spoil.
Ceaynbac, a gamester at cards,
 dice, and such other games.
Ceaynbacay, a gaming at cards,
 &c.
Ceaynucan, a skiret.
Ceayt, just, right, true; genit.
cγit; Lat. *certus*.
Ceayt, a subst., justice, right, equi-
 ty; genit. *cγit*; *ceayt-beγite*,
 primogeniture.
Ceayt and *ceγiteac*, a rag, old
 garment, or piece of old cloth.
Ceayt, little, small; *ceayt a loc-
 ta*, i. e. *beaz a loc̃ta*.
Ceaytajγm and *ceaytūγad*, to
 pare or shave; also to dress,
 prepare, or put in order; also to
 correct or chastise.
Ceaytajγteōj, a corrector, a re-

gulator, &c.
Ceaytajγm, to cut or prune.
Ceayt-lan, a house of correction.
Ceayt-lan, the centre, or middle
 point.
Ceaytūγad, a correction or chas-
 tisement.
Ceaytūγad, *vid.* *ceaytajγm*.
Ceay, obscurity, darkness.
Ceay, irksomeness.
Ceay, grief, sorrow, sadness.
Ceay, i. e. *ad concay*, I saw.
Cēaya, punishment, suffering;
 hence
Cēayda, or *cēayta*, punished, put
 to death; *aojne an cēayta*,
 Good Friday, on which Christ
 suffered death.
Ceayact, finding fault with, a
 grumbling; also a curse; ex.
mo ceayact aγi, my curse upon
 him.
Ceayact, an excuse or apology.
Ceayactac, grumbling, dissatis-
 fied; also giving excuses.
Cēayad, a passion or suffering; ex.
ceayad an teγayna, the passion
 of our Lord.
Cēayad and *cēayajm*, to vex, to
 torment, to crucify, &c.; *do cēa-
 yad an an ceγojr*, that suffered
 or was tortured on the cross.
Cēayadoj, a tormentor.
Ceayd and *ceγd*, a question, an
 enigma; plur. *ceaydan*, doubts
 or queries.
Ceayγ, to ask or inquire about.
Ceayla, an oar.
Ceaylac, the coarse wool on the
 legs, tail, and hinder parts of
 sheep.
Ceayna, a great want or necessity.
Ceaynájzeact and *ceaynájγl*,
 complaint, anxiety.
Ceaynájγm and *ceaynájγad*, to
 inquire, to be anxious, or solici-
 tous; also to expostulate, to
 complain.
Ceaynac, or *ceaynajγteac*, com-

plaining, sad, necessitous; *go cearnaíjíteac cnyíteaglac*, in fear and necessity.

Ceartaíjím, to amend, to correct, or chastise.

Ceartánac, a tormentor.

Ceat, to sing, or celebrate; ex. *no ceat beanán mar leannar*, Beanan sung as follows.

Ceat, one hundred.

Ceata-cam, rather *ceácta-cam*, the seven stars, or Charles' wain; called, from their appearance, by the Irish, *ceácta cam*, or *cam-ceácta*, i. e. the crooked ploughshare.

Ceatal, a singing, or composing.

Ceatradact, lust.

Ceátrab, an opinion, or conjecture; also a maxim or system; *ceatrab na heaglaíre*, a maxim of the church; also a sense; *vid. ceádrab*.

Ceátrabac, sensible, judicious, reasonable.

Ceat, a sheep; and *ceatnaíð*, the same.

Ceata and *cjt*, a shower, as of rain, hail, or snow.

Ceatajn, four in number; Lat. *quatuor*; *ceatajn* and *cējtne*, the same.

Ceatajn-beannac, quadrangular, four-square.

Ceatajn-čorac, quadruped, four-footed.

Ceatajn-čūjneač, quadrangular.

Ceatajnda, of or belonging to four; ex. *an cnujne ceatajnda*, the world, or terraqueous globe, so named from the four elements.

Ceatajndūjl, the world, the universe; from *ceatajn*, four, and *dūjl*, an element.

Ceatajñ, a troop, a company, or multitude; Lat. *caterva*; hence *ceatajñac*.

Ceatajñac, a soldier, a guardsman, an attendant; Latin, *satelles*;

ceatajñac cojlle, a tory, because of frequenting woods to conceal and lie hid in.

Ceatnaíð, a sheep.

Ceatna, four-footed beasts, any kind of cattle.

Ceatnača, *ceatnačad*, forty in number.

Ceatnamanač, of a cubical figure.

Ceatnam and *ceatnaman*, pronounced *ceatnuž*, a fourth part, a quarter; hence it signifies the leg and thigh, because they constitute the fourth part of a man, but it mostly passes for the thigh alone; also the quartan of a verse, sometimes expressed to signify the whole verse, consisting of four quartans.

Ceatnaġa, a trencher; also the fourth, as an *ceatnaġa blja-žan*.

Ceatnaġ, four men or women.

Cect, power, might, strength.

Cect, *vulg.* *ceáct*, a lesson, or lecture. This word was originally *lect*, the Celtic root of the Latin *lectio*, the initial *l* being changed into *c* by vulgar pronunciation; and as to the aspirate *h* it is but a late invention.

Ced, to shun, avoid, &c.

Céd and *cead*, an hundred.

Céd, or *cead*, first.

Cedač, a mantle, veil, or garment.

Cēdač, stripes; also striking.

Cedajð, to sit down, or rest; *Hispan. queda*.

Cēday, at first, first of all.

Céd-žejn, the first born.

Céd-luð, beginning; also non-performance.

Ced-luč, the first shout or applause.

Ceduð, a bed.

Cē-ham, when? at what time?

Cē-huajñ, the same.

Cējd, first, former; often used in compound words; as, *cējd-ñjž*,

the former king; *cējd-ƿeaťuŷge*, the forerunner.

Cejde, a market, or fair.

Cejde, a green, or plain.

Cejde, a hillock, a compact kind of hill, smooth and plain on the top.

Cejd-ŷiŷneacť, ripeness of age.

Cejdce, or *cájdce*, till night, *quasi* *go hojdce*, most commonly understood to signify ever, or at all; as, *nj ƿacac ann cōjdce*, I never will go thither.

Cejdjl, a duel, conflict, or battle.

Cējdjn, a hillock, or little hill.

Cejŷ, a quay, or wharf.

Cejl, or *cejlt*, hiding, concealing; Lat. *celatio*.

Cējl, or *cējll*, sense or reason; *dá cūi a ccējl*, demonstrating, or putting in mind; *do ƿējŷ cējlle*, according to the tenor: it is the oblique case of *cjal*.

Cējle, a spouse, a husband, or wife.

Cējle, a servant; hence *Cējle-Đē*, *Colideus*, or *Coli-Dei*, an order of religious formerly subsisting in Ireland, England, and Wales, so called from being the servants of God: they were called *Cul-dees* in Great Britain.

Cējle, together; also each other; *dá cējle*, to each other; *ō cējle*, asunder.

Cejleabŷad, leave, farewell; *do Ʒŷne cejleabŷad dōŷb*, he bid them adieu.

Cejleabŷad and *cejleabŷajm*, to bid farewell, or adieu, to take leave of; *cejleabŷaŷ Ʒē*, he took leave.

Cejleabŷad, a festivity or solemnization; Latin, *celebratio*; ex. *cejleabŷad an aŷŷŷŷŷŷŷ dŷada*, the celebration of the holy mass.

Cejleabŷad and *cejleabŷajm*, to celebrate, to solemnize; Lat. *celebro*, *brare*; ex. *aŷ tŷŷ Ʒáťaŷb*

cejleabŷaŷŷŷ Ʒolamuŷŷ do S. Mŷcēal, the festivity of St. Michael is solemnized for three reasons.—*Old Parchment*.

Cejlŷ, *vid. cealŷ*.

Cejl-ŷeallajm, to betroth.

Cējlŷge, sober, sensible; *go cējlŷge*, sensibly.

Cejljm, to hide or conceal; *cejl*, hide you; *cejlŷjom*, we shall conceal; Lat. *celo*.

Cejljūbŷa, a concealment.

Cejll, or *cjll*, from *ceall*, a church or cell.

Cejlle, of or belonging to sense or reason.

Cejlt and *cejlte*, hid, secret.

Cējm, a step, or degree; also gradation in any employ of life; *đēŷ cējmŷona*, ten steps; *cŷu-aŷđcējm*, an adventurous act; Wel. *kam*.

Cējm-đealŷ, *rectius cjamđealŷ*, a crisping-pin, a hair-bodkin.

Cejmeaŷaŷ, geometry; from *ce*, the earth, and *meaŷajm*, to survey.

Cējmŷŷn, a fillet, or hair-lace.

Cējmleōŷ, a garret, fillet, or hair-riband.

Cējmŷleac, a hair-bodkin.

Cējm-ŷjon, the same as *cējm-đealŷ*.

Cejmnŷŷjm, to step, to go.

Cejmnŷuŷad, a path, step, &c.

Cējn, whilst that; *an cējn bŷad ann*, whilst that I am, or have a being; *vid. cjan*; *cējn go tťa-ŷŷŷŷŷŷŷ*, till he comes.

Cējn, a *ccējn*, in foreign or remote parts; a *ccējn aŷuŷ a bŷoŷuŷ*, far and near.

Cejn-beaŷť, or *cjn-beaŷť*, a helmet; also any head-dress, as hat and wig.

Cejnmaeŷ, oh happy! an interjection.

Cejnmoťa, besides, without, except; *vid. mađ-beaŷ*.

Cējnnljat, grey-headed.
 Cējnnreacāc, to appease.
 Cējn, wax; cējn-beac, bees' wax;
 Gr. κηρος; Lat. and Hisp. *cera*;
 Gall. *cire*.
 Cējn, *corrupte pro* caom, a berry
 or cluster.
 Cējneac, of wax.
 Cējnbējneact, carving.
 Cējnd and cējnđe, occupation, a
 trade; lučt cējnđe, craftsmen.
 Cējnd-toƿaƿge, sorcery, witch-
 craft.
 Cējn̄n and cējn̄, a poultice or
 plaster.
 Cējnjocān, cƿann-cejnjocājn, wa-
 ter-elder.
 Cējntjgče, conglomerated, wound
 up like a bottom of yarn.
 Cējnn, a dish, or platter.
 Cējnn̄n, a plate or trencher.
 Cējnt, or cƿnt, justice.
 Cējnt, an apple-tree.
 Cējnt, a rag; plur. cējnteacā,
 diminut. cējnteōga.
 Cējnteac, ragged; pƿeacān cējn-
 teac, a kite.
 Cējntle and cējntl̄n, a bottom of
 thread or yarn.
 Cējnt-mēōđan, the centre; do cēan
 an macaom a ccejnt-mēōđan
 na namād, the youth expired in
 the centre of his foes, or of the
 enemy.
 Cējƿ, a lance or spear.
 Cējƿ, a loathing or want of appe-
 tite.
 Cējƿ, a basket, or pannier: hence
 cējƿeān, a small hamper.
 Cējƿ, grumbling, murmuring.
 Cējƿ, a furrow.
 Cējƿ, a sow: hence the diminutives
 cējƿn̄n and cējƿeōg, a slip, or
 young pig; Hebr. כבש, a
 lamb.
 Cējƿeān, a small basket; also a
 hurdle; cējƿeānac, or cƿeā-
 nac, a way made through shaking
 bogs by laying down hurdles

joined together.
 Cēyrēōȝ and cēȝrȝn, a slip or youngling.
 Cēȝrneam, a wheening or grumbling of pretended poverty.
 Cēȝrnȝm, to complain of poverty and distress where there is no real want; to be always murmuring and grumbling.
 Cēȝrt, a question.
 Cēȝrt, cur a cceȝrt, *rectius* cȝrt, and cȝrte, *qd. vid.* to hoard, or put up in store.
 Cēȝrteaȝaȝ, examination.
 Cēȝrtȝnȝȝaȝ, to inquire, examine, &c.; nȝ cēȝrtneocȝar mȝre, I will not be examined.
 Cēȝrtȝm and cēȝrteaȝ, a kind of vehicle or carriage made of osiers or other rods.
 Cēȝrȝne, four in number; cēȝrȝne cēȝud, four hundred; *vid.* cea-
 ȝaȝn.
 Cel, the mouth.
 Cel, a prophecy.
 Cenēl, children; *vid.* cȝnēal.
 Ceō, a fog, mist, or vapour; Gr. χιον, *nix*, snow.
 Ceō, milk.
 Ceō and ȝceō, are of the same force with the Irish copulative, aȝur, and.
 Ceōaȝ, dark, misty, cloudy.
 Ceōaȝcȝ, darkness.
 Ceōbaȝ, drunkenness.
 Ceō-ȝraon, *vulg.* ceōȝrȝan, a raining mist, or misling rain.
 Ceōȝraȝn, dew.—*Pl.*
 Ceodȝaȝ, *vid.* cēaȝȝaȝ.
 Ceōl, music, melody; luȝtceōȝl, musicians; cȝutaȝȝne ceōl-ȝȝnȝ, an harmonious harper.
 Ceōlȝn, a little bell.
 Ceōlȝmaȝ, musical, harmonious.
 Ceōmaȝn, misty, dewish.
 Ceon, a lump or mass.
 Cēȝȝn and cēȝȝȝn, a poultice, or plaster.
 Cēȝȝnȝne, small plates or dishes;

ex. *gan colt fōn cnyb cejnne*,
i. e. *gan bjad go luac aji mēj-
rjnjb*, without speedily serving
meat on their small dishes.

Cepteannac, a soldier, a sturdy
fellow.

Cēud, or *cēut*, an hundred; Lat.
centum.

Cēūd, the first.

Cēuna, the same; also likewise.

Cēurač and *cēurajm*, to vex, also
to torture or crucify.

Cj, from *cjm*, to see; *mā čj rē*, if
he see; *do čjd rjad ojm*, they
look upon me; *an uáji do
chjřjd rē*, when he shall see.

Cj, to lament; ex. *a macájn na čj*,
lament not young men.

Cj and *cja*, who? an interrogative,
answering exactly to the Lat.
quis, *cui*, the letter *q* and *c*
being originally the same, and *q*
in the immediate inflexions of
this word changed into *c*, as
quis, *cujus*, *cui*; *cja ar*, whence,
cja ga, with whom.

Cja, a man, a husband.

**Cja*, what, whatsoever.

Cjab, or *čjob*, a lock of hair; *cja-
bařb carđa*, curled or braided
locks.

Cjabac, bushy.

Cjac, mist, fog; also sorrow, con-
cern.

Cjal, death.

Cjall, reason, sense, the meaning,
cause, or motive of any thing;
ex. *cnead an čjall řan*, &c.,
what reason or motive had you
to, &c.

Callđa, *čjallmař*, *čjallmac*, and
cejlljde, rational; also of good
sense or prudence.

Cjallūřad, to interpret; also in-
terpretation; *cřed čjallūřear
tū*, what meanest thou?

Cjař, a lock of hair; Lat. *coma*.

Cjařajne, sad, weary.

Cjambacalac, curl-haired.

Cjan, long, tedious; ex. *ar čjan
lēam go řrařřjod tū*, I think
it long till I see you.

Cjan, long since.

Cjanačta, a large tract of land in
the County of Derry, which was
anciently the patrimony of the
O' Cathanes, and more extensive-
ly of the family of the O'Conors,
distinguished by the title of
O'Concūbar *Cjanačta*, being
descended from *Cjan*, son of *Ollj-
ololjm*, king of the south half of
all Ireland in the third century.

Cjan-řullanř, longanimity, for-
bearance, or perseverance.

Cjan-řullanř, hard to be subdued,
invincible, proof against.

Cjan-mařćanač, continual, perpe-
tual.

Cjapač and *čjapajm*, to vex, tor-
ment, or teize; *a tā rē ad čřád
ařur ad čjapač*, he is teasing
and tormenting you.

Cjapářl, a debate, strife, or con-
troversy; *ař čjapářl*, striving.

Cjapálac, contentious, quarrel-
some.

Cjapálařže, a quarrelsome person.

Cjapálajm, to encounter, to quar-
rel.

Cjan, *vid. čjn*, *čjan meala*, a
honeycomb.

Cjan, of a chestnut colour, dark,
black; *don řōři co clořdejř
teřnead don cat řřu ala čjana*,
i. e. *succurrat cum gladio igni-
to, in certamine contra daemones
nigros*.—Brogan.

Cjanařde, or *Čjanařde*, Kerry, a
county in the west of Munster,
comprehending a great part of
the territory formerly called Des-
mond; was anciently ruled by
the O'Conors Kerry.

Cjanařdeac, one from Kerry; pl.
čjarařdōřže.

Cjanářl, a quarrel, strife, or de-
bate; Gall. *querelle*.

Cjapálač, perverse, froward.
 Cjanog, a kind of black reptile
 with many claws, called a chafer.
 Cjanreac, a thrush.
 Cjanrujn, a kerchief; and cjan-
 řjn, the same.
 Cjanta, waxed; bñejd-cjanta, a
 searcloth.
 Cjayařl, a dispute or quarrel.
 Cjb, a hand.
 Cjc, a greyhound; Wel. *cor*, and
 Arm. *cí*, a dog, bitch, &c.
 Cjčřř, to complain.
 Cjž, a hind, or doe.
 Cjžjm, to see or behold; cjm, the
 same.
 Cjll, the grave; also death; cu-
 řa řan cjl, buried in the grave,
 but properly in the church or
 cell, the word cjl or cejl being
 no more than the inflexion of
 ceall; Lat. *cella*, which signifies
 a cell, a church, churchyard,
 grave, death, &c. N. B. Num-
 bers of towns and villages, as
 also several bishops' sees in Ire-
 land, begin with this word Cjll,
 as Cjll-čajnnē, Kilkenny, Cjll-
 řaluab, Killaloe, Cjłřjonabřa,
 Killfenora, both in the County
 of Clare; Cjllala, Cjllmacduác,
 both in Connaught.
 Cjll, partiality, prejudice: it is
 sometimes an adjective, and
 means partial, &c.
 Cjllřn, the diminutive of cjl or
 ceall, a purse or store of hoarded
 cash.
 řjm, a drop.
 řjm, money.
 řmčeařtařřjm, to rifle or pillage.
 řme and řmeab, a captive or
 prisoner; řmjřd, *idem*.
 řmjřm, to captivate, to enslave.
 řn-čejřt, a ruler, or governor.
 řnejřčeařř and řnejřžřř, Whit-
 suntide; *quingagesima*, Lat.
 řne, a race, tribe, or family; Ang.
 Saxon. kind and kindred; Gr.

γενοϋ, and Lat. *genus*; also a
 nation or people; as řne řčauř,
 the Scottish race; also a surname
 or descent.
 řneabac, Gentiles.—*Matt.* 4. 15.
 řneab, *vid.* řnnřm, *infra*.
 řněal, an offspring or progeny,
 generation or tribe of people; a
 sort or kind; also a family, a
 nation; Wel. *kenedl*; it is writ-
 ten řněl, řněul, and řnějl.
 N. B. Several districts of Ire-
 land have their ancient names
 from this word řněal, by add-
 ing thereto the distinguishing
 appellative and origin of the
 tribes that respectively inhabited
 them: of these the following
 were remarkable, which I de-
 scribe according to the account
 given us in O'Dugan's and Mac
 Fearguill's ancient Topographi-
 cal and Genealogical Poems.
 řněal-amajłze, a large territory
 in Ulster, the ancient patrimony
 of the O'Millanes and the O'Mur-
 chas.
 řněal-aoba, in the County of Gal-
 way, the estate of the O'Shagh-
 nassys.
 řněal-aoba, a barony in the
 County of Cork, so called from
 one of the ancestors of the O'Ma-
 honys, whose country it an-
 ciently was, as well as another
 district called řněal-mbējce.
 řněal-řeapádařcc, in Ulster, the
 country of the Mulpatricks.
 řněal-řřacřa, in the County of
 Westmeath, the estate of the
 Mac Eochagans.
 řněal-mbřnnē, in the County of
 Tyrconnell, part of the estate of
 the O'Donnells.
 řněal-mbřnacųřde, in Tyrconnell,
 the country of the O'Brodids and
 the Mulfavils.
 řněal-naonřura, in the County
 of Meath, the country of the

O'Heochas.

Cjñéal-neanza, in the country of Orgialla, the estate of the O'Gorans, the O'Linsheaghans, and the O'Breaslanes.

Cjñéal-neanza, in the County of Meath, the country of the Mac Ruarks.

Cjñéal, a kindness, fondness, &c.

Cjñéalta, kind, affectionate.

Cjñéaltuy, kindness, fondness.

Cjñz, strong; also a prince or king; *vid.* cjñn.

Cjñz, stepping, or going.

Cjñzēad, courageous, brave.

Cjñzēact, courage, bravery.

Cjñz, inherent, or peculiar to a family.

Cjñmeat, a consumption.

Cjñmjola, a picture, or image.

Cjñn, the inflexion of the word ceann, the head; ex. bačay mo cjñn, the crown of my head; hence the Anglo-Sax. word *king*, because the king is head of his people or subjects, the Irish *c* and English *k* being equivalent, as the two *nn* are to the English *ng*; *vid.* ceann *supra*.

Cjñn-beaytar, sovereignty, dominion.

Cjñn-bejñt, a helmet, a head-band, and any sort of head-dress.

Cjñn-bejñtead, dominion.

Cjñneamujñ, an ominous accident, or destiny; also chance; do cjñneamujñ, by chance; genit. cjñneamna.

Cjñn-fñon, bald-pated, also white-haired.

Cjññjm, to agree to, assign, or appoint; ex. do cjñneadañ, they appointed; a tá řē cjñnte, it is decreed, it is certain; also to establish, resolve, or purpose; ex. do cjñnead cōmajñle aco, they resolved in council; also to excel, surpass; ex. do cjñn a řžējm añ mñájñ na řōđla, she

surpassed all others in beauty; also to spring from, or be born of; ex. do cjñn an macáom o řjōžajñ Čajřjol, the youth was sprung from the kings of Cashel.

Cjññje-čartac, a carter.

Cjñn-ljťjñ, a capital letter.

Cjññmjolajm, to paint.

Cjñn-mjñe, broken down.

Cjññmjñe, frenzy; also the vertigo.

Cjñnte, formed from the above verb cjññjm, *quod vid.*, certain, assigned, or appointed; řo cjñnte, certainly, punctually; am cjñnte, the appointed time, &c.; also close, near, stingy; a tá řē cjñnte, it is certain.

Cjñnteact, positiveness, poor-heartedness.

Cjñntñēun, obstinate, stubborn.

Cjñnteact, confidence.

Cjñnteagal, a coarse cloak or mantle.

Cjñťjžjm, to appoint.

Cjōb, *vid.* čjáb, a lock of hair.

Cjōcañ, a starved or hungry hound; hence čjōčñay, *infra*.

Cjōcañac and čjōcañda, of a canine appetite, hungry as a dog, greedy, ravenous.

Cjōc, a woman's breast.

Cjōčlařđjm, to change.

Cjōčť, a carver or engraver; also a weaver.

Cjōčťad and čjōčťan, engraved work.

Cjōcñac, *vid.* čjōcañac.

Cjōcñay, an earnest longing, greediness, covetousness, &c.

Cjōcñayán, a hungry fellow.

Cjōčťajm, to rake or scrape.

Cjōđ and čjōđ, what? čjōđ mējđ, how many; *Lat. quid.*

Cjōđañ, wherefore.

Cjōđeá, wherefore.

Cjōžal, a spindle-whirl; also a cycle; ex. čjōžal žñjanda, the cycle of the sun; *vid.* duájñ uř dužajñ.

Cjol, an inclination, or propensity.
 Cjol, death.
 Cjola, *moderne* zjola, a servant who leads or drives a horse, or conducts a blind man; *Lat. calo, onis*; *vid. zjolla*.
 Cjolarin, a vessel.
 Cjoleac, a reed; *vid. zjoleac*.
 Cjolōz, a hedge-sparrow.
 Cjolnātajm, to chatter.
 Cjoma, a fault.
 Cjomajm, to card or comb.
 Cjombal, a bell; *Lat. cymbalum*.
 Cjomar, a border, brim, or extremity of any thing.
 Cjon, a fault, guilt, sin; *pl. cjonnta* and *cjontajb*; *cean* and *ceanta*, the same: in the Turkish language, *giunek*.
 Cjon, love.—*Luke 7. 2.*
 Cjonartajm, to bear.
 Cjoncorian, a hook; *Lat. hama*.
 Cjonda, written for *ceadna*, the same; *zo najt cjonda*, to the same place.
 Cjonfāta, occasion; also a quarrel.
 Cjonmar, because.
 Cjonmalcajm, to bear.
 Cjonn, *do cjonnta* *zurnab*, because; *ō cjonnta* *zo cējle*, from one end to the other; *a ccjon*, unto; *ex. do fjil rē a ccjonnta* *a ōgānac*, he returned to his young men; *zo bējltejne aji a ccjonnta*, until next May.
 Cjonnyj, a censor.
 Cjonnta, iniquity, guilt, sin.
 Cjonny, how, after what manner? whereby? *cjonny rjoctar*, what needeth it?
 Cjōnōz, a kernel; *Lat. acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.
 Cjon nādajc, fate.
 Cjon nādajcāc, narrow-hearted, close, stingy.
 Cjontac, guilty, wicked.

Cjontajad, a being guilty or accessory; also coition, copulation.
 Cjontajjym, to blame, to accuse; also to have criminal knowledge, to sin.
 Cjor and cjrne, the cud; *bō az cognad a cjrne*, a cow chewing her cud.
 Cjor, a comb.
 Cjoram, to comb.
 Cjorcat, a circle.
 Cjor, *duš*, coal-black.
 Cjor-žal, i. e. *žal-lam*, feats of arms. The explication given by Clery of this word, shows that *cjor*, in Irish, is equivalent to *lām*, a hand, and therefore like the Gr. *χειρ*, *manus*.
 Cjorrajne, a fuller; also a comber or comb-maker; *ex. mac an cjorrajne* *zuy an cējn*, the comber's son to his combs.—*Proverb*.
 Cjorrbad and cjorrbajm, to mangle, to mortify, also to violate; *ex. cjorrbad cujl*, incest; *recitius forsan corba cujl*; *vid. corrbad*.
 Cjorrbad, to become black; *do cjorrbad a corp*, his body was become black.
 Cjorrbāmac, lame, maimed.
 Cjor, rent, tribute, revenue; *rā cjor*, tributary.
 Cjor, sin.
 Cjorac and cjoractac, importunate; also slovenly, dirty.
 Cjorāl, nurse-wages, i. e. the wages given to a nurse for nursing a child; from *cjor* and *āl*, nursing.
 Cjor-cājn, tribute, a tax or assessment.
 Cjotac, left-handed, awkward.
 Cjotān and cjotōz, the left hand; *Wel. chuith and chuithigh*, sinister.
 Cjočnamac, mean, low, abject.
 Cjotōz, the left hand.

Cyp, a rank or file in battle; plur. cypeada and cype, dejc ccype, ten ranks or files.

Cjn, a comb.

Cjn, joined, united.

Cjnan and cjnjn, a cock's comb, a crest, &c.

Cjnb, swift, fleet, expeditious; hence it also signifies a warrior, or gallant champion, swiftness and agility being requisite for a champion.

Cjnbryne, a brewer.

Cjnejb, a tumult, or insurrection, a great noise or rattling; genit. cjnepe, or cnejbe.

Cjnjn, a crest, or cock's comb.

Cjneac, crested.

Cjncear, a shepherd's crook.

Cjde and cjte, a treasury, or treasure: the Latin word *cista* signifies a strong box or coffer, very proper to preserve a treasure in.

Cjde, a cake.

Cjdean and cjteanac, a kitchen.

Cjreal, Satan; ex. do lōdap ule nē Cjreal, they were all led by Satan. — *Vid. Hym. Phattraiice.*

Cjrean, a little chest or coffer; cjreanac, *idem.*

Cjrel, low, as between two waters. — *Cl.*

Cjryne, a romancer, a story-teller.

Cjyte, *vid. cjjde and cjyteanac; vid. cjjdean.*

Cjyteanad, rioting.

Cjtear, ō cjtear, seeing that; noc do cjtear, that appears; man do cjtear durt, as you please, as it seems unto thee.

Cjt, a shower; pl. ceata.

Cjtj, *vid. cj;* do cjtj, you see.

Cjucaltōjn, a hearer, an auditor.

Cjucanng, to walk.

Cjucatajn, con cjuclatajn do cajngean, i. e. your cause will be heard.

Cjūjl, music; *vid. ceol;* ābba cjujl, instruments of music.

Cjūjn, meek, still, quiet.

Cjūjn, a gentle gale, or blast of wind.

Cjūjne and cjujnear, tranquillity, gentleness.

Cjūnjgjm, to appease, to mitigate, to quiet, or silence; cjujnigear ūmla, submission pacifies.

Cjūmar, a selvage; also the border or extremity of any thing, the limits of a country, the extreme parts of a vessel, or of any other thing.

Cjūnar and cjunar, silence; also a calm; a ccjūnar, in quiet.

Cjūna, merchantable.

Cjūnam, to buy.

Cjūnta, bought or purchased.

Clab, the mouth open; also a lip: like in sense to the French *gueule.*

Clabac, thick-lipped, wide-mouthed.

Clabajne, a blabber-lipped fellow, a vain babbler; Wel. *klabardhy*, to bawl; clabajne mujlunn, a mill-clapper.

Clabari, clay, dirt, or mire. ✕

Clabarnac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*, a sick person; *vid. clajbe.*

Clabrtari, a cloister; Lat. *claustrum.*

Clabōg, a scoff or jeer.

Clabōg, a blabber-lipped woman.

Clabral, a column in a book or writing; ex. jnye cēad clabral, in the first column. — *L. B.*

Cladaç, the sea-shore.

Cladaç, dirt or clay, a clot; also slaughter.

Cladajne, i. e. cneacadojn, a pilager, plunderer, a rogue, a villain, in the vulgar acceptation.

Clad, a bank, mound, or ditch Scot. a churchyard; W. *klandl* rectius *chuidhe*, or rather *clui*

Lat. *clivus*, a bank or brow; as, in *clivo montis*, on the brow of the hill.

Clazajm, to make a noise.

Clazajne, a coward.

Clazapda, villanous; also lazy, idle.

Clazapdaet, villany; also sloth, sluggishness.

Clazun, a flagon.

Clajbe, from clab, the mange; also any cutaneous disorder in men or beasts, such as the itch, the scurvy, or mange; in the Welsh *clav* is a sick person; in Irish *clajbe*, or *clajbe*, is the same; and *clajbeact* is sickness of any kind: is sometimes written *clajm* and *clajme*.

Clajbjn, a tap, or spigot; also the latch of a door.

Clajceog, deceit.

Clajceac, or *clajcead*, *rectius* *clajceac*, a steeple.

Clajbe, a burial, interment; Wel. *cladhy*, to bury.

Clajbe, to dig.

Clajbjm, to lay the foundation; co *hajm* co *clajb* a *boe*, *ubi fundaverat suam ædem*.

Clajdeam, a sword; Lat. *gladium*, quasi *cladium*, a *clade* ferenda. —*Littleton*. Wel. *kledhyr*.

Clajz, a dent or dimple.

Clajgeann, a skull.

Clajm, and *clajme*, the mange, itch, or scurvy; *vid.* *clab*.

Clajmyeac, scorbutic, mangy.

Clajn, to engender or beget.

Clajm, boards or tables; *vid.* *clajm*.

Clajm-bajl, a lid or cover, as of a box, tankard, or pot.

Clajm-eadanac, broad-headed, beetle-browed.

Clajm-fjacla, the foreteeth.

Clajmjm, to divide.

Clajmjn, a small board.

Clajmjneac, lame, maimed, going upon crutches or stools.

Clajmyeac, the harp; genit. *clajm rige*.

Clajmyeojm, a harper, a fiddler.

Clajmte, dealt, parted, divided.

Clajm, a pit or dike; pl. *clajaca*; *clajm talmajn*, a clay-pit.

Clajm, a stripe or streak.

Clajmceadal, the singing of divine hymns, &c.; *tejd me dejrjl na najte agur an teampujl, agur Dadrarjz na ndjarjz zona bacujll lora jona lajm, agur rrujte Ejnjon a Clajmceadal ujme*, they went to visit the regal seat and the church, Patrick following them with the staff of Jesus in his hand, while the clergy of Ireland attended him singing divine hymns in chorus. —*Ibid.* *Leabar Breac Mheje Adogajn*.

Clajte, a jest or ridicule, a game.

Clajte, a genealogical table.

Clam, *vid.* *clab*, scorbutic; Wel. *clav*, sick.

Clampam, wrangling.

Clampamac, litigious, wrangling.

Clampam, a brawling or chiding.

Clanac, virtue.

Clanac, fruitful persons.

Cland, *vid.* *clann*.

Clanmam, fertile, fruitful, abounding with issue.

Clann, *antiq.* *cland*, children, posterity; also a tribe, clan, or family, a breed or generation; hence the Ang.-Sax. *clan*. — *Note.* The names of several territories of Ireland begin with this word *Clann*, distinguished by the family names of the tribes that inhabited them; thus,

Clanbneayajl, a territory in the County of Armagh, the country of the Mac Cahanes.

Clanna-aoob-bajde, or Clanaboy, whereof there were two, one in the County of Antrim, and the other in the County of Down,

both formerly belonging to the O'Neills.

Clan-colmáin, a territory in the County of Meath, the O'Melaghlin country, otherwise O'Maolseachlain, formerly kings of Meath.

Clan-geargail, an ancient territory on the east side of Loch-Cuirb, in part of which the town of Galway now stands, and was the ancient seat of the O'Hallorans.

Clan-malúgna, now Glenmalire, divided between the King's County and the Queen's County, formerly belonging to the O'Djōmarab, or O'Dempsies, and others, several septs of the Strongbonian adventurers, in imitation of the old Irish, called the countries they had possessed themselves of, by names beginning with the same word Clan, as Clanrjacarb, the country of the Burks, Earls of Clanricard, in the County of Galway; it was formerly called Maōnmúg, and belonged to the O'Neachtains and the Maolallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called Clanmúg, and several others, in the same manner.

Clann-majne, children, posterity, descendants of the male sex.

Clannað, a thrust.

Clanntar, i. e. adnajtēar, was buried or interred.

Clāōclāð, alteration; also annihilation.

Clāōclāð and clāōclājǵm, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Clāōclōð, the same as clāōclāð, a change, &c.

X Clāōðeað, a defeat, conquest, or destruction; Lat. *clades*.

Clāōðǵm, to oppress, overcome, destroy.

Clāōðte, overpowered, destroyed; also weak, disabled.

Clāōjn, from clāōn, partial, &c.; *vid. clāōn*.

Clāōn, partial, prejudiced, inclining to one party more than to another; clāōnðrejt, a biased sentence; also prejudice, partiality; ex. ðajne ǵan clāōn, a man without deceit; also error; taranǵ ð clāōn, *convertere ab errore*.

Clāōnað and clāōjne, the inclination, propensity, or bent; clāōnað na colla, the bent of the flesh; hence it signifies partiality or prejudice when a person favours one party's cause more than another's, and is thereby led to do injustice; hence it signifies also malice, deceit, injustice.

Clāōnajm, to incline, to bend towards, to have a propensity to a person or thing, also to deceive; Gr. and Lat. *κλινω* and *inclino*, to incline, &c.; do clāōn ǵē ē ǵejn, he bowed himself down; do clāōnadañ ajñ, they deceived him, or proved false to him.

Clāōn-ārd, steep, inclining, &c.

Clap-ǵolay, the twilight.

Clām, and genit. clājñ, a board, a plank, a table, or any plain or flat piece; ex. a cclāñajb a neūdan, on their foreheads; a cclām deādayñ, on thy face; clām ǵūalan, a shoulder-blade; a cclām deāmajne, on the palm of his hand; pl. clāñajb and clāñaca, also a plain or level.

Clājñ, and genit. clājñ, a town in Thomond, which gives its name to the county, and is so called from *Thomas and Richard de Clare*, who made some conquests

in that country, being encouraged by the intestine divisions and wars of the O'Briens of Thomond and Arra.—*Vid. caſt̃-nēm, and Cambden's Chorogr. Descrip. Hiber.*

Clánaç, bare or bald.

Clánaſneaç, flat-nosed.

Clay, a lock; *vid. glaſ.*

Clay, melody, harmony.

Clayba, a clasp.

Clé, partial, prejudiced, wicked.

Clé, left-handed; *Wel. kledh.*

Cleaçð and cleaçða, a custom or manner, a practice, or exercise; ðo nēm̃ a ſcleaçtaſb, after their manner.

Cleaçðaç, constant, accustomed.

Cleaçðajm, to use, to practise, to be accustomed; cleaçð tū ſejn, use yourself; n̄jn cleaçð mē an boſa ðo lūba, I never practised the bending of the bow; n̄ajm cleaçð an cunſ, unaccustomed to the yoke.

Cleaṁna and cleaṁnaſ, affinity; aṁajm cleaṁna, a father-in-law.

Cleaṁaḁ, familiarity.

Cleay, a play or trick; also game or sport; and cleayaſſeact, a sporting or diverting; *Heb. שׁלל, ludificatio*; *vid. Psalm. 44. 14.* gen. cljſ and cleaya.

Cleay, craft, or dexterity.

Cleayaç, joking, sporting; also crafty, cunning.

Cleayáðe, an artful man; also a mimic or humorous fellow.

Cleayáðeaçð, craft or subtlety; also sporting; aſðeanaṁ cleayáſſeacta, playing tricks.

Cleat and cleatáç, a stake, a rod, or wattle.

Cleataſneact, rusticity, rustic assurance.

Cleatánd, steep, inaccessible.

Cleatari-ſed, a milch-cow.

Cleatçun, relations by blood.

Cleat-ſám, partiality or prejudice,

from clē, wrong, and ſámaḁ, to row, viz. metaphorically.

Clejb, the genit. of cljáḁ; the sid, *q. vid.*

Clejb̄jn, a basket, the dim. of cljáḁ.

Clējn, the clergy; *Lat. cleros.*

Clėje, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clėjenceaçð, scholarship, clerkship.

Clėjenoç, a clergyman, a clerk; *Lat. clericus*; also a scrivener, notary, or secretary; *Wel. gleiriach*, an old man, or elder, like the *Gr. κλέρικος*, a presbyter or elder.

Clejte, a quill, or feather.

Clejtean, a penthouse, or eves.

Clējte, hid, concealed; ſō clejt̄, privily; jðjn clejt̄ aſ ánd, neither quite public nor quite private.

Clejte, the top of a house, mountain, or hill.

Clejteaç, private.

Clejteaçð, a lurking.

Clejt̄jm, to conceal, to keep private, &c.

Clējte-m̄joſſaſ, a private grudge.

Clé-laṁaç, left-handed.

Clém̄ana, mischief.

Clet and cletōſ, a quill, or hard feather.

Clj, *vid. clē*, leat̄ nē lájm clj, towards the left hand.

Clj, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōmarba.*

Clj, the body; also the ribs or chest of a man.

Cljaḁ, a basket, a cage.

Cljáb, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clējḁ and clējbe.

Cljabán, a small basket, cage, a cradle.

Cljábač, a wolf, as having a large trunk.

Cljábrac, the side, or trunk of a man's body; *vid.* cljab.

Cljábuyn, a son-in-law; sometimes written cljamuyn. N. This word is an abusive contraction of the compound cljab-đuyn, or cljab-đujne, i. e. dujne cléjb, an endearing expression, signifying one who is as dear to us as our heart or trunk.

Cljár, the clergy; also any tribe or society; cljár zarygeadač, a band of heroes.

Cljárájde, a songster.

Cljárájdeact, singing.

Clját, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.

Clját, a hurdle of wattles.

Cljač, a harrow; cljač pošryjde, a harrow.

Cljač, or zljač, *rectius* zljač, a battle.

Cljačac, a battle or conflict.

Cljačán, the breast or side.

Cljačōz, a hurdle; also the chine or back.

Cljbjn and cljobōz, a piece.

Cljbjr, tumult.

Cljbjreacđ, peevishness.

Cljčjb, to gather together, to assemble.

Cljrynž, a bottle.

Cljobac, rough, hairy, shaggy; zljobac, *idem*.

Cljobam, to pluck or tear in pieces.

Cljōžuna, a rug.

Cljobog ejc, a shaggy colt or horse.

Cljolūnta, stout, potent, hearty.

Cljpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.

Cljy, from cleay, tricks, jokes, &c.

Cljreab, a skip or jump.

Cljrym, to skip or jump; cljrym

an, to frustrate.

Cljyte, active, swift, expert; cljyte an a lām deyr agur clē, expert at each hand.

Cljyteacđ, dexterity, agility.

Cljč, left-handed.

Cljč, close; also true.

Cljūd, squint-eyed.

Clō, a nail, a pin, or peg; Gall.

clou, Lat. *clavus*; jār tabajnt clō njaraynn tñj na deapnanajb agur tñj na čorajb, nō lajreat čnannčur an a éadajb, after piercing Christ's hands and feet with iron spikes or nails, they cast lots for sharing his garments.

—*L. B.*

Clō, a print or mark, a character: so called because the ancients wrote their inscriptions on the barks of trees and tablets with a nail of iron or brass; on account of which ancient custom among the old Romans also, an epoch is called æra.

Clōca, a cloak.—*Matt.* 5. 40.

Clōč, a stone; clōčce zajnme, gravel stones; clōč-ryneacđa, hail-stone; clōč-tejne, a flint; clōč-tapnangđa, a loadstone.

Clōčajm, to stone.—*2 Chr.* 2. 18.

Clōca-aájyle, pearls.—*Matt.* 7. 4.

Clōč, the herb Henbane.

Clōčac, stony or rocky.

Clōčán, a pavement, a causeway; also stone steps to pass over small rivers.

Clōčar, an assembly or congregation; also a convent.

Clōđac, dirt, slime.

Clōđ and clō, print; *vid.* clō.

Clōđ, variety, change.

Clōđajm and clōđ-bualajm, to print a book, to stamp; clōđūžad, the same.

Clōđ-būajlte, printed, stamped, impressed.

Clōēdeac, the name of a river in the County of Cork, near Mal-

low, celebrated in Spencer's Fairy Queen.

Clog, a bell, a clock; Wel. *cloch*, and Gall. *cloche*; its dimin. is *clojgjn*, a small bell; also a blister and a bubble.

Clogad, a helmet; also a measure.

Clogajm, to sound like a bell.

Clogan, or *clojg-ceann*, the skull; *clojg-cjonn gnuagac*, the hairy scalp; Wel. *clog*.

Clogán, a little bell; *τη η ναδνημα η ccllogán*, three times nine bells.

Cloganac, a ringing or tinkling.

Clogar, i. e. *clog-car*, a belfrey, or steeple.

Clog-ynatad, the pin of a dial.

Clojc-béjmnjg, stamping.

Clojce, from *cloč*, of or belonging to a rock or stone.

Clojcead, a passport.

Clojceac and *clojcean*, a stony place.

Clojde and *clad*, a ditch or dike.

Clojdjm, a sword.—*Matt.* 10. 34.

Clojgean, the skull; Wel. *clog*.

Clojgjn, a little bell.

Clojgneac, curled, frizzled.

Clojmez, the gnomon or pin of a dial.

Clojg-teac, a steeple, a belfrey; *corrupte cujg-teac*.

Clojgdean, the sense of hearing.

Clejgjm, to hear.

Clojtear, a brave or famous champion.

Cloim and *clojm*, a pair of tongs.

Clonn, (the same as *columan*, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. *κολουα*, *Hisp. columna*, and Lat. *columen et columna*.

Cloy, a hearing, a report; *cloy na yean*, the hearing of the ancients. This word has a radical affinity with the Irish word *cluar*, an ear.

Cloč, noble, generous, brave.

Cloč, fame, praise; Gr. *κλεος*, *gloria*; Wel. *clod*; and Ir. also *clū*.

Cloča, heard; *no cloča*, was heard.

Cločac, famous, illustrious, renowned; ex. *cločac labria*, *præclarus sermo*.

Cloajr and *cluarje*, of the ear; *vid. cluar*.

Cločar, chosen, elected.

Clū, praise, reputation, fame; Lat. *clueo*, to be famous; and Gr. *κλυω*.

Cluj, written *clujde* by an abusive modern orthography, a ditch, a coping ridge of earth; also a cliff; Lat. *clivus*.

Cluajn, adulation, flattery, blandishment.

Clūajn, a plain between two woods, also any fine level fit for pasture; Lat. *planum*, *Angl.-Saxon. lawn*, visibly of the same root with *cluajn*.—*Vid. Lhuyl's Compar. Etym.* pag. 10. col. 1., for an initial letter being expressed in one Celtic dialect, and omitted in another. Note that several towns and bishops' sees in Ireland derive their names from this word *Clūajn*; ex. *Cluajn ūma*, now the town of Cloyne, a bishop's see in the County of Cork; *Cluajn hajdneac azur* *Cluájn Mac Nōjg*, in Leinster, &c.

Cluájnjme, a flatterer, a seducer, deceiver, &c.

Cluájnjmeact, flattery, deception.

Cluajr, to hear.

Cluájrgjn, a porringer.

Cluánajme, *vid. cluájnjme*, a hypocrite.

Cluar, joy or gladness.

Cluar, the ear. With this Irish word the *cloche* of the French, the Welsh *cloch*, and *Angl.-Sax. clock*, have a visible affinity, as the ear is formed like a bell or

clock, whence *tympanum auris*, the ear's bell; *clūay-ġāne*, an ear-ring; *clūay-ġeōjd*, ear-pendant; hence *dūn-clūayrac*, *ġpanr-clūayrac*, and *trōmēclūayrac*, all meaning dull or hard of hearing.

Clūayrac, having ears or handles.

Clūay-māoġān, the tip of the ear.

Clūdāð and *clūdajm*, to cover up warm; also to cherish or nourish; Lat. *claudio*, *include*.

Clūdāð, a cover or coverture; *clūda leapġa*, a bed cover or bed-clothes; Angl.-Sax. *cloth*.

Clūdamajl, famous, renowned.

Clujceōġ, fraud or deceit.

Clujce, a battle, a game.

Clujð and *clujðēan*, a nook or angle; *nj* a *cclujð*, not in a corner.

Clujġ, the pl. of *cloġ*, a bell.

Clujġjn and *cloġān*, a little bell.

Clujm, the genit. of *clūm*, a feather or down.

Clujm-ealta, a feathered flock, or flock of birds; and *clujmealta*, the Royston crow.—*Q*.

Clujn, heard, from *clujnym*.

Clujnym, to hear; *clujnjðe*, hear ye.

Clujnyjn, to hear.

Clujnte, heard.

Clujntēojm, a hearer, an auditor, &c.

Clujntēoġacð, craftiness; *vid. clūajnyġeacð*.

Clujnym, to hear, *alias* *clojnym*; *vid. cloj*, &c.

Clujteac, famous, renowned; Gr. *κλυτος*, Lat. *inclutus*, famous, renowned.

Clujte, a game, play, or sport; *clujġte*, *clujteada*, and *clujte*, pl.

Clujtead, a gaming, sporting, &c.

Clūm, a feather or down: also fur or hair, plumage, &c.: Lat. *pluma*.

Clūmac, feathers, plumage; *lān ðo*

clūmac, full of feathers; also of or belonging to feathers; an adjective, signifying full of hair, plumage, down, or fur, &c.

Clūmam, to pluck feathers; also to shear.

Clūmtāc, feathered; also hairy; *vid. clūmac*.

Clutūġað and *clutajġm*, to chase, to run down; *aġ clutūġað an ġeajny-ġġað*, running down the hare.

Cnā, good, gracious, bountiful; ex. *Mac Cnjomġajn řā cna ġe ġġojl*, i. e. the son of *Cnjomġan* was bountiful to the learned.

Cnabān, drowsiness, heaviness.

Cnādajne, a prating jester, a scoffer.

Cnadañ-bāneā, ships.

Cnaġ, a knock, crack, &c. *X*

Cnaġac, rough or uneven.

Cnaġacð, sternness or sourness of look.

Cnaġajð, bunch-backed, bossed; Gal. *bossu*.

Cnaġajne, a noggin.

Cnaġajm, to knock, to rap, to smite.

Cnaġ and *cnaoj*, a consumption, a phthisic; Gr. *κνω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaoj*.

Cnājb, hemp; *vid. canājb*. *X*

Cnājb, a scoff, jeer, or flout.

Cnājbteac, a fret; also fretted.

Cnājbym, to deride or ridicule.

Cnaġteac, sluggishness.

Cnājm-ġġac, a raven, or vulture.

Cnajne, a buckle.

Cnām and *cnaġm*, a bone.

Cnāmarġað, i. e. *cnāmmarġað*, the shambles.

Cnām-řujġeac, a cubit, from *cnām*, a bone, and *řujġ*, the arm, down from the elbow to the fist.

Cnaoj, a consumption, or phthisic.

Cnaoj, or *cnuġġ*, the plur. of *cnuġġ*, a maggot, or worm.

cnaoðjm, to consume or languish ;
ata ré ag cnaoð, he languisheth ;
cnaoðfjgean jad, they shall con-
 sume away ; also to gnaw or
 chew ; Gr. *kvaw*, *rado*, *scindo*.
cnaaǵte, consumptive, spent, &c.
cnap and *cnappe*, genit. a bunch,
 knob, or button ; old English,
cnaep.
cnapac, bunched or knobbed.
cnapajm, to strike or smite.
cnapán, a knob, bunch, or boss.
cnaþna, a ship ; plur. *cnaþnaða*,
 Gloss. Vet.
cnead, a sigh, or groan.
cneadaþm, to sigh or groan.
cnead, a wound ; *cnead an ron*
cneþð, a wound for a wound.
cneadað, full of sores.
cneamaþpe, a tricking, artful fel-
 low.
cneay, man's skin ; *ǵyle a cnyr*,
 the whiteness of a man's skin.
cneayða and *cneayta*, modest,
 meek, well-tempered.
cneayðaçt, mildness, meekness,
 &c.
cneayǵǵjm, to heal or cure.
cneayǵǵað, a healing or curing.
cneatrom, a kind of horse litter.
cneþð-ǵljoç, a scar.
cneþð-ǵljoçðaç, full of scars.
cnyoçt, originally signified a com-
 mon soldier or swordsman ; ex-
 ʒðjn *cnyoçt azur cað-ðarún*,
 both common soldiers and offi-
 cers. N. B. This word is of the
 same origin with the German
knecht, which with them was
 formerly the only word to signify
 a soldier, what the Latins called
miles ; and to this day *lanze-*
knecht signifies a foot-soldier. —
Vid. Cluver. Germ. Antiq. lib.
1. cap. 44. The Anglo-Saxon
 word *knight* is visibly the same
 as the German *knecht* and the
 Irish *cnyoçt*, and properly, as
 well as originally, signified no-

thing else but soldier. But it
 seems that among the Saxons and
 Low Dutch, the knights be-
 longed rather to the horse than
 to the foot-soldiery ; for *ridder*,
 the same as the English word
rider, is still the only word
 amongst the Dutch to signify a
 knight ; and the Irish word *ny-*
ðjpe signifies the same, whether
 they had it originally in their
 language, or borrowed it from
 the English after their settlement
 in Ireland. *Cneoht*, or *cniht*, in
 old English, was not ancientsly
 any title of honour, but signified
 at first a boy or youth ; as *leorn-*
ing cniht, a school-boy ; and af-
 terwards (as it does yet in the
 Danish) a servant ; for *cepe-*
cnihtas were market-slaves ; and
knecht, with the low Germans,
 is now also degraded to signify a
 servant. “ *Nam knecht quod*
nunc servum sive ministrum ac
famulum, olim nil aliud quam
militem denotabat.”—*Cluver.*
ibid. I find in Mac Craith's
 History of the Wars of Thomond,
 in the time of Thomas and Ri-
 chard de Clare, that the words
cnyoçt and *nyðjpe* are used
 synonymously. This word is
 therefore one of those, which
 from a mean original significa-
 tion, have ennobled themselves
 by degrees ; as, to the contrary,
 other words, whose primitive
 meaning was honourable, have
 been degraded to an infamous
 sense ; thus *latro*, originally sig-
 nifying a hired soldier, whose
 functions were rather honour-
 able, now means a highwayman ;
 and *leno*, which meant a prince's
 ambassador, is so strangely de-
 graded as to signify nothing bet-
 ter than a pimp, or procurer of
 lewd women. On the other hand,

baro, which like *latro*, signified a hired soldier, is now become a title of honour and peerage. Again, *Tyrannus*, a lawful king or lord, now means an usurper or oppressor.

Cñjopajne, a poor rogue.

Cñjopajneact, acting the rogue.

Cñō, famous, excellent, generous.

Cnoab, a territory in the County of Meath, which anciently belonged to the O'Duains.

Cnoc, a hill.

Cnoc, the herb nawew.

Cnocán, a small hill, a hillock, a heap.

Cnocánaç, full of hills.

Cno-majne, a wood of hazels, chestnut-trees, or walnut-trees; Lat. *nucetum*.

Cnoñáçay, honour.

Cñū and cñuð, a nut.

Cñūay, a collection.

Cñūayajm, to gather together, to collect, or assemble.

Cñūayajžte and cñūayta, gathered, collected.

Cñuay-apujž, fruitful.

Cñuðajne, a nut-cracker.

Cñujž, a maggot or worm formed in rotten cheese or corrupt flesh.

Cñum, or cñum, the same as cñujž.

Co, formerly written for the modern go, as cō-ðfeanajð ðjjonu uyme, with the Irish forces in general under his command; co ceapit, justly.

Cōaç, i. e. ñāaçan, a violent pursuit. Note that *rhythyr* in Wel. signifies a violent attack, or vigorous onset.

Cōañð, a husbandman, a rustic, a clown; pl. cōañðe. This word cōañð seems to have an affinity with the Anglo-Saxon, coward, a dastard, or faint-hearted man.

Cōb, victory, triumph; hence cōbtaç and cōbñaç, victorious.

Cōbaç, a tribute.

Cōbajl, an enclosed place, not covered over head; Lat. *caula*; also a woman's stays.

Cōbajñ, or cābajñ, help, aid, relief, assistance; Gr. *κουρος*.

Cōbajta, luçt cōbajta, assistants.

Cōbajtaç, or cābajtaç, a helper, an assistant.

Cōblaç, a navy or fleet.

Cōbñta, a shield or target.

Cōbñaç, victorious; cōbñaç, beōða, calma, cēaðpaçac, epithets given to a sprightly, brave, sensible man.

Cōbaç, stout, brave, valiant.

Cōbtaç, victorious; hence it became the proper name of many of the Irish kings, and answers very nearly to the Latin word *victorinus*. N. B. Cōbtaç, signifying victorious, was the proper name of an Irish Chief, from whom the ancient family called O'Cōbtaçc derive their name and descent: they were dynasts, or chief lords of the territories, now called Barryroe, east and west, in the County of Cork. They were of the Lugadian race, which gave the ancient name of Cōñca-lujžte to all the southwest parts of the County of Cork, a name that is now reduced to only two parishes, separated by the river Eilean, which forms the harbour of Baltimore, and are called Cōtñujžte, a corrupt contraction of the word Cōñca-lujžte. It seems the O'Cōbtaçcñb, Engl. O'Cowhig, were originally the most distinguished of the Lugadian families, since their chief is mentioned in the first rank, and with high distinction, particularly with regard to his hospitality, before the O'Flains and the O'Driscols, in the following ancient rhymes: O'Cōbtaçc na ñañðccorñ-ðjñ;

Ó'flaínn-ánda, *yo hejðnyge-
ōjl*: *τηνῦν* *do cīnn aji játajb*
yeán: *τηνῦν* *nác* *do clannajb*
mīleāð. Where the compound
word *áit-ccoínn-ōjn*, signifying
tall and large drinking-cups of
massy gold, and not inferior, in
sublime combination of ideas, to
any compound epithet in Homer,
is pompously expressive of the
great hospitality of Ó'Coíteaícc.
Note that the verb *do cīnn*, in
the above rhymes, signifies to
reign as king. — *Vid.* *ceann*,
cīnn, *supra*. But a melancholy
remark, which remains to be
made, is, that of the two families
first mentioned in the just re-
cited rhymes, there is not, to my
knowledge, one individual now
existing that may be held in the
light of a gentleman, having
been all dispossessed long since
of their very ancient and large
properties; which indeed is the
case of many other Irish families
not less illustrious in former
times, who are now either quite
extinct, or reduced to a state of
perfect obscurity, for the reason
now mentioned.

Coíteaí, a creditor; perhaps rather
a debtor. Clery explains it by
yeán *do dīlgeay fíaca*.

Coc, manifest.

Coca, a boat; Wel. *kuch*.

Cōca, a cook; Lat. *coquus*.

Cōcaíne, a cook; Lat. infinit. *co-
quere*.

Cōcaíneact, a cooking; also the
art thereof.

Cōcán, order, economy.

Cōc-durín, a buckler.

Cōcál, a net.

Cōcál, a cloak, mantle, or vestment;
cōcál *írójl*, a satin cloak; also
a hood or cowl; ex. cōcál *an*
naóm *bíátaí*, the holy friar's
cowl; Lat. *cucullus*.

Coíma, the parity of one thing to
another.

Cocíot, a shield or target.

Cod and coda, a piece or part;
leí-*cōda*, of the half part; *eán-
cōda*, any part: it is mostly writ-
ten *cot* and *cota* in old manu-
scripts; pl. *cotcájb* and *cota-
nájb*; Lat. *quota*.

Cod, victory.

Coda, or *ad cōda*, i. e. *dīlgeíð*, it
requires, it deserves. This word
is always used in an impersonal
sense.

Codaí, invention.

Codaí and cadaí, friendship.

Codaí, a mountain.

Codaíle, a supping-room. — *Pl.*

Cōdál, or *cōmdal*, a convention, or
assembly; also friendship, inti-
macy.

Codalta and codaltaí, sleepy, ad-
dicted to sleep; *yúan* *codalta*,
a profound sleep.

Codaíyna, contrary.

Cōbbíad, a sacrificing, an offer-
ing.

Cōbnaí, a lord, a powerful per-
sonage, or principal man in a
district.

Codlad and codlajm, to sleep; *do*
cōdlajb *yē*, he slept; *cōjdeól-
taoj*, ye shall sleep.

Codlajnéan, poppy.

Codíama, equal, even.

Codíamaí, a countryman, a rustic.

Codíamaíct, equality, parity.

Codíomíta, *dújne* *codíomíta*, an
uncivilized man; also a stran-
ger.

Coém or caóm, little, small.

Coém, i. e. *cōm-ém*; *ōjn ay jonan*
ēm *ayay éyga*, no *luát*, as soon
as, as swift as.

Coíra, a chest or box; Ang.-Sax.
coffer.

Coííín, a little box, or drawer.

Coíad, war, rebellion; also to wage
war or rebel; *do* *cōgadam* *an*

ažajð an annflajð, they rebelled against the usurper.

Cožajð, or cažajð, just, lawful, equitable.

Cožajðe-muſlljñ, mill-cogs.

* Cožal, the herb cockle.

Cožal, the beards of a barley-ear.

Cožamaſl and cožamuſl, warlike, military.

* Cožajñ, a whisper; also an insurrection, a conspiracy; ex. *no maſlbað ē do cožajñ feaſi mſde go haenčlejte*, he was privately murdered by the unanimous conspiracy of his own subjects, the people of Meath.—*Vid. Tighern. Annales.*

Cožajñajm, to whisper.

Cožajñac, whispers.

Cožajñay, peace, amity.

Cožalc, a wash-ball.

Cožnað and cožnajm, to chew, to bite.

Cožojñye, a well-ordered system.

Cožnað, to conspire.

Cožtaç, rebellious; also a warrior.

Cožūdaj and cožūy, conscience; *γζνūdað an cožujy*, the scrutiny and examination of the conscience.

Cōjb, a company, a troop; Lat. *copia*.

* Cōjb and cojbead, a copy.

Cojbçjoð, ravenous, fierce.

Cojbçce, a dowry, a reward.

Cojbçce, a buying or purchasing.

Cojbççejm, to purchase or procure.

Cojbçjte, bought, purchased.

Cōjbðean, i. e. *cōm-buðean*, of which it is a corrupt contraction, a troop, or company.

Cojbñeoçað, to comfort.

Cōjbñeana, confession.

Cojç, a secret, a mystery.

Cōjce, a mountain.

Cōjce and cōjge, a fifth part: hence the word cōjge is prefixed to the names of the five different pro-

vinces of Ireland, as they are esteemed each a fifth part of the kingdom, though they are not all of an equal extent.

Cojçme, small, little.

Cojçet, children.

Cojçme, an udder.

Cōjbçce, again; also ever, continually; *nj cōjbçce*, never.

Cojdeōlað, to sleep or slumber; *çnēd ann a ccojdeōlajð ye*, wherein shall he sleep?

Cōjbçc, always, utterly; also verily.

Cojde, chastity, continency.

Cojdeac, a fighting.

Cōjg-çñjaç, *rectius* cōjgñjōç, or cōjg-çñjōç, a foreigner, a stranger.

Cōjgçñjōçay, the remoteness of one place from another.

Cōjg-çñjc, *potius* cōjg çñjōç, a strange land, a remote country.

Cōjge, the fifth part of any thing.

Cōjge, a province, so called because Ireland was divided into five territories or provinces; *vid. sup.* *cūjg cōjge na hējñjonn*, the five provinces of Ireland.

Cojgeaðac, a provincial.

Cojgeal, a noise or clap.

Cojgeal, a distaff.

Cojgealta, a conference.

Cojgeajñt, judgment.

Cojgeajñt, asking a question.

Cōjgeay, or cōjgejye, five ways or manners, i. e. cōjg-bēay.

Cojgjlñm, to rake up or kindle; *cojgjl an tejne*, kindle the fire.

Cojgjlñm, to spare, to save, to lay up; *do cojgjl moğ nuagað*, i. e. *eogan-moñ*, an *tañbañ*: *eogan-moñ*, spared the corn, or laid it up; *cojgjl γjññ a Thjajna*, spare us, O Lord.

Cojgjlñ, a thought or secret; genit. *cojgje*.

Cōjgle, a companion.

Cōjgleað, a train or retinue.

Cōjgljgjm, to accompany, to at-

tend.
 Cojgne, a spear or javelin.
 Cojgnjġ, a bound or limit.
 Cojgnjġeac, a stranger, a foreigner.
 Cojgnjnn, five parts or divisions.
 Cojlbjn, a small shaft; a stem or stalk of a plant.
 Cojlee, a bed, bed-clothes; *trj* cojleeada na bpejnnne, the three materials of bedding amongst the Fenii, or *pjána Ejnjonnn*, according to romantic accounts, viz. *banruġal crann*, *caonnaċ*, *azur un-luacaġn*, branches of trees, moss, and green rushes.
 Cojleayab, a lethargy.
 Cojlġjn, a quarry, or stone-pit, a mine; *corrupte* cojnġeal.
 Cojlġn, or cojlġean, a whelp, puppy.
 Cojleac, a cock.—*Mark* 13. 35.
 Cojljee, the cholic.
 Cojljġ, *rectius* cōljġ, cabbage; *vid.* coljġ, Lat. *caulis*.
 Cojll, sin, iniquity.
 Cojll, and gen. cojlle, pl. cojlhte, a wood, a grove, a wilderness; a cojll dġamaġn, in a dark wood, or desert; *cujn* allajd na cojlle, the wolves of the forest; Wel. *kelli*, a grove; *vid.* ġejlt.
 Cojleab, a hog.
 Cojleab and cojllym, to blindfold, or make blind.
 Cojleab and cojllym, to trespass, to infringe, to violate; also to plunder, to geld, &c.
 Cojllmġn, a young pig.
 Cojlhte, woods or forests.
 Cojlhte Maġbjneaca, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.
 Cojlhte, or cajlhte, and cajlhteánaċ, an eunuch; also gelded, lost, undone.
 Cojl-mġar, a wooden dish.
 Cojlt and collajd, *vulg.* colan, a

young cow or heifer.
 Cojlteamujl, woody, full of woods.
 Cojmġnjoġlac, the confines of a country.
 Cojmġe, custom, practice, use.
 Cojmġe, a keeve, a large tub.
 Cojmeata, a comet.
 Cojm, the inflection of cōm, equal, answers exactly in sense to the Latin *con*, and often forms the first part of a compound; it is generally written by the modern grammarians *cojm* when an e or j becomes the initial letter of the second part of the compound: it was anciently written *cōm* without any alteration or addition; it implies as, so, or as much, equal, &c. N. B. This prefix *cōm* has occasioned that several words subjoined to it, have been corrupted from their true original formation, some of their radical letters being suppressed and lost by abusive contractions; first proceeding from vulgar pronunciation, and then continued and authorized by copyists, who had not skill enough to rectify the words by restoring them to their radical purity. And the prefix too has suffered in one of its radicals in some rencontres; for instance, in the word *coymujl*, which in its original formation was *cōm ramujl*, from the prefix *cōm*, and *ramujl*, similar, Lat. *similis*, the prefix has lost its last radical *m*; and its adjunct, *ramujl*, hath been reduced from two syllables to one. We shall occasionally take notice of some of those corrupted writings, guided by this rational maxim, that when the adjunct part of the compound word makes no sense by itself, it is to be rectified by restoring it to the frame of a known word, bearing

such a meaning as may be naturally reconcileable with that of the compound word in question.

† **Cōmde**, a lord, laird, or master.

Cōjm-dē, or **Caōjbōja**, according to some, the Trinity, from **Cōm**, and **De** or **Ōja**, God.

Cōjmean, short, brief; *aliter*, **cumajm** and **ačcumajm**.

Cōjmeayda, i. e. **cōjm-meayda**, of equal esteem or worth.

Cōmajme, **zan cōmajme**, without forewarning.

Cōjm-beajla, corrupted into **cōmajle**, a conference, or consultation by mutual talking or speaking, a council or synod; *vid.* **cōm-azal** and **cōmajle**, *infra*.

Cōjm-bejym, to contribute.

Cōjm-čeanzal, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

Cōjm-čeanzlað, to couple, to unite.

Cōjm-čeyra, a protection.

Cōjm-čejmnjžjm, to accompany, to go together.

Cōjm-čljamajm, *vid.* **čljabujm**.

Cōjm-čneapað, contraction.

Cōjm-čnyorlac, the confines of a country.

Cōjmdeac, safe or secure.

Cōjm-dēantact, a composure.

Cōjm-ðnejmeact, competition.

Cōjm-ðneacta, conformed.

Cōjmeac, like, alike.

Cōjmēadaç, a watch or guard.

Cōjmēadājde, a keeper; **čeari cōjmēada**, *idem*.

Cōjmeadajm, to keep, to preserve; also to beware, or take heed; **cōjmēadčujð tū**, thou shalt keep.

Cōjmēadaç, coupling or joining.

Cōjm-eayzan, a conflict, a mutual strife or struggle; *corrupte* **cōjnyčear**, *qd. vid.*

Cōjmējzgjžjm, to force or constrain, to oppress, to exact;

cōjm-ējzgjžj, ye exact; **ðo cōjm-ējzgjžj rē**, he urged; **čarrajð an njž jayrjn na rēact mbriaj-čne zōna mačajm**, **azuy ðo cōjmējzgjžj jad čum jeola muc ðjte**, the king urged the seven brothers (the Machabees) and their mother, to eat swine's flesh.

Cōjm-ejnge, associates, partners, allies.

Cōjm-ejngjm, to join with auxiliaries, to assist.

Cōjmēud, a ward or custody, watch, &c.; **bj tū an ðo cōjmēu** be upon thy guard; **cōjmēuda**, as **luet cōjmēuda**, a guard.

Cōjmēudājže, a keeper, an ob-server.

Cōjm-čeāðan, a troop, a company.

Cōjm-čeari-cozajð, a fellow-soldier.

Cōjm-čjorac, conscious.

Cōjm-čneazajtaç, agreeable to, or corresponding.

Cōjm-čneazmað, conformity.

Cōjm-čjčjm, to dispose, or to set in order.

Cōjmžleje, a conflict, or struggle in wrestling, running a race, or any other bodily exercise; *vid.* **žleje**.

Cōjm-žnē, or **cōjm-eazna žeana na nēolac**, i. e. **čjor žac njž ðuri žað a cčōm-ajmryj me jorlē**, a chronologioal and historical knowledge.

Cōjm-žljnnead, a fastening, or adhering to.

Cōjm-žneamāžað, a fastening, or adhering to.

Cōjm-žneamājžjm, to adhere, to cling to.

Cōjm-jataç, one of the same country with another; *vid.* **jač**.

Cōjmjdeact, guarding, attending; **mā cōjmjdeacta**, waiting-maids.

Cōjmjdeac or **cōjmjžteac**, strange or foreign; also an out-comer,

stranger, or foreigner.

Cōjmjoc and cōjmjuc, a comedy.—

Pl.

Cōjm-jonann, even, equal, alike.

Cōjm-leanza, a course or race.

Cōjmljc, corrupted from cōjmglejc, a struggle, particularly in running a race.

Cōjm-ljže, i. e. lánamnar, coupling.

Cōjm-ljžjm, to lie together.

Cōjm-ljonza, the even or regular march of an army: hence that Irish name or description of a camel, eac cōjmljonza, signifying a kind of walking-horse, because he always walks with equal leisure.

Cōjm-ljon, a multitude.

Cōjm-ljonta, fulfilled, complete.

Cōjm-ljontačt, a completing or fulfilling.

Cōjm-meajtar, a comparison; *recitius* com-mōjtar.

Cōjm-meaj, equal.

Cōjm-meaj, a consideration, or comparison.

Cōjm-meajajm, to compare.

Cōjm-meajda, equal, of equal worth.

Cōjm-mōjtar and com-mōjnad, a comparison.

Cōjm-najžjm, to dwell together, to inhabit. This is a corrupted contraction of the word com-čjonužjm, compounded of com and čjonuž, which means frequenting a place; and com čjonuž means dwelling, or continuing in a place.

Cōjmneac, mindful.

Cōjm-neajtajžjm, to confirm, to strengthen.

Cōjm-neajtajžče, confirmed; Sacramentum cōjm-neajtajžče an Čhřjofdažže, the Sacrament of Confirmation.

Cōjm-neajtūžad, confirmation.

Cōjm-neaj, a neighbourhood.

Cōjm-neajajm, to approach, to draw nigh to.

Cōjmnjžjm, to remember.

Cōjmnjužad, a remembrance.

Cōjmneac, assistant.

Cōjm-nealt and cōjm-nealtad, a constellation.

Cōjm-neanajm, to divide.

Cōjm-nejmnjžjm, to assemble.

Cōjm-nejn, *syntaxis*, or construction, concord, &c.

Cōjm-njáčdanaj, great want, or distress.

Cōjm-njáčdajn, to engender.

Cōjm-njatujn, copulation.

Cōjm-řeajam, equilibrium.

Cōjm-řeacac, consequently.

Cōjm-řeacacđ, consequence.

Cōjm-řeječamajl, by consequence, consequential.

Cōjm-řjžjm, to perceive; also to comprehend as in a sum.

Cōjm-řjžče, provident, frugal.

Cōjm-řjeazad, a connexion, or relation.

Cōjmteacaj, cohabitation, or living together in the same house.

Cōjmteacajde, or cōjmteacac, a person that cohabits with another in the same house and family.

Cōjmčjžejaj, cohabitation, or living in the same house.

Cōjmčjžejajac, one who lives in the same house with another.

Cōjm-čjonal, an assembly, a congregation, a synagogue, or convent.

Cōjm-čjornjčac, one of the same country, a countryman.

Cōjm-čneanad, a confirmation.

Cōjmuc, a comedy.—*Pl.*

Cōjmn, a common.

Cōjmne, a brief, an abridgment.

Cōjmpnead and cōjm-pneamad, conception, generation.

Cōjmpneamad and cōjm-pneamajm, to conceive; ex. đřojllyřž đjngeal an Čjajna do Mhujne azur do cōjm-pneamad řj čněř

Cōjn, just, right; *nān cōjn a de-
nam*, that ought not to be done.
 Cojnec, oats; Wel. *keirk*; *cojnec*
ƿjadajr, wild oats; *ajan cojnec*,
 oat-bread.
 Cōjndjn, a small cord.
 Cojne, trespass.
 Cojne, a chaldron.
 Cojne, an invitation to any meeting
 or entertainment.
 Cojneaman, coriander.
 Cōjngzjom, satisfaction.
 Cōjnĳĳ, ranges.
 Cōjnĳĳjm, or *cujnĳĳjm*, to sin, tres-
 pass, or offend; *do cōnuĳĳ mē*,
 I have offended; also to con-
 demn, to chastise, or correct;
cojneōca mē, I will punish, or
 correct.
 Cōjnĳĳjm and *cōnūĳĳad*, to mend,
 to repair, to trim, or dress.
 Cōjnĳĳte, dressed, amended; *go*
cōjnĳĳte, sprucely, neatly.
 Cojnjm, to teize.
 Cojnƿeac, corruption; and *coj-
nƿteac*, *idem*.
 Cojnƿjm, to corrupt or spoil.
 Cojnƿte, corrupted, depraved,
 wicked.
 Cojnƿteac, corruption, villany.
 Cojnm and *cajm*, a kind of ale
 among the old Irish; *vid. cujm*.
 Cojme and *cojmeac*, a pot-com-
 panion.
 Cojmeōg, a cup-gossip.
 Cojnmĳn, the dimin. of *cojmac*, a
 proper name of a man.
 Cojneac, a part.
 Cōjneac, *jārgajne cōjneac*, the
 king's fisher.
 Cōjneul, a corner; Wel. *kornel*;
 it properly means the point of
 the interior space of any angle;
 a nook.
 Cojnĳneac, frizzled, curl-haired.
 Cojnĳdĳall, a cupboard.
 Cojnpe, wicked, corrupt; *daojne*
cojnpe, *potius cojnƿte*, de-
 praved or wicked persons.

Cojnƿceannajm, to make round
 and sharp like a top.
 Cojnƿceann *cjoĳol*, a whirlgig.
 Cojnƿ-deabad, to fight with a
 spear; *ōjn aƿ jonnan cojnƿ*
azur ƿleag.—*Cl.*
 Cojnƿceadōg, a screech-owl.
 Cojnƿt, bark; Lat. *cortex*.
 Cojnƿteōjn, a carter.
 Cojƿ, near to, hard by; *cojƿ na*
ƿajne, by the sea.
 Cojƿbeart, leg-armour, or a pair
 of greaves, or boots; also a shoe
 or stocking.
 Cojƿcējm, a pace or step; *rectius*
cojƿcējm, from *coj*, a foot, and
cējm, a degree; *vid. cojƿcejm*.
 Cōjƿde, a coach.
 Cojƿde, or *cojƿte*, a jury of twelve
 men for trying a criminal cause
 according to the law of Eng-
 land.
 Cojƿeōna mē, I will prove, main-
 tain, or defend; *vid. cojƿanajm*.
 Cojƿĳjm, to still or quiet, to quell
 or allay; also to cease, to leave
 off.
 Cojƿĳlĳd, diligent, careful.
 Cojƿjde, a footman.
 Cojƿjn, a stem or foot-stalk.
 Cōjƿjn, a great feast, or plentiful
 entertainment; *cōjƿneac*, *idem*.
 Cojƿ-leatan, broad.
 Cōjƿneac, *vid. cōjƿjn*.
 Cojƿneacajm, to consecrate; Lat.
consecro.
 Cojƿneacan, consecration; also
 blessing.
 Cojƿneacta, consecrated, blessed.
 Cojƿneagta, *idem*; *uĳge cojƿ-
neacta*, holy or consecrated wa-
 ter.
 Cojƿneactan, consecration.
 Cojƿnjoĳad, sanctification.
 Cojƿ-nĳomad, the scanning of a
 verse; i. e. *nĳomad*, or *aĳneam*
coj.
 Cojƿteac, *potius clojƿteac*,
 hearing.

Cojyteōji, a coachman.

Cojyteōnnujž, *vid.* cojtar.

✕ Cojt, and gen. cojtte, a coracle, or small boat.

Cojtcead, public; γζολα cojtceada, public schools; *vid.* cojtceann.

Cojtceann, vulgar, common, public; cojtceann don uile dujne, common to all men; γδ cojtceann, in general.

Cojtceannaet, community.

Cojteōrian, a limit or boundary.

Cojtjt, an awl, a bodkin, &c.

Col, an impediment or prohibition;

Gr. κωλυω, *impedio*; col ζαοjl, the impediment of consanguinity; col cōm-fozuuj, the impediment of affinity; colujjze, i. e. eāji-
djoγ ērjoγd, the impediment of spiritual relation, contracted in baptism or confirmation: this last is vulgarly called col jāmuuj, corrupted from col jamiujze.

Colac, wicked, impious, prohibited, Caji colac, impious Cain.

Colajm, to hinder; Gr. κωλυω, *impedio*.

Colajžneacōd, a colony.

Colajjde, a college.

Colam, to plaster.

Colamōji, the fish called Hake in English.

Colamujn, *vid.* colūmajn, colūmajn leapa, a bed-post.

Colamna peanb, a cow-hide.

Colan, the body, flesh; do ceūradan an colann, they mortified the flesh; ajcejižze na colna, the resurrection of the flesh.

Colb, a post or pillar; also the stalk of a plant.

Colba, a sceptre.

Colba, love, friendship, esteem, regard.

Colbajm, to sprout, or shoot forth sprigs.

Colbta and colpa, the calf of the leg, the shank, the leg of a man

from the knee to the ankle.

Colbtač, a cow-calf, a heifer.

Colcač, or colcajd, a bed.

Colz, a sword.

Colz, a prickle, a sting, a beard or awn; as of barley, colz oṛna, &c.

Colzac, full of prickles or beards; also smart, lively; also fretful.

Colzan, a salmon.

Colzēmojdm, to fence, to fight with a sword.

Cōljr, cabbage; Lat. *caulis*.

Coll, the hazel-tree: hence the letter c took the name of coll.

Coll, a head.

Coll, destruction, ruin.

Collac, or rōn-collac, a fat heifer.

Collad and collajm, to sleep: sometimes written codlad

Collad, sleep, rest.

Collajd, a heifer of two years old.

Collajd, carnal, venereal.

Collajm, to sleep; Heb. סלח, *somnium*.

Coll-cajll, a wood of hazel.

Collēnū, a hazel-nut.

Coll-leabajd, a bedstead.

Colltač, a fleet: written also cob-lac.

Collotač, sleepy.

Colm and colum, a dove, or pigeon; colūj, *idem*.

Colma, hardness.

Colmēa, a dove-cote, a pigeon-house.

Colm-lan, a pigeon-house.

Colōz, a stake or collop. ✕

Colpa, a single cow, horse, &c.

Colpac, a bullock, or heifer; a young steer, a colt.

Colt, meat, victuals; *vid. in voce* cejrhjne, *supra*.

Coltari and coltajri, a plough-share.

Coltna, dark, gloomy, obscure.

Colūbajnd, coleworts, cabbage.

Colum and colom, a dove or pigeon; Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *kulym*.

Colūman, a prop or pillar, a pedestal; Lat. *columna*, Wel. *coloun*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.

Com, the waist or middle, the body; *ενηνεαυ* *cojm*, the bloody flux; also a defence, protection, guard; ex. *ῥά cojm*, under covert, or protection.

Comac, a breach, a defeat; *comac* *an cata*, the defeat of the army.

Comadojn, a romancer.

Comadojneac, a feigned story, invention.

Comajnce, protection.

Comajncjm, to protect or defend.

Comariajm, to liken or compare.

Comann, communion, society.

Coman, the nose; also a way.

Comanc, a part or share.

Comanctedjn, a protector.

Comant, to kill.

Comay, the pulse; *vid. cuyrle*.

Comayac, efficacious, capable, able.

Comayg, mixture, a blending together; a *ccomayg* *leay*, higgledy-piggledy.

Comayzac, a composition.

Comaygnum, a chaos, or confused mass.

Comaygmojl, *idem*.

Combac, a breach, defeat, &c.

Combajde, assistance, friendship.

Combajcte, crushed.

Combajr, resembling, like.

Cōm, in compound words sometimes signifies so or as; *cōmarc*, as high; *cōm-daojneac*, so populous; and *cōm-fadjo*, this far; *cōm-mōr*, as great; *vid. cojm*.

Cōm, to keep, to preserve.

Cōmac, might, power, ability; *ann do cōmac*, in thy power.

Cōmacdaic and *cōmacdamajl*, able, capable, powerful; *camayac*, *idem*.

Cōmacmac, a circuit.

Cōmad, the two last quartans of a verse are distinguished by this name, as the two first are by that of *ṛeolab*.

Cōmad, an elegy; *rectius cūmad*.

Cōmad, preservation.

Cōmad, a sigh or groan.

Cōmad, or *cūmad*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *bneac naṛ cōjn* a *donca dajr*: *ajr cōmṛajb djn* *nā ajrṛjortt*, a judgment which you should not pronounce for gifts of gold and silver.

Cōm-azal, a conference, a council, from *cōm*; Lat. *con*; and *azal*, mutual talk or discourse: it is of the same import with *comajrle*, corrupted from *cōmbe-ajrle*, signifying talking, speaking, or conferring in common: *beajrle* is of a Germano-Celtic origin, the same word with *parle*, *parler*, of the French.

Comajlle, being big with child, pregnancy, &c.

Comajlljm, to bear or carry.

Cōmajlctjm, to join.

Cōmajmyeanaic, cotemporary.

Cōmajmyeanda, *idem*.

Cōmajnm, a surname.

Cōmajr and *cōmajrj*, opposite, towards; *ay būr ccōmajr*, over against you; *ajr ccōmajrjne*, for us; *ῥā cōmajr na clojrne*, for the children.

Cōmajrōjm and *cōmajrōjmjm*, to number, to count, or reckon; *do cōmajrṛjṛde*, ye shall count.

Cōmajrie, a cry, an outcry.

Cōmajrice, quarter, or mercy.

Cōmajrcjm, to cry out, to bewail.

Cōmajrle, an advice or counsel.

Cōmajrle, a convocation, council, or synod; from *cōm* and *bēajrle*, a speech, an arguing, or consulting; *comajrle bṛeajr nējṛjonn*, the general council of the Irish

nation.

Cōmajrleac, a counsellor, adviser, &c.

Cōmajrljǵjm, to counsel, to advise, to consult; do cōmajrljǵ ȳē, he advised.

Cōmajrceað, competition.

Cōmajrceaȳ, a neighbour.

Cōmal, the performance, execution, or accomplishment of a thing; ex. do ȳȳon bráȳǵde né cōmal na cūmajð, he desired to have hostages as sureties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cūmal, a waiting-maid.

Cōmal, or accōmal, to heap or join together; Lat. *cumulo*, *accumulo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalt and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo*, *alere*, *altum*, et *alitum*.

Cōmaltaç, fulfilled, performed, &c.

Cōmam, to defend.

Cōm-annan, like, alike; cōjm-jonnan, *idem*.

Cōm-aōnta, consent.

Cōm-aōntaçð, agreement, unity, concord.

Cōm-aōntajǵjm, to agree with one, to consent to; as cōm-aōntajǵjm an cōjmȳeceaçð, *concedo consequentiam*.

Cōm-aōȳða, cotemporary.

Cōmar, opposite, *vid. cōmajr*,

Cōmarba, protection.

Cōmarba, i. e. cōm-ȳonba, a co-partner in church-lands or benefices; also a successor to a see or other ecclesiastical dignities; Cōmarba ȳhátȳȳec, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antiq. Hib.* cap. 17.—*Vid. ȳonba*, Cōmarba ȳheadajm, the pope, or St. Peter's successor.

Cōmarba, a religious order of monks among the old Irish.—*Vid. Keat.*

Cōmarba, bean cōmarba, an abbess; bean cōmarba ȳȳȳȳde, the abbess of Kildare, or the successor of St. Bridget.—*Vid. Chron. Scot.*

Cōmarbaçð, a vicarage.

Cōmarðað, agreement, correspondence: in the composition of an Irish dán, or verse, cōmarða, or cōmarðūȳað, is an agreement and correspondence of two words in number of syllables, quantity of vowels and consonants of the same class.

Cōmarȳujn, a syllogism.

Cōmarȳa, and gen. cōmarȳan, a neighbour, *rectius* cōmunȳa, from cōm and unȳa, the jamb or sidepost of a door: a very natural expression of the mutual connexion and dependance of neighbours on each other.

Cōmarȳanaçð, a neighbourhood.

Cōmarȳta, a mark or token; cōmarȳta na cȳoȳȳe, the sign of the cross; pl. cōmarȳtȳȳȳe.

Cōmarȳtȳȳað, a marking or pointing out.

Cōmarȳtȳȳǵjm, to remark or observe.

Cōmarȳtȳȳȳȳe, marked, remarked.

Cōm-bȳūaç, the marches or confines of a country.

Cōm-bȳūaçaç, bordering upon one another, conterminous.

Cōm-çajðȳeac, corresponding, a correspondent.

Cōm-çajðȳeacȳ, commerce, traffic.

Cōm-çajðȳeacȳȳ, commerce, mutual correspondence.

Cōm-çajnt, a conference; also controversy, an abuse, or affront; tȳȳaðajm cōmçajnt dá çȳȳle, they abused or reviled each other.

Cōm-çajōðjm and cōm-çaðōȳjm, to

condole, to bemoan.

Com-canaſdeacđ, *rectius comcu-*
naſdeact, mutual struggling or
combat.

Côm-cápunta, heaped together.

Cōm-ceanzal, a confederacy ; cōm-ceanzal, also means any joint union or tie either in social life, or degree of affinity.

Côm-côjxrij, a border or limit.

Com-congbájl, honour.

Côm-comp, a corporation.

Cōm-cōymuyl, alike, suitable, conformable. **N. B.** This word is corrupted and abusively constructed; for the word **cōymuyl** is a corrupt contraction of **cōm-ramuyl**; Lat. *consimilis*.

Côm-cnaŭte, sprinkled.

Tóm-chay, good-fellowship.

Сѡм-сѡаоідеаѡ, agreement.

Ծօմ-ժաշոյնի՞ցյմ, to assemble, to
convoke.

Ἰὸν-ἐκκλησίᾳ, a congregation.

com-črujnnjgde, a congregation;
com-črujnnjgde, assembled; a taj-
mjd annja zo com-črujnnjgde
a najnm Oē, we are here assem-
bled in the name of God; from
com, Lat. *con*; and črujnnē,
quod vid.

Tōm-cujym, to dispose or set in order.

[ōm-čudnamá]m, to equalize.

ōm-čujrɲɪʒtɛ, congealed.

com̃dujġjm, or com̃dujġjm, to build,
ex. com̃dujġjō teampoll dam
jyn jonad ud, build me a temple
in that place. This word is a
corruption of com̃fōdujġjm, as
the primitive buildings consisted
chiefly of sods of earth; *vid.*
fōd, *infra*.

cōm-dājĭ, or cōm-dājĭ, an assembly
or convention; a congregation,
or convocation; cōm-dājĭ coj-
čean na clējre, a general coun-
cil; gen. cōm-dála.

ōm-dajngn̄južad, or cōm̄dajngn̄-
žjm, to confirm, strengthen, &c.

Côm-dalta, a foster-brother: it is pronounced cõalta.

Côm-day, an equal right.

Côm-dlūta, a compact.

Cōm-ślūṭaḥ, contribution.

Cōm-δlūtajm, to frame, to join, or couple.

Côm-đoic, as soon as.

Cōm-đuanađ, confirmation.

Cōm-dūtcaj, of the same kindred
and country.

Cōm-dūtcarac, a countryman, one
of the same country.

Cōm-*ḍlūṭa*, assembled.

Côm-fáy-zajm, to embrace.

Côm-fozuy, consanguinity, or mutual proximity of blood.

Côm-pûnzleăd, a conference.

Côm-*fu*l, consanguinity; côm-*flannay*, *idem*.

Cōm-fūntac̃ and cōm-fūntac̃d, comfort; cōmfūntac̃d an ṡṣjo-
nad naojm, the consolation of
the Holy Ghost; also confirma-
tion.

Cōm-*խարտյղէօյն*, the comfortor,
an արթած ուօյն an cōm-*խար-*
տյղէօյն, *Spiritus Sanctus Pa-*
racletus.

Côm-խլլլլլլ, to compose.

Cōm-ḡabāyl, i. e. ḡrḡabāyl, harmony,
love.

Cōm-ḡajl, of the same tribe or family: ḡ Mhaoslyeacḡajnn mje ḡōmnaḡll, ḡo ḡajnn jnḡjne comḡajl.

Cōm-ḡajl, consanguinity; cōm-ḡá-
ojl, *idem*.

Cōm-žáj, and cōm-žáj, deacur,
congratulation, rejoicing.

Cōm-ḡáṃdjuḡad and cōmḡáṃd-
ḡim, to congratulate.

Côm-ğajum, a convocation ; do cun
rê côm-ğajum aji a majtjb, he
convoked their chiefs.

Cōm-ṣaṃ, near, nigh at hand; ṛlṅṅ
cōmṣaṃ, a short or direct way.

Côm-điol, condition.

Cōm-ḡnar, genteel.

Côm-*gnotūgadh*, conversation.
 Côm-*gnumta*, heaped together.
 Côm-*gotac*, a consonant.
 Côm-*gualjm*, to condole.
 Côm*guy*, *rectius* côm*fozuy*, consanguinity, or more literally, mutual proximity of blood; *vid.* côm*fozuy*, *supra*.
 Côm*la*, guards; a *djân-côm**la*, his aid-de-camps, or life-guards; *vid.* *cajtnejm*.
 Côm*la*, a horn.
 Côm-*labajrte*, a conference, or colloquy.
 Côm-*labja*, the same.
 Côm-*labja**jm*, to converse, or discourse together.
 Côm*laç* and côm*laoc*, a comrade, or fellow-soldier; also a guardsman.
 Côm*laçtūjge*, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; Lat. *collactaneus*.
 Côm*lað*, a door; pl. côm*la**jg*; côm-*lujg* *uyrge*, sluices.
 Côm*la**jm* and côm*la**jm*, to rub.
 Côm*la**jm*, quiet, even-tempered.
 Côm*lan*, a duel, a combat; *fean* côm*lan* *ceád*, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.
 Côm-*laoc*, *vid.* côm*laç*.
 Côm-*ljônadh*, to fulfil.
 Côm-*lūada**jm*, conversation, company; *feacna**ð* a côm-*lūada**jm*, avoid ye his company.
 Côm-*lūadja**jm*, to accompany.
 Côm-*lūat*, as swift, as soon as.
 Côm-*luçð*, partners, côm*luçð* *o**jbne*, fellow-labourers.
 Côm-*lūjðe*, alliance, confederacy, &c.; *do* *ijnneada**jm* *γjðe* *azuy* côm*lūjðe*, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

Côm-*maoðeam*, common joy or boasting; also congratulation.
 Côm-*máoðjm*, to congratulate; also to boast together.
 Côm-*mbrájtneacay*, consanguinity.
 Côm-*mbrájtneacð*, *idem*.
 Côm-*mbrújðadh*, contrition.
 Côm-*mbrujg* and côm-*brujte*, contrite.
 Côm-*mbūajðneað*, a tumult, uproar, &c.
 Côm-*naγtγajm*, to compact or join together.
 Côm-*nájge*, a dwelling, or habitation.
 Côm-*najge*, as; a côm*nájge*, always, continually.
 Côm-*nujgjm*, to stand still or quiet, to rest; *fan* *ad* côm*nujge*, stand still; also dwell or inhabit; *vid.* *cojm-nájgjm*; *do* *ijnneada**jm* côm*nájðe*, they dwelt, they pitched, *vid.* côm*ejonujgjm*, *supra*.
 Côm*nujgteac*, continuing, permanent, staunch, steadfast, continual; côm*nujgeac*, the same.
 Côm-*oçglac*, a fellow-servant.
 Côm-*oçjge*, co-heir; côm-*oçjγjg* *do* *Chmjoð* *γjnn* *enēr* *an* *bajrðeað*, we become the co-heirs of Christ by baptism.
 Côm-*oçtōjm*, a pot-companion.
 Côm-*pájr*, compassion.
 Côm-*prijoyūnac*, a fellow-prisoner.
 Côm*ja*, a coffin, an ark; côm*ja* *buzgbujne*, an ark of bulrushes; as the cradle of Moses is called.
 Côm-*jac*, a fight, conflict, engagement; ex. côm-*jac* *ējn-fj**jm*, a duel. N. B. As the monosyllable *jac* in this compound word côm-*jac* is absolutely unintelligible and unknown in the Irish language, it must therefore be looked upon as only the maimed remains of a right genuine word that lost some of its radicals in its junction with the preposition côm; which has been the case of

nurj in the word *cōmnūrjē*, of *arjle* in *cōmajrle*, of *zur* in *cōmzur*, i. e. *cōmfozur*, of *durj* in *cōmbūrjīm*, i. e. *cōmfoḃurjīm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *braje* and *brorc*, all meaning the arm; Lat. *brachium*, which in its ancient and proper signification comprehends the shoulder and all the rest from thence to the fingers inclusively. *Antiqui humeros cum brachiis armos vocabant*, says Festus; and Celsus says that *brachium* meant the whole from the shoulder inclusively to the fingers' ends; which is likewise meant by the Irish word *brac*, *braje*, or *brorc*: and as the Latins derived their word *arma*, fighting weapons, from *armus*, the arm, and *pugno pugnare*, to fight, from *pugnus*, the fist, because the first way of fighting was with the arms and fists: so in Irish the word *cōmbraje*, or *cōmbrorc*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *brorc* in common use to signify an effort or struggle, as, *tājn a brorc lejr*, I am making efforts at it; and also, I am struggling with or against him.

Cōm-racajm, to battle, to encounter; *do cōmraje mē*, I fought.

Cōm-ríad, a dialogue, conversation, pl. *cōm-ríajdb*, or *cōm-ríajdtejb*.

Cōm-ríajdm, to talk together, to converse; *do cōm-ríajd rē ne na deap-bríacajr*, he conversed with his brother.

Cōm-ríajdteac and *cōm-ríajdtejge*, conversable, a good companion.

Cōm-rangac, wrinkled.

Cōm-ročdajm, to meet.

Cōm-rožajr, election, choice.

Cōm-rojcm, to choose.

Cōm-rojnn, a share or portion; *lučd cōmrojnn*, partakers.

Cōm-rujdbm, to concur.

Cōm-runajm, to impart or communicate as a secret.

Cōm-rūnūžad, a conspiracy; *lučd cōmrūjn*, conspirators.

Cōm-rájjdb, peace among you, quiet, rest.

Cōm-ranad, everlasting, perpetual.

Cōm-ranad, rest, quietness, &c.

Cōm-ržolajre, a school-fellow.

Cōm-rmuzajm, to vomit.

Cōm-rnuad, a meeting or confluence of rivers or waters.

Cōm-rollur, a constellation.

Cōm-rnuč, a confluence of rivers.

Cōm-rūanajdb, he slept or reposed.

Cōm-rurjijgeac, a rival or competitor, a candidate.

Cōm-rpajrn, a wrestling or contesting.

Cōmtea and *cōmteac*, a companion or comrade; *feap cōmtea Eabrac no bāj am, jrē do deap-ržnajeac dom žac nāj do fja-rurjrn de na bealra fejn*, a companion, who was a Hebrew, answered all my questions in his own tongue.

Cōmtea, a fidelity.

Cōmteac, a comrade, or close companion: derived perhaps from *cōm* and *teac*, a house, from cohabiting together in one house.

Cōmteajre, a compact.

Cōm-tearjžta, contracted.

Cōm-čat, a commissure, joint, or closure.

Cōm-čatajrn, to join together.

Cōm-čatčurjge, a mutual old acquaintance.

Cōm-čjonál, congregation.

Cōm-čonjžm, to agree with one, to consent to.

Cōmčnar, a sweet scent.

Cōm-ērom, just, equal ; also equity, justice ; also ballast, or counterpoising ; ex. ceapт yr cotrom ; also njl rē cotrom, &c.

Cōm-ēromajǵjm, to balance, weigh, or poise.

Cōm-ēruajde, compassion.

Cōm-ēyǵa, when first, as soon as.

Cōmuā, a cousin-german ; uā is a son, or a son's son, or daughter ; and com-uā means two sons or daughters in the same second degree.

Cōm-ajbneojn, a pot-companion.

Cōmuǵd, a present.

Cōmīajm, a wife.

Commajrice, a riding together.

Cōmmajǵceay, a neighbourhood.

Commead, free quarters ; commead ō řamujn zo bējltjne, free quarters from All Saints till May.

Common, the nose.

Cōmon, but.

Comōnad, an assembly, congregation, &c.

Comōnad and comōnīajm, to gather together, to assemble ; do comōnad na flača, the chiefs were assembled.

Compānac, a companion, a comrade.

Compāntay, fellowship, society.

Compay, a compass, a ring, or circle.

Compriājd, a comparison.

Comriajǵeay, a form or fashion.

Comřuanad, rest.

Comtač, a companion.

Comujǵjm, to mingle ; do comujǵmē, I mixed.

Cōm-uyra, abusively written cōm-ayra, genit. cōm-uyran, a neighbour ; uyra, genit. uyran, signifies the jamb or side-post of a door : so that the compound word cōmuyra, pl. cōmuyrana, metaphorically signifies persons living in close connexion, and supporting each other as mutually as the two jambs of one

and the same door ; a very natural emblem and representation of the reciprocal duties of neighbours towards each other.

Con, sense or meaning.

Con-ablač, a carcass ; Lat. *cadaver*.

Conač, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conāč, prosperity, affluence, worldly blessings : written also conāžac, and conād, the same ; a conāč řjn opt, may you benefit by it.

Conač, a shirt, a smock.

Conačlonn, an equal, a comrade, a mate, a fellow.

Conačlonn, a kind of versification common among the Irish, according to the strict rules of which, the last word of a verse is the first of the next, pursuing the same order to the end, the last word of the whole poem being like unto the first. This is vulgarly called řadařjn, or Slāřnad.

Conād, prosperity, *potius* conāž.

Conad, a greedy appetite ; also rage or fury ; hence madnad conajd, a mad dog.

Conadajne, therefore ; ex. řon ajne řjn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish. I. Conal Čeaynac, a prince of the Royal Ruderician race of Ulster, was a celebrated warrior about the time of the birth of Christ according to our annals ; he was cotemporary and cousin of the same blood with the famous champion Čūčulajnn. From this Conal the large territory of Il Conajl Muřtemne, otherwise called Mačajne Čhonajl, now

part of the County of Louth, had its name. His chief descendants are the Magenis's, ancient lords of Ib-Eatac, or Iveach, a large territory now comprehending the two baronies of upper and lower Iveach, and other tracts in the County of Down; and the O'Mora's, or O'Mores, princes or lords of Laighiseacha, now called Leix, comprehending the two large modern baronies of Mary-burrough and Cuilleanagh, with other parts, reduced into a county, called the Queen's County, in Philip and Mary's reign. Mr. O'More of Ballyna is now the chief of this noble family.

II. Conal Zolban, one of the sons of Njal-Naojgallac, king of Meath, and supreme lord of Ulster and Connaught towards the end of the fourth century. From this Conal Zolban, the country of Cynéal Conajl, or Tirconell, now the County of Donegal, which was the ancient estate of the O'Donels, derives its name; and of which large territory this princely family have been sovereign lords from the fourth century to the time of King James I. of England. The great general O'Donel, field marshal, chief general of cavalry, governor-general of Transylvania and grand croix of the military order of St. Theresa, descended from a series of kings, princes, or counts, who have maintained their sovereign independancy, at least from the second century, down to the beginning of the sixteenth, in the reign of James I. of England, is now the chief of this princely family. III. Conal Zabna, from whom the country of Ib-Conajl Zabna derives its name, was the ancestor and

stock of the O'Conels, widely spread throughout the Counties of Limerick, Kerry, and Cork; that country, now comprehending the baronies of Upper and Lower Conello, in the County of Limerick, was more anciently called Cyn-bjeanmone, or otherwise Cyn-anmone. The O'Conels, it seems, were dispossessed of that territory long before the twelfth century; for we read in the Continuator of Tighernach's Annals at the year 1155, that O'Cinealy and O'Cuileain were then the two kings of Ib Conajl Zabna, and that they killed each other in a duel or rencounter on a day of battle.

Conajl, cnom conajl, a plague in Ireland, an. 540; bŭjde conajl, another plague which raged in Ireland, an. 1664.

Conajlbe, love, friendship.

Conajlbeac, upholding, assisting.

Conajl, a way, a road; and gen. conajne.

Conajnde, as, or alike.

Conajnt, conajnt do cojn allta, a rout of wolves.

Conajrleac, busily employed.

Conall, love, friendship; hence conajlbe.

Conar, a carcass, a dead body.

Conbajgjm, to stop, stay, or withhold.

Conbajrcne, the dogberry-tree.

Conbŭjdean, a guard.

Concljud, a conclusion,

Concubaj, or concumaj, (from con, a contracted writing of cū-oun, vid. ou and oujn, i. e. a river-hound, or an otter, and cūmaj, a lover of hounds or dogs, has been the name of several great personages of the old Irish: the family name O'Connor, whereof there are different septs descended from different stocks,

such as the great O'Connors of Connaught, who were the last kings of that province; O'Connor of Kerry, and O'Connor of Corcumroe, both descended from Fergus, son of *Norra Ruadh*, of the Ruderician race, hereditary kings of Ulster; and O'Connor Cianachta, a descendant of *Cjan*, son of *Olholólajm*, who was supreme king of *Leat-moż*, i. e. of Munster and Leinster in the third century. These different O'Connors, I say, were so called from one of their respective ancestors named *Concūbar*; and yet the descendants of other great princes of the same name were not called by that of O'Connor, such as *Concūbar Mac Neaya*, king of Ulster, said to be a cotemporary of our Saviour, and *Concūbar O'bhjen*, surnamed *Na Catanae*, the fourth descendant of the great Brien-Boirbhe, which *Concūbar* died king of Munster and supreme king of Leinster, according to the Continuator of the Annals of Tighernach, an. 1142, wherein he is marked down as the eldest son of Dermot O'Brien, whom he had succeeded in the throne of Munster, an. 1120, as his younger brother, Turlogh, second son of Dermot, and ancestor of the O'Briens of Thomond, did likewise succeed this *Concūbar* in the same throne, an. 1142. The Genealogical Records of the Mac Brodines, hereditary antiquaries of the house of Thomond, and likewise those of the Mulconneries, not less famous genealogists, after setting down *Concūbar Na Catanae* as the eldest son of Dermot, mention the O'Briens of Clangibbon, whose chiefs resided

at Balyshyhan, now in the County of Tipperary, and the O'Briens of Coismagh, in the County of Limerick, as his direct descendants, and consequently the direct descendants of Brien-Boirbhe, I mean of all those of his posterity that bear the name of O'Brien, for it is well known, and is candidly acknowledged by the now-mentioned genealogists, that the Mac Mahons of Thomond and the Mac Donals of Darach, in the same country, are the true direct heirs of Brien-Boirbhe, they being the descendants of Mortogh Mor O'Brien, king of all Ireland, and eldest brother of Dermot O'Brien above-mentioned; and accordingly the Mac Mahons have preserved, as their arms, the three lions simply, which were the royal ensign of Brien-Boirbhe in all his battles; in the same manner that they are preserved as arms by the O'Briens of the direct line of *Concūbar Na Catanae*. This King *Concūbar* had his surname *Na Catanae* from the great number of castles and churches which he built in Munster, besides two sumptuous monasteries he built and founded at Ratisbonne for Irish Benedictines, now possessed by the Scots.—*Vid. Cambrensis Evers.* pag. 163, 164. And yet neither of the two families, the O'Briens or the Mac Mahons, are the direct chiefs of the Royal Dalcassian race: the Mac Eneirys of Castletown Mac Eneiry, in the County of Limerick, who are dispossessed of their large estate since King James the Second's time, are before them both in the order of lineal descent, being descended from the eldest son

of Mahon, king of Munster in the tenth century, and elder brother of Brien-Boirbhe, who succeeded him in that throne, and afterwards became monarch of all Ireland. Such has been at all times the instability of human grandeur and pre-eminence.

Conda, until; Lat. *donec*; conda tájnje an taprdal, *donec venit apostolus*.

Condárgjy, a countess.

Condáracd, rage or fury.

Condeagad, a separation.

Conduala, embroidery, sculpture.

Confad na fajne, the roaring of the sea.

Confuadae, a vulture.

Conga, the antlers or branches of a buck's or stag's horns.

Conga, an abbey of canons regular in the County of Mayo.

Conga, cotemporary.

Congantae, an assistant.

Congarac, a kinsman; *rectius* côm-fozurae.

Congbárgjm, to keep, to hold; also to attend.

Congbárgteay, abstinence, temperance.

Congbájl, a habitation, a house, a village.

Congbálay, a stay, or support.

Congbuyrgjm a lájm, I restrain him.

Congeayr, conquest.

Congåynead, to roar, to make a great noise.

Congal, gallantry, bravery.

Congmájl, to hold; congmájd a láma an cozgeul, her hands hold the distaff; do congbájd rē, he retained.

Congnajm, to help, assist, or succour.

Congnam, aid, assistance.

Conгна, a narrative, a relation.

Congnájde, a relater or rehearser.

Congnajm, cunning, craft, inge-

nuity.

Congrajm, apparel, clothing.

Conla, or connla, witty, sensible, prudent; also chaste.

Conlae, straw, stubble, hay.

Conlan, healthy.

Conlan, an assembly.

Conmajene, the old name of several districts in Connaught, so called, as our antiquaries assure us, from Conmac, one of the three sons whom Majm Cnuaena, the wife of Orljoll, king of Connaught, bore, as we are assured, in one birth, for Fergus, an exiled king of Ulster, before the Christian era. Thus Conmajene, of Moyrein, divided into two parts, the one otherwise called Angajle, or Anajle, as also Majnter Maolmōnada, in the County of Longford, the estate of the O'Farells, and the other called Majnter Coluay, in the Co. Leitrim, the ancient property of the Mac Ranells. In this partition I follow O'Dubhagain's Topographical Poem, with which Mr. Harris, Editor of Sir James Ware's works, agrees, in vol. 2. pag. 48; though the learned Mr. Flaherty (*Ogyg.* pag. 275.) assigns the part called Majnter Coluay in the County of Leitrim, to the O'Farells, and that in the County of Longford to the Mac Ranells. Conmacne of Dunmor, now the barony of Dunamore, in the County of Galway, was the ancient estate of O'Sjoblájn, according to O'Dubhagain. Conmacne Cúile Tola, now the barony of Kilmaine, in the County of Mayo, was the lordship of O'Talcanájn; and Conmacne Mara, in the County of Galway, was the country of O'Cašla, Eng. *O'Kelly*. This Conmacne is now the barony of Ballyna-

hinsy.

Connaol, the proper name of some famous personages of the old Irish, particularly of the son of the great champion Cúculajnn, and of whose tragical fate of being killed by his father in a duel, neither of the two being personally known to the other, the reader may see a very moving account in a dissertation published in the *Journal des Savans* of the year 1764, under the title of *Memoire de M. de C. au Sujet des Poems de M. Mac Pherson*; it is distributed in seven pieces, between the months of May, June, (which contains two pieces in two different volumes,) August, September, and December, vol. 2, wherein is recounted the tragical story of Connaol.

Conn, a meaning, sense, reason.

Connaċd, and gen. connaċda, the province of Connaught; a cconnaċdaib, in Connaught.

Connaċdac, a Conacian.

Connaċ, wood.

Connuill Ióctaraċ, the lower barony of Connalla, in the County of Limerick, the ancient estate of the O'Cinealys, the O'Collins, and the O'Sheehans; but more anciently of the O'Conels.

Connaill Uáctaraċ, the upper barony of Conalla, in the County of Limerick, the patrimony of the Mac Ennerys.

Connajl, *vid.* congmájl, to hold.

Connajl, prudent; *vid.* conla, *id.*

Connajl, a civil or polite farewell.

Connaicem, to see or behold; do connaic rē, he saw; do connaicem mulluige na rleibte, the tops of the mountains were seen.

Connaicte, i. e. bog, indulgent; connaicte fñj fann, i. e. bog

ne duine fann, to be indulgent to an infirm or weak man.

Connalt, i. e. teaċ cūjnn, or tea-mojn brēaċ, the royal seat of Conn of the hundred battles at Teamon. N. B. Tea-mōn, or Teaċmōn, literally means a great house, or sumptuous building.

Connáoj, a preserving, protecting, or building.

Connaicte, earnest.

Conncaŕ, do conncaŕ duŕt, it pleased you, i. e. *visum est tibi*.

Connrōjd, controversy, debate; do bádaŕ ag connrōjd mŕ, they were contesting with him.

Connrōjdjge, a disputant, an argumentator.

Connrōjdjgeaċt, disputing, controverting.

Conntaŕmŕme, a prince's court.

Conntojrŕmŕm, to allege, or maintain.

Conojdm, to heed or regard.

Conŕa, an agreement or compact.

Conŕa, a bier.

Conŕadōjn and conŕōjn, a bearer, one that carries a corpse.

Conŕajŕ, a consonant.

Conŕal, a consul.

Conŕtábláŕde, or rŕoċ-cómáŕde, constables.

Conŕtal, counsel, advice.

Contabaŕt, chance, peradventure, peril, danger; gan contabaŕt, doubtless, truly.

Contabaŕtŕeac, doubtful, dubious, dangerous, hazardous.

Contabaŕtŕaċ, *idem*.

Contagŕajm, to affirm, to allege.

Contajŕ, a doubt.

Contajŕ, an account, a reckoning.

Contŕájl, opposition, adversity.

Contŕáŕda, contrary.

Contŕáŕdaċt, contrariety, variety.

Contŕuad, lean, poor.

Copaŕ, copper.

Copaŕ and compŕaŕd, a compŕison.

Corōz, and corōza, corōjz, in the
genit. dockleaf; Lat. *lapathum*.

Corōz, any large leaf of an herb or
vegetable.

Cor and cun, sent; тап ējr a cor
an a hajr, after she had been
sent back.

Cor, a state, condition, or circum-
stance.

Cor, an cor, so that, to the end
that; cor zo mūjnfde, that ye
may teach; an cor an bjт, an
ēan cor, at all, in the least; an
zac ean cōr, by all means.

Cor, music.

Cor, a twist or turn.

Cor, a throw or cast; also a round
or circular motion.

Cor, surety.

Cor, odd, i. e. corua; ex. oĵnean
nō corua, even or odd.

Cōra, rather, the comparative of
cōjn; ba cōra dujt, it was fitter
for you; cōra, a weir, or dam.

Corā, a choir: hence the Scottish
word *coronach*, signifying the
Irish cry; Lat. *chorus*.

Corā, Ceann Chora. in the County
of Clare, near Killaloe, where
the famous Brien-Bairbhe had
his court.

Corāzād, neatness, trimness.

Cōrajz, a pair, a couple; cōrajz
bo, two cows.

Corajz, cheese-runnet.

Cōrajz, a champion, a hero; vid.
cupad.

Corajzeacđ, a recognizance.

Corajz, although.

Corajze, a curtain.

Coranna, a territory anciently com-
prehending Zalenza, (now the
barony of Galen, in the County
of Mayo,) Łuznja, or Łujgne,
now the barony of Leny, in the
County of Sligo; and Coranna,
the barony of Corran, in the
same county.

Corajm, to turn.

Corb, a coach, a waggon.

Corba, or curba, lewdness, incest:
hence curba cujl, perhaps more
properly than the usual expres-
sion cĵorba cujl, to signify in-
cest.

Corua, or curba, lascivious, lewd,
incestuous. In the Slavonian
language *curba* is a whore or
prostitute; and *kurva* the same
in the Hungarian.

Corbad, a cast, throw, or fling.

Corbajde, the cramp.

Corbajne, a cartwright, or coach-
maker.

Corbojne, a coachman; Lat. *rhe-
darius*.

Corc, a great round pot or chal-
dron; hence corcān, a small
pot; and corcōz, a bee-hive.

Corc, children.

Corcac, a moor, or marsh; any
sort of low and swampy ground;
hence

Corca, the old Irish name of
Cork, a large city built on a low
marshy island, formed by the
branches of the river Lee, a fa-
mous sea-port, and the greatest
mart of trade, for import, of all
Ireland. The County of Cork
is the largest in the kingdom,
comprehending nineteen large
baronies and three bishopricks,
Cloyne, Cork, and Ross.

Corca-bajrzjn, a barony of the
County of Clare, which anciently
belonged to the O'Baiscins and
O'Donals.

Corca-eaclan, a territory in the
most northern part of the County
of Roscommon, anciently be-
longing to the O'Hanlys and the
O'Brenans.

Corca-eatnac, a territory about
Cashel, comprehending the tracts
now called Onac and Cojl na
Manac.

Corca-dujbne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failvies and the O'Sheas, as was also the barony of *Δοῖβ Νάταε* in said county.

Corcaluīde, now called *Cotlūīde*, a territory of Carbury in the County of Cork, of which enough has been said at the words *cairibne* and *cōtēac*.

Corcamrūad, a barony of the County of Clare, formerly the estate of O'Connor *Corcamrūad* of the Ruderician race.—*Vid. the notes on the names Concūbar* and *Conal*.

X *Corcun*, red, purple; *corcna*, *id.* hence the epithets *γῠαδῶλῆι-zeal com-corcna* spoken of one that has a charming white and red in his complexion; Gr. *πορφυρα*, Lat. *purpura*. Thus the Ierno-Celtic often changes the *p* of the Greeks and Latin into *c*; as *cor* for *πovς* and *pes*, *cāyre* for *pasca*, &c. &c.

Corcan, a pot.

Corcáird, now the County of Longford, anciently the patrimony of the Mulfinys, the Mac Corgavanes, the O'Dalys, the O'Slamans, and the O'Skollys.

Corcōz, and genit. *corcōzge*, a bee-hive.

Corcraīde, a tract of the County of Meath, the ancient inheritance of the O'Higys.

+ *Corḍa*, a cord or line; Gr. *χορδη*, and Lat. *chorda*.

Cormac, hath been the proper name of several great princes of the old Irish nation.

Cormac, surnamed *O'Casleanáin*, a prince of the Eugenic race, descended from *Olljol-Olum*, king of Munster, and supreme king of Leinster in the beginning of the third century, was proclaimed king of Cashel an. 902,

according to the Annals of Inisfallen, and at the same time exercised the functions of archbishop of that see. In the year 906 he was suddenly attacked by *Flann Mac Maolreacáin*, king of Meath, and supreme king of Ulster and Connaught, and by *Cearúbal Mac Muire-záin*, king of Leinster, who jointly plundered his country from Cashel to Limerick. In 907 *Cormac*, at the head of the forces of Munster, returned their visit, met and defeated *Flann* and all his forces collected from the northern provinces, on the plains of Moylena in Meath; marched from thence to Ulster and Connaught, and returned home victorious, bringing hostages from the different powers he had attacked. But in the year 908 *Flann*, assisted by the kings of Connaught and Leinster with all their forces, attacked *Cormac* and the Momonians on the plain of Moyailbhe, where he was defeated and killed.

Cormac, surnamed *Cair*, i. e. beloved, son of the above *Olljol-Olum*, was supreme king of Munster and Leinster in the third century; he is the stock of the Dalcassian race, from whom descended the O'Briens, the Mac Mahons of Thomond, the Macnamaras, the O'Kenedys, and several other noble families.

Cormac, surnamed *O'Cáinn*, Son of Art, was king of Meath, and supreme king of the two northern provinces, after the middle of the third century. He was deposed by *Fergus*, king of Ulster, notwithstanding the efforts made in his favour by *Cjan* and *Eoca Taobpáda*, two sons of *Olljol-Olum*, who fought two

battles against *Perzúr*, in the second of which they both lost their lives; but *Perzúr* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *Lújg-Láza*, brother of *Olljol-Olum*, and his army all defeated and routed by the forces of *Tajōg*, son of the now-mentioned *Cjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *Lújg Láza*, that bloody battle was gained in favour of *Cornmac*, who thereupon recovered his crown. The above *Cjan* is the ancestor and stock of the princely families of the O'Haras, of whom Charles O'Hara, of Nymph's Field, in the County of Sligo, is now the direct chief of the O'Garas, of the O'Connors of *Cjánac̃ta*, of the O'Carols, of the O'Meac-hairs, &c.

Cornclán, a cupboard.

Corn, a horn; Lat. *cornu*.

Corn, a drinking-cup, because anciently drinking-cups were of horn: hence the *cornucopiæ* of the Latins; Wal. *corn*; hence the name of Cornwall, from *corn-aill*, which signifies a horny cliff, as it jets out into the sea with horny precipices. — *Vid. Cambden in Cornwall*.

Cornad, a folding or rolling.

Cornajm, to fold or plait.

Corñta, folded or wrapped up.

Cornōg, a faggot, a bavin.

Cornōjn, a crown; Gr. *κορωνη*, and Lat. *corona*; *cornōjn γρ̃jne*, *corona spinarum*.

Cornōjn-mujne, the rosary, a set of beads.

Corp, the body, a corpse; Lat. *corpus*.

Cornpl̃n, a winding-sheet, i. e. *lejne cornp*; Lat. *læna corporis*

vel cadaveris. Note.—Strabo observes that *læna* or *lena* is a Gallic or Celtic word. The Irish have no other word to express a shirt or inside garment but *len* or *lejne*.

Cornpor̃da, corporeal, of or belonging to the body.

Corn, a snout, a bill.

Corn, a corner; *o cornuajb na tal-man*, from the ends of the earth; *an cornuajb na haltōna*, upon the horns of the altar.

Corn, any bird of the crane kind; *corn-ḡlajr*, a heron; *corn-mōna*, a crane; *corn-ḡñjan*, a bittern.

Corn, odd; *ujm̃jn corna*, the odd number.

Corn, a pit of water.

Corna-majrujō, the rabble.

Cornač, a fetter, a shackle.

Cornač, wavering or inconstant.

Cornač, a marshy or fenny piece of ground.

Cornafjn, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.

Cornáḡḡjl, gesture, stirring about.

Cornáḡḡjm, to move or stir; also to endeavour.

Cornán, a sickle; *cornán b̃ear̃ta*, a pruning-hook.

Cornánač, hooked, having hooks.

Cornánta, crooked or hooked.

Cornbam, to carve or engrave.

Cornocad, *deagla go cornocad*, lest he persuade, or move.

Corñta, weary, fatigued.

Cornūḡad, a motion, also to move; *ñj cornōca t̃u*, thou shalt not stir; *man cornuḡear an t̃jolar̃ r̃uay a nead*, as the eagle stirs up her nest; *do cornuḡ an talãm*, the earth shook.

Cornuḡe, *idem*.

Cornuḡeac̃ and *cornuḡteac̃*, stirring, active, moving.

Cornuḡeac̃, injury; also anger.

✚ **Cop̄ay**, debt.

Cop̄ta, of or belonging to sowing;
 ʾʾjōl-cōp̄ta, sowing seed.

Cop̄tʿayn, the border or fringe of a garment.

Cop̄ūdan, coral.

Cop̄ūḡad, subst., an ornament; aḡ
 cōp̄ūḡad, mending or dressing;
 dō cōp̄ūḡad, to dress out or
 adorn; cōp̄ūḡ-caṭa, the dress or
 armour of a fighting man.

41 **Cop̄**, the foot, the leg, is like the
 Gr. πους and the Lat. *pes*; the
 letters *c* and *p* being often com-
 mutable with respect to the
 Greek and Irish.

Cop̄, consideration.

Cop̄ayōjm, to teach, to instruct.

Cop̄ajnt, a reply, defence, &c.

Cop̄ajr, a feast, a banquet, or re-
 past.

Cop̄ajr, a bed.

✚ **Cop̄amajl**, alike; corruptly written
 cōp̄mujl, Lat. *consimilis*.

✚ **Cop̄amlac̄b**, similitude, a parable,
 a comparison.

✚ **Cop̄án**, a path. *causway*

Cop̄anajm, to keep off, out, or
 away, to defend, to preserve, to
 vouch a thing, to maintain and
 stand to it.

Cop̄anta, kept off, defended, main-
 tained.

Cop̄anta, perplexed, entangled.

Cop̄antač and **cop̄antōjn**, the de-
 fendant in a process.

Cop̄anača, fetters.

Cop̄bōjn, an object.

Cop̄c, a ceasing, failing, or giving
 over.

Cop̄c, or **cop̄ḡ**, an impediment or
 hinderance.

Cop̄cējm, a step, or pace; from
 cop̄, the foot, and cējm, a de-
 gree.

✚ **Cop̄day**, cost, expense.

✚ **Cop̄dayač**, rich, costly, expensive.

Cop̄ḡad, a stopping or suppress-
 ing.

Cop̄ḡar, a slaughter, a havoc.

Cop̄ḡar, a triumph, a great re-
 joicing; ḡnjom ʾa hāp̄d cop̄ḡarj,
 Lat. *facinus magni triumphī*;
 and **cop̄ḡarj ḡleacač**, victorious
 in fight.

Cop̄ḡarač and **cop̄ḡrač**, victo-
 rious, triumphant.

Cop̄ḡrač, slaughter, massacre; also
 of or belonging to the same;
 lām cop̄ḡarač, a slaughtering
 hand.

Cop̄-lom, barefoot.

Cop̄-luāt, swift-footed.

Cop̄mujl, like, as.

Cop̄mujleac̄b, imitation, likeness,
 or similitude.

Cop̄nač, defence, preservation.

Cop̄nam, to defend or maintain;
 noc̄ dō cōp̄nadaṭ, which they
 held; also to cost; dō cōp̄ajn
 daṃ ḡr, it cost me gold.

Cop̄naṃ, a defence, or protection;
 aḡ cop̄naṃ a c̄jnt, defending
 his right.

Cop̄naṃ, swimming.

Cop̄naṃ, war, battle.

Cop̄rač, slaughter, massacre, &c.

Cop̄tayač, sumptuous, costly,

Cop̄uḡḡe, wild chervile; Latin,
chærefolium.

Cot̄, a part, a share, a portion, or
 division; a *quota*.

Cōta, a coat, an outside garment;
 cōta bān, a groat.

Cot̄ajḡ, a good correspondence or
 harmony; ḡo mbejē aōnta aḡur
 cot̄ajḡ ḡḡjn a ḡelannajb ḡo
 bṛāt, insomuch that union and
 harmony will always subsist
 among their children.

Cot̄ajḡjm, to be afraid.

Cot̄cajḡ and **cot̄canujḡ**, in parts
 or pieces; *vid. cuḡd* and *cot̄*.

Cot̄, meat, victuals; hence **cot̄ū-
 ḡad̄**.

Cot̄ad̄, a support, a preserving, a
 protection.

Cot̄ajḡjm and **cot̄ūḡad̄**, to feed, to

support, maintain, &c.; *az* co-
tūgād a řejlbe, maintaining his
possession.

očan, a cough.

oč-lōn, *viaticum*, or provision of
victuals for a journey.

očūgād, (*vid.* cočājgjm,) a stay,
or support; a rampart; also food
or sustenance.

očtūd, a mountain.

riábād, religion; an *eriábād* Ca-
tořlyce, the Catholic religion;
also more properly devotion;
hence *biēaz-čriábād*, false de-
votion or hypocrisy.

riáb, pain, anguish, torture, vexa-
tion.

riábajm, to torment, to vex; *do*
čriábadař, they vexed; *čriēd*
řan čriajd tū, why hast thou
afflicted? Gr. *κρουω*, to strike.

riábōřag, mortification.

riábōřg, a religious order of peo-
ple, any persons that mortify the
passions.

riábčteac, devout, pious.

riábčteacō, devotion.

riājde, tormented, vexed, afflict-
ed.

riājdeacō, misery, by famine,
hunger, &c.

riajg, a rocky or craggy place;
Vel. *kraig*, a rock or stone.

riajmōř, gross, corpulent.

riajmp-řajg, the torpedo or
stamplish.

riajn, a sow, the female of a
pist.

riajnjm and *čriējnjm*, to gnaw.

riajntreřle, tough phlegm.

riajtc, shrunk.

riajpa, a knot.

riajnad, a choosing by lots.

riajglač, a carpenter.

riajjde, a decrepid old man.

riajčar, a lot.

riajčur, the bark of a tree.

riajdoll, lottery.

riajpajrjne, sorcery.

Čriann, a tree; *čriann čričteac*,
an aspen-tree; *čriann ola*, an
olive-tree; *čriann-teannta*, a
press.

Čriann dořdājn, a kind of music
made by putting the hand to the
mouth.

Čriann řajl, lattices before the al-
tar, for separating the laity from
the clergy.

Čriannđa, decrepid; *řeari čriann-
đa*, a decrepid, stooping man.

Čriannlač, boughs or branches of
a tree; also stalks of roots or
plants; *corrupte* *clānlač*.

Čriann-řaor, a carpenter. X

Čriann-tariřajng, a drawing by
lots.

Čriann-čur, a casting lots; *do řijn-
nēadař čriannčur ař*, they cast
lots for it.

Čriann řařřan, the herb henbane;
Lat. *hyoscyamus*.

Čriáoč, a bush, a bough, or branch;
čriáoč čojmneorřa řgēul, a pedi-
gree; also the sway or chief ho-
nour of an action; *rect.* *čriaoř*:
quod vide *ōřam-čriáoč*, the an-
cient occult manner of writing of
the Irish Druids or Celts.

Čriáočajm, to sprout, or shoot
forth.

Čriáočaořn, or *čriáočbjn čnō*, a clus-
ter or bunch of nuts.

Čriáoč Rūad, in the County of Ar-
magh, remarkable for the resi-
dence of the famous Ruderician
champions *Čurājde na Čriáočbe*
Rūad.

Čriáoč řgaořljm, to disperse, to
propagate, to delineate, to ex-
plain, enlarge upon; also to set
down a genealogical table of li-
neal descent; *čriáočřgaořle an*
čřořbjřgējl, the preaching of the
gospel.

Čriáočbjn, a bush; diminutive of
čriáoč.

Čriājde, shod; *potius* *čriājde*;

Cpeanad, a bending or crooken-
 ing.
 Cpeanal, a retaining or withhold-
 ing.
 Cpeay, or cnyor, a girdle; *vid.*
 cnyor; Wel. *guregis*, and Cor.
grigis.
 Cpeay, to set or lay.
 Cpeay, narrow, strait; cpeay-
 éay, a narrow house; cpeay
 myn, an arm of the sea.
 Cpeay, a shrine.
 Cpeayam, to tire, to fatigue.
 Cpeayūgād, a girding.
 Cpeat, the form or figure of a per-
 son's complexion, or state of
 body.
 Cpeat, a science; also knowledge,
 judgment.
 Cpeata, earthen.
 Cpeatac, an hurdle of rods wat-
 tled together.
 Cpeatan, faithful, religious, holy,
 consecrated.
 Cpeatan, a sanctuary, or shrine;
 Wel. *krair*, a relic.
 Cpeatan, Creator.
 Cpeatanajt, a sanctuary.
 Cpeat, a swan.
 Cpeatad, a trembling.
 Cpeatajm, to make one tremble,
 to tremble.
 Cpeatān, a shaking, or quivering.
 Cpeatnājgm, *idem quod* cpeat-
 nūgād.
 Cpeatnūgād, to make one tremble.
 Cpeatnac, a wilderness.
 Cpeatun, a creature.
 Cpeēdač, sinful.
 Cpeēd, wherefore; cpeēd le, where-
 with; *vid.* cpeād.
 Cpeēd, the ore of any metal; ex.
 cpeēd-ūma, the ore of brass.
 Cpeēd-ūma, the ore of brass.
 Cpejdeam, or cpejdōm, faith, be-
 lief; ann-γo Chpejdōm Catoj-
 lyce Abytalda, in the Catholic
 and Apostolic faith.
 Cpejdōm, to believe, give credit to;

Lat. *credo*.

Cpejdōmeac, or cpejdmeac, faith-
 ful, believing; plur. cpejdōmjž
 and cpejdmeacajb.
 Cpejdte, believed.
 Cpejdteōjn, a creditor.
 Cpejdōm, a disease.
 Cpejdmeac, full of sores.
 Cpejdōmj and cpejnjm, to gnaw
 or chew; cpejdōmjđ cñām, pick-
 ing of bones.
 Cpejgjoč and cpeazac, rocky, full
 of rocks: Wel. *kreigiog*.
 Cpejnjm, to gnaw, to chew.
 Cpejyjeam, a scar.
 Cpejtejn, a cup, madder, or pitcher.
 Cpejtejnjn, a little sieve.
 Cpennejžte, terrified.
 Cpeōdan, a rail, or sieve.
 Cpeōpajm, to seduce.
 Cpeγān, a girdle.
 Cpeγean, religious, pious.
 Cpeγeān, old earth, or clay.
 Cpeudfā, *vid.* cpead, why, where-
 fore.
 Cnĭ, the heart; *rectius* cnojd; Lat.
cor; *cordis*; *vid.* cnojd.
 Cnjac, *pro* cnyteac, trembling;
 cnann cnjac, or cnyteac, the
 aspen-tree.
 Cnjad, earth, clay; cnjad lojyce,
 a potsherd; γojteac cnjad,
 earthen vessels.
 Cnjađa, earthen, made of clay. ✕
 Cnjad-luč, a mole.—*Pl.*
 Cnjaduņne, a husbandman, a tiller.
 Cnjapac, rough.
 Cnjatan, a sieve; cnjatan meala,
 a honeycomb; Lat. *cribrum*.
 Cnjačnac, a wilderness.
 Cnjačnad, a sifting; Lat. *cribro*
-are.
 Cnjb, swiftness, haste, speed; řōn
 cnjb, speedily; *vid. in voce* cejn-
 nje *supra*.
 Cnjē, a land or country; *vid.*
 cnjoč.
 Cnjljd, a buying, or purchasing.
 Cnjljn, a box, or small coffer.

Срмѣнт, second milking.

Срѣне and срѣнеаѡ, rottenness or withering.

Срѣнеам, cloč na срѣнеамна, corruptly for cloč na срнеамна, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the lja řajl. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.

Срѣнеам, to fall.

Срѣнлѣн, a writing-desk.

Срѣнмјол, a wood-louse, a wall-louse.

Срѣнѣм, to bite.

Срѣтеаѡ, fretting.

Срѣѡѡ, a jest, a trifle.

Срѣѡѡ, preferment; dō čuajō řē a ccrjč, he was preferred.

Срѣѡѡ, an end or conclusion, a period; тѣгеаѡ čum срѣѣ, let it come to pass.

Срѣѡѡ, a region, territory, or kingdom; for example,

Срѣѡѡ Сурѣ, an ancient name of the baronies of Burren and Corcamruadh in the County of Clare, where Corc of the Ruderician race had been king before the birth of Christ, as we are assured by our genealogists.

Срѣѡѡ ѡ řeřđlѣме, a territory in the County of Wexford, the estate of the O'Murphys.

Срѣѡѡ Cualan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.

Срѣѡѡ řlajnn, an ancient name of the province of South Munster, so called from řlann Catřac, an ancient king of the same.

Срѣѡѡ na Cceadaѡ, a territory in Meath, the ancient property of O'fallamaj, Eng. O'Fallon.

Срѣѡѡ Cnōbaѡ, also in Meath, the ancient lordship of O'Dubaj.

Срѣѡѡ ѡ Majng, a district in the Queen's County, the estate of the O'Coeluj, i. e. the O'Keylys.

Срѣѡѡ ѡ Mbajnce, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.

Срѣѡѡ ѡ Mūjze, a district in the Queen's County, the estate of the O'Coeluj.

Срѣѡѡ-cajnbje, otherwise called řjol Mųjjeaѡ, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.

Срѣѡѡ Rōjřteaѡ, the barony of Roch's Country, or Fermoy, so called in late ages; its former name being Mažřējne.

Срѣѡѡčnajžjm, to end, to finish, or accomplish; dō срѣѡѡčnajđ řē, he finished.

Срѣѡѡčnajžče, finished, concluded.

Срѣѡѡđaj, a leech; *sanguisuga*; also a woodcock; *potius* cřea-baj.

Срѣѡѡ, a chest or coffer. ✕

Срѣѡѡčtan, a fox.

Срѣѡѡčtan, the name of several kings in Ireland.

Срѣѡѡ, old, ancient; also prudent, sage; Gr. κρίνω, *judico*, seems to bear an affinity to this word; срѣѡѡ laѡѡ, corruptly said срѣѡѡann-laѡѡ, an ancient or old man.

Срѣѡѡ, withered, dry, rotten; con-naѡ срѣѡѡ, rotten wood.

Срѣѡѡajm, to wither, or fade, to decay, also to be extinct; ex. řō čřjōņřaѡ uřle ačť bajn-řljōčđ, ceřn mōča Ōđmnałl, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); nř čřjōņřajđ a đajlle, its leaf will not fade.

Срѣѡѡcan, a strife, a tumult.

Crjonecanajm, to strive or contend ;
a nuájn do crjonecanadañ mjom,
when they contended with me.

Crjonmon, a collection.

Crjonna, wise, prudent, sage.

Crjonnaçd, wisdom, wit.

Crjonnlac, touchwood.

Crjor, a girdle, cingle, belt, or
girding-string ; Armor. *guris* ;
vid. cneay, *idem.*

Crjorac, tight.

Crjorac and crjorujd, written
sometimes for çrjorac, embers.

Crjorçd, Christ, the Messiah, and
Saviour of mankind.

Crjorçd, swift, quick, nimble.

Crjorçd-açajñ, a godfather.

Crjorçlac, a limit or border.

Crjorçlac, a girding of the loins.

Crjorçlájçjm, to gird, to limit, or
determine ; do crjorçlájç rē, he
girded.

Crjorçlájçte, girded.

Crjorçt, Christ, our Creator.

Crjorçtal, crystal ; Arm. *kristal*,
Gr. *χρυσταλλος*, Lat. *chrystal-*
lus.

Crjorçtalamañl, transparent.

Crjorçta, girded.

Crjorçtamañl, christian-like, hu-
mane.

Crjorçtamlac, Christianity.

Crjorçtuç and crjorçtujde, a Chris-
tian ; crjorçdujç, *idem.*

Crjorçtamañl, earthen, made of clay.

Crjorçtanac, trembling.

Crjorçcomaðojñ, a potter.

Crjorçnūçad, fear, dread, horror.

Crjorçnūçejajm, to tremble.

Crjorççdaçajñe, a potter.

Crjorçceañçal, a swaddling band.

Crjorçljon, sinews.

Crjorçt, the back.

Crjorçt, *aliter*, crjorçç, a region or
country ; hence crjorçteac, is a
countryman ; and cojç-crjorçteac,
corrupted into cojçrjorçac, is a
stranger, i. e. a province-man, or
one of another province.

Crjorçt, or crjorçç, a trembling, or
shaking ; crjorçt-alman, an earth-
quake.

Crjorçt, and genit. cneata, a fit of an
ague, the ague, a trembling ;
Welsh *kryd*, and Greek *κρα-*
δαι.

Crjorçt-dealbōjñ, a potter.

Crjorçteac, shaking ; crjorçann crjorç-
teac, an aspen-tree.

Crjorçteaçal and crjorçteaçla, terror,
astonishment ; aç crjorçteaçal,
trembling.

Crjorçteaçlac, astonished, timorous.

Crjorçççalajñ, the palsy ; rō rlanūj-
çead le lōra dojll açur ba-
çajçç, bujorñ jç luçt crjorççç-
alajñ açur clajme, jç luçt çaca
tejçme ejle, &c., Jesus healed
the blind and lame, the deaf and
the paralytic, the lepers, and
those who were afflicted with all
sorts of disorders and sickness.

—leabañ breac.

Crjorçjde, cause of fear and horror.

Crjorçjd, terrible, horrible.

Crjorçjñ, a drinking-cup.

Crjorçneal, a shower.

Crjorçne, sparkles of fire arising
from the clashing of weapons.

Crjorçudajñac, the hiccup.

Crjorçun, a wolf.

Crjorç, a hut or hovel ; crjorç ççad, a
goose-pen ; crjorç muc, a hog-sty ;
Wel. *kran-moc*, and Cor. *krou-*
moch ; also a fortress, or fortified
place.

Crjorç, death ; crjorç, an iron bar.

Crjorç, children.

Crjorç, the eye of a needle ; Gr. *κναι*,
the eye of a needle.

Crjorç, strait or narrow.

Crjorçan, correction.

Crjorçb, a hand, a fist, a paw ; ð crjorçb
an maçççamajñ, out of the paw
of the bear ; pl. crjorçbana and
crjorçbanajb.

Crjorçb-çrjorçaçajñ, the herb crane's-
bill ; Lat. *geranium*.

Cnóbal, genital.
 Cnóbunzajb, clusters.
 Cnocán, a remarkable hill of the country called *úob fajlze*, in the County of Kildare.
 Cnoc, saffron; Lat. *crocus*.
 Cnoc, red; Brit. *coch*.
 Cnoc, the gallows, or a cross to hang malefactors.
 Cnocad, grief, vexation.
 Cnocad, a hanging.
 Cnocajm, to hang, to crucify.
 Cnocar, a body.
 Cnocarb and cnoearbád, a bier; commonly called cnoear.
 Cnocdórn, a hangman.
 Cnocnuasb, the name of an idol amongst the old Irish.
 Cnodb, cattle, cows.
 Cnodb, a dowry, a wife's portion; hence *colpa cnodb*, a woman's portion in cattle.
 Cnoda, a slipper.
 Cnoda and cnodacda, valiant, brave; also smart, terrible; as *caí cnoda*: it is pronounced *cnóga*.
 Cnodact, valour, bravery.
 Cnodayde, an heir.
 Cnod-bojnn, a bunch of berries.
 Cnodguta, the hand-gout; *chiragra*.
 Cnodmajn, the wrist.
 Cnožall, the crocodile.
 Cnožan, i. e. *Raí Cnuacajn*, called also *Nejlj na Rjož*, one of the regal houses of Connaught in the County of Roscommon.
 Cnožbeal, coral.
 Cnojede, hanged; *cnóda, idem*.
 Cnojcjon, a skin, a hide, or pelt; Arm. *crochen*; genit. *cnojcne*, and plur. *cnojcynn*.
 Cnojde, the heart; *do lazađ a cnojde*, his heart fainted; *do b a cnojde ađ luť*, his bowels did yearn; Gr. *kardia*, and Metathesi, *cradia*; Lat. *corde*, abl. *a cor*, *cordis*.

Cnojdeact, a portion, or dowry; *vid. cnodb*; sometimes written *cnodajdeact*.
 Cnojdeamajl, hearty, generous.
 Cnojdean, a gallant, a lover, a sweetheart.
 Cnojde bñud, contrition.
 Cnojdeōg, a mistress or sweetheart.
 Cnojljže an bájr, the extreme agonies of this life; also *cnoljž*, infirmity, and *cnoljžteac*, infirm.
 Cnojrm, genit. of *cnom*, crooked.
 Cnojrmγžjať, or *cuajm-γžjať*, a crooked target.
 Cnojnjc, a chronicle, an annal.
 Cnojnjcjm, to colour, to paint; Gr. *χρῶνω*, *coloro*; *cnōnajm, idem*, from *cnōn*, *qd. vide*.
 Cnojnjcjm, to correct.
 Cnojrc, a cross; also *cnojrc*.
 Cnojrcfjžjl, a cross-prayer, i. e. with hands stretched across.
 Cnojrljne, a diameter.
 Cnojrc-rljže, a by-way, or road.
 Cnojrc, shook; *do cnojrc mē*, I shook; *do cnojrcadañ*, they trembled.
 Cnojrcťe, waved, tossed; also sprinkled.
 Cno-loc, a place where malefactors are executed.
 Cnołojcjm, to give a mortal wound.
 Cnołojcťjžte, dangerously wounded.
 Cnom conajl, a plague; *vid. conajl*.
 Cnom, and genit. *cnojm*, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.
 Cnomad and cnomajm, to bow down, to bend; *do cnom rjoř don lōđal*, he bowed down to the idol; *ađ cnomad*, bowing or bending.
 Cnomán, a kite.
 Cnomán, the hip, or hip-bone.
 Cnomcnuac, a famous Irish idol.

ACrom-leac, an altar for heathenish worship, on which the Pagans offered sacrifices.

Crommoyg, *pro gom-moyg*, grey-eyed.

Crōn, a sign or mark.

Crōn, brown, dun-coloured, red; also swarthy.

ACrōn, time; *δρόνον*, want of time; Gr. *χρονος*, *tempus*.

Crōnaim and **crōnājgm**, to bewitch; also to blush for shame; *annyn nō crōnājg Deadan*, hereupon Peter blushed for shame.—*Leaban breac*.

Crōnān, the base in music; *crōnān Iácdarcanur*, *cantus-basus*.

Crōnān, any dull note; also the buzzing of a fly or other insect.

Crōnnōg, a kind of basket, or hamper.

Crōnōg, a roundle or circle, and figuratively a castle, fortress, &c.

Crōntājgm, to loathe, to abhor, to detest.

ACrōr, a cross; also a let or hinderance.

Crōrac, streaked.

Crōrad and **crōrajm**, to cross, to hinder or debar a person from an action: *crōrajm opt*, I forbid you.

Crōrad, a crossing, a stopping, or hindering.

Crōranacō, perverseness, peevishness.

Crōránacō, a kind of versification.

Crōránta, froward, perverse.

Crōrōg, a small cross.

Crōrna, i. e. *crōr-njan*, a cross-road, or a cross formed by the intersection of two roads.

Crōrta, prohibited.

ACrotac, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

ACrotac, of the branch of Connor O'Brien, son of Mahon Maonmhuigh O'Brien, princes of Thomond in the fourteenth century. This descent of the O'Crottys is mentioned by Hugh Mac Curtain in his genealogical manuscript, wherein I perused it a few years since.

Crōtac and **crōtac-mara**, a curlew.

Crōtal, a cymbal.

Crōtal, the rind of a kernel.

Crōttall, a kernel.

Crōt, a form or shape; *cujn tū fejn an aiteanae crōta*, disguise thyself; its genit. is sometimes *crōjt* or *crujt*, as well as *crōta*.

Crōta, a cymbal.

Crōtad, a sprinkling; *do crōjt rē*, he sprinkled.

Crōtar, a bier; *vid. crōcarb*; also any vehicle.

Crū, blood, gore; Wel. *kray*.

Crūacán, a little town of Carbury in the west of Ireland, which hath a remarkable harbour or haven called Crook-haven.

Crūac, a rick, as of corn, hay, turf, &c.

Crūacāc, a heaping.

Crūacán, as *Rát Crūacna*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.

Crūac-pádnajz, the herb plantain; Lat. *plantago latifolia*.

Crūad, a stone.

Crūadajl, covetousness.

Crūad, hard, difficult, firm; hence signifies steel; *crūajd*, *idem*.

Crūadac, of or belonging to steel.

Crūadajl, hardship, distress, difficulty, stinginess.

Crūadálac, hard; also stingy, poor, also puzzling.

Crūad-cujnz, rigour, slavery.

Crūad-cujreac, difficult.

Cṛuāḍ-mujñleac, stiff-necked, obstinate.
 Cṛuāḍ-nayḡta, entangled.
 Cṛuāḍōḡac, strict; ḡo cṛuāḍōḡac, strictly.
 Cṛuāḍōḡe, distress.
 Cṛuāḡad, a strengthening.
 Cṛuajḍ, steel.
 Cṛuajḍeāḍ, hardening.
 Cṛuajḍ-ceanḡal and cṛuajḍceanḡlajm, to tie fast, to bind.
 Cṛuajḍte, hardened; aṛbaṛ cṛuajḍte, hardened or kiln-dried corn.
 Cṛuan, red.
 Cṛuay, hardness, rigour.
 Cṛūb, a horse's hoof, or any cloven foot, as of a cow, sheep, &c.
 Cṛūbaḍ, to bend or make crooked.
 Cṛūbān, a crab-fish.
 Cṛubḡojn, a flood-gate.
 Cṛūb, *idem quod* cṛūb, a horse's hoof; pl. cṛūba.
 Cṛūbayc, of a crimson colour.
 Cṛūbjñ na ḡaona, dwarf-mountain bramble.
 Cṛubōḡ, a thrum, or thread in weaving.
 Cṛūca, a hook, or crook; cṛūca tṛeāduḡe, a shepherd's crook.
 Cṛucaḍ, a heap.
 Cṛūḍ, a milking; aḡ cṛūḍ na mbō, milking the kine.
 Cṛūḍajm, to milk.
 Cṛuḍaḍ, a belt, or sword-girdle.
 Cṛuṛēacṡta, or cṛuḡdeacṡta, a crow.
 Cṛuḡālaḍ, hard or difficult.
 Cṛuḡeata, hard.
 Cṛuḡdeanḡ, of a scarlet colour.
 Cṛuḡḍñ, a king's fisher.
 Cṛuḡṛneacḍ, or cṛuḡṛneacḍ, wheat.
 Cṛuḡm, thunder.
 Cṛuḡm ēadanaḍ, whole, entire; also a down-looking person.
 Cṛuḡmjñ, to thunder.
 Cṛmjñlññēan, a bunch or gibbus on the back.
 Cṛuḡmṡean, a priest.

Cṛuajñ, or cṛuajññ, round, circular; Wel. *krun*.
 Cṛuḡneayāḍ, a dizziness or giddiness.
 Cṛuḡñne, the globe of the earth, the world; *orbis terrarum*.
 Cṛuḡññjuḡad, an assembly, a congregation.
 Cṛuḡññjuḡad and cṛuḡññḡḡjm, to collect, to assemble, to gather together.
 Cṛuḡññjm, to wrangle.
 Cṛuḡññjoc, dew, mist, fog.
 Cṛūḡḡḡñ, a small pot or pitcher; as cṛuḡḡḡñ ola, a pitcher of oil.
 Cṛuḡḡḡc, music.
 Cṛuḡḡṡjñ, a lamp.
 Cṛuḡṡ, a harp, a crowd, or violin.
 Cṛuḡṡ, a bunch on the back.
 Cṛuḡṡeōḡ, a woman-crowder, or that plays on the violin.
 Cṛuḡṡ, ingenuous, lively.
 Cṛuḡṡe and -acḍ, prudence.
 Cṛuḡṡēoḍam, I shall mention or prove.
 Cṛuḡṡñ Tūajṡ, the old Irish name of the country of the Picts.
 Cṛuḡṡneac; a Pict; corrupted from bṛjṡneac, derived from bṛjṡ; Lat. *pictus, variegatus*.—Vid. *Lhuyd. Archæol.* tit. 1. pag. 20. col. 3.
 Cṛuḡṡneacḍ, wheat; Lat. *triticum*.
 Cṛuḡṡñḡḡ, the Picts.
 Cṛuḡṡjñ, crook-backed.
 Cṛuḡṡṡneac, crump-shouldered.
 Cṛuḡṡṡne, a crowder, a harper.
 Cṛum, bowed, crooked; vid. cṛom.
 Cṛuma, half a quarter of a yard.
 Cṛumajm, to bow or bend, to worship.
 Cṛumān, the hip-bone.
 Cṛumān, a sort of hooked instrument used by surgeons.
 Cṛumānāḡḍe, a turner.
 Cṛum, a worm, a maggot.
 Cṛāmāñ, bloody, full of blood.
 Cṛum-ḡuḡleacḍ, sourness of look.

Cn̄oꝝ, need, necessity.
 Cn̄pōtōꝝ, a blood-pudding.
 Cn̄-γγaoꝝleað, the bloody flux.
 Cn̄taꝝne, a musician, harper, &c.
 Cn̄t̄, curds; Lat. *coagulum*.
 Cn̄t̄, a form or shape; also the countenance; n̄ b̄y meaȳa a c̄cn̄t̄, worse in appearance; a c̄cn̄t̄ colujm, in the form of a dove.
 Cn̄t̄aꝝꝝm, to prove, to aver, assert, or maintain; do c̄cn̄t̄eꝝ aꝝn ē, he proved the charge upon him; also to create; do c̄cn̄t̄eꝝ an t̄j̄aꝝna ne na b̄r̄ja-taꝝ am̄aꝝn neam̄ aꝝyꝝ talaꝝm, the Lord by his word alone created heaven and earth.
 Cn̄t̄aꝝꝝt̄e, created; also proved or experienced.
 Cn̄t̄aꝝꝝt̄eōꝝn, the Creator.
 Cn̄t̄uꝝgað, a proof; also the creation.
 Cn̄t̄laçð, a belt, a sword-girdle.
 Cū, anciently signified any dog; cū āllaꝝð, a wild dog, a wolf; cū m̄jl, or m̄jol cū, a greyhound; cū f̄jonna, a fur-dog, i. e. a moth or insect that gnaws clothes; commonly called léom̄an; but now the word cū is used to mean a greyhound only. Cū is like the Gr. κυων, *canis*, any dog; and in the pl. cuꝝn, like the Gr. κυνες, Lat. *canes*. The Irish word cuꝝn̄n̄, a rabbit, is the diminutive of this word cu, Lat. *cuniculus*. Cu in the genit. makes con or cun. N. B. Plato in his Cratylus observes, that this Greek word κυνες, plur. and many others, such as πυρ, *fire*, Ir. uꝝr, and ὕδωρ, *water*, Ir. d̄uꝝr, were derived from the Phrygians, of whom Strabo, lib. 7, p. 540, says they were originally Thracians, and these were anciently of the Celtic nations.

Cūa, flesh, meat; cūamaꝝgað, the

flesh-market or shambles.

Cūa, a remarkable mountain in the barony of Burren and County of Clare.

Cūabac̄an, a flesh-hook.

Cuab̄uꝝð, itch, leachery.

Cuac, narrow.

Cuacca and coca, empty.

Cuac̄, the cuckoo.

Cuac̄ and cūac̄an, a bowl, a cup.

Cūac̄ac̄, curled or frizzled.

Cūac̄aꝝm, to fold or plait.

Cūac̄an and cūac̄ōꝝ, a plait or fold.

Cūac̄-ꝝmann, a vehement snoring or snorting.

Cuab̄, to tell or relate; cuab̄ do b̄aoꝝt̄, to tell a story to an insipid person.

Cūaꝝan, the hinder part of the head.

Cūaꝝn̄an a b̄r̄eōꝝl, a kernel in the flesh.

Cūaꝝð, do cūaꝝð ye, he went; do cūamaꝝ, a ꝝteac̄, we entered; do cūaꝝð ꝝe aꝝ, he escaped.

Cūaꝝlꝝne, a remarkable mountain in the County of Down; also a territory in the County of Louth, made famous by the romantic account of a general prey of cattle brought away from thence by Fergus, son of Noꝝra Nuab̄, king of Ulster, aided by Meꝝðð Cn̄uaçna, queen of Connaught, in spite of all the valour of Cūcullaꝝn and the rest of the famed champions of the red branch.

Cūaꝝll and cuꝝlle, a stake or pole, cūaꝝlleaða c̄aoꝝt̄uꝝn, stakes of quick-beam.

Cūaꝝn̄ð, a travelling or sojourning.

Cūaꝝn̄ð, a visit; mōꝝn cūaꝝn̄ð, the visitation of a prince or bishop.

Cūaꝝn̄ꝝgeað, a volume.

Cūaꝝn̄ꝝgean, that wherein a thing is wrapped.

Cūaꝝn̄ꝝꝝm, to roll, to wreath, to twist, or fold; also to wrap up.

Cūajyr̄ḡte, wreathed, wrapped up.
Cūaj̄nt, a circulation, also any circle; r̄aon̄cūaj̄nt na r̄ola, the free circulation of the blood; r̄a cūaj̄nt, round about.

Cūaj̄t, the country.

Cūal, a faggot.

Cūala, do cūala mē, I heard; cja cūala, who hath heard.

Cūalann, a territory now comprehended in the County of Wicklow; *vid. c̄r̄joc̄ cūalan supra.*

Cūal̄n, a bundle, a small faggot.

Cūallač̄d, followers or dependants, also a colony.

Cūallač̄da, a district in the County of Clare, the ancient patrimony of O'Dub̄ḡjn.

Cūallāj̄de, a companion.

Cūallāj̄deac̄d, society.

Cūallāy, an assembly.

Cūam̄an, fat, gross.

Cūam̄an̄ḡad, the flesh-market or shambles.

Cūan, a bay, a harbour, a haven; plur. cūanta; cūan loč̄a Ĵan̄man, Wexford.

Cūan, loč̄ Cūan, the ancient name of Strangford Bay, in the County of An̄magh in Ulster.

Cūanna, a hill.

Cūanna, handsome, neat, fine, elegant, or artful.

Cūan, crooked, perverse; Wel. *guyr.*

Cūan-cum̄aj̄r̄ḡ, a circular round, or tour.

Cūan̄an, a sock.

Cūan̄ōga, brogues made of untanned leather.

Cūant̄, *vid. cūaj̄nd.*

Cūant̄aj̄ḡjm, to seek out or search; do cūant̄uj̄ḡ tū mē, thou hast searched me; do cūant̄aj̄ḡeadān na h̄aon̄aj̄deada, the shepherds sought out; also to surround, to encompass.

Cūant̄ūḡad, a diligent search or inquiry.

Cūay, a cave, the hollow of a tree, a hollow place in the ground, a cavity in a rock or in any other thing.

Cūay, ad cūay, it was told.

Cūayac̄, hollow, full of holes or pits.

Cūayac̄dač̄, or cūayac̄tač̄, a coughing, cough.

Cūaȳan, a hole, or cavity; dim. of cūay.

Cūauj̄nne, worm-eaten nuts.

Cub̄et, joking, sporting, or ridiculing.

Cub̄acaj̄l, a bed-chamber; Lat. *cubiculum.*

Cub̄ad and cub̄at, a cubit. X

Cub̄aj̄d, decent, becoming; dān mo cub̄aj̄d, upon my honour.

Cub̄aj̄r, an oath; tūg a cub̄aj̄r̄ne na cōmal, he took his oath he would perform it. *Vid. Tighern. Annal.*

Cub̄al, apparel, raiment, vesture; particularly a religious habit.

Cūbān, froth, foam; mān an cūbān̄an an ūj̄r̄ḡe, like the foam on the water.

Cūbāy, a tree.

Cuca, to them: pronounced cūḡta.

Cucam̄an, a cucumber.

Cuccl̄aj̄de, a narrow way.

Cuct̄, a colour, a kind, an image, or sort.

Cuct̄aj̄d, a maker, former, &c.

Cuct̄aj̄n, a kitchen.

Cucl̄aj̄de, a residence, habitation, &c.

Cucull̄aj̄n, the proper name of a famous hero of the Royal Ruderician race of Ulster, whose death is referred to the second year of the Christian era in the Annals of Clonmacnois, called Chronicon Scotorum; he was captain of the renowned band of champions styled Cūn̄aj̄de na Cūn̄aj̄be Ruad̄, i. e. the heroes of the red branch.—*Vid. conmaol and cu-*

ajlgne supra.

Cudaɿm, or cadam, to fall; Lat. *cadulo*.

Cudaɿmeaɾað, the falling sickness.
Cudaɿ, bad, wicked, naughty.

Cudam, cudam an tɿlɿjbe, an eruption on the side of a mountain; also a fault in hair, when split and withered.

Cudamaç, frail, corruptible.

Cudaɿman, the common people; hence

Cudaɿmanta, or codaɿmanta; as *dujne codaɿmanta*, a rustic, or unpolished man.

Cudaɿun, a sort of cap or hood.

Cuð, or cuð, a head.

Cuðnoð, haste, speed, expedition.

Cuðoɿ, or coðoɿ, the fish called haddock.

Cuðnama, complete, regular, even, just.

Cuð-ɿaoç, an apoplexy.

Cuɿan, a cypress-tree.

Cuɿnoð, the same.

Cuɿaɾa, or cūɿaɾa, to you, unto you.

Cuɿaɾta, or cūca, unto them; and *cuzujn*, unto us.

†Cujb, a cup.

*Cujb, a greyhound; Angl. *cuð*.

Cujbeɿɿ, so much.

Cujbet, fraud or cheat.

Cujbneac and cuɿbɿɿɿe, bonds; *cuɿbɿɿe būn ccujnɿe*, the bonds of your yoke.

Cujbɿɿɿm, to fetter, or put in irons.

Cujbɿɿɿe, bound, fettered.

Cujce, until; *cujce ɿo*, i. e. *ɿo nuɿɿe ɿo*, till the present time.

Cujð, a part, share, or portion; a *ɿe ɿɿn aɿ ccujðne*, this is our share; an *cujð ɿoɿɿ*, the east part; gen. *coda*, plur. *coteana*.

Cujð, a supper.

Cujdaɿun, a cowl or hood.

Cujdeacð and cuɿdeacða, or *cujdeacetaɿn*, a company, troop, so-

ciety, &c.

Cujdeacðaɿɿm, to accompany, to attend.

Cujdeað, help, aid, assistance, succour: sometimes written *cujdeagað*; gen. *cujðð*.

Cujdeamaɿl, *dujne cuɿdeamaɿl*, an intruder.

Cujdeamaɿl, meet, decent, proper.

Cujdamalacð, decency, meetness.

Cujðbeacð, decency.

Cujðbeacðaç, parted, severed.

Cujðɿɿ, bean *cujðɿɿe*, a midwife; *vid. cuɿdeað*.

Cujðɿɿm, to help, to succour, to aid, or assist.

Cujðɿɿeac, an assistant or helper.

Cujðmeað, a scoff, a jeer, or flout; also a scorning, ridicule, or derision.

Cūɿɿ, five.

Cūɿgeað, the fifth. A

Cūɿɿe, or coɿɿe, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called *cūɿɿ coɿɿe*, or *cūɿɿe na heɿɿɿonn*.

Cujɿe, or cūɿɿe, therefore; *cūɿɿe ɿo*, for this purpose; *cūɿɿe and aɿð*, to and fro; *cūɿɿe ɿɿon*, unto him.

Cujɿeal, a distaff.

Cujl, a fly.

Cūɿl, a couch, a corner, a closet; also any private place; a *ccūɿl*, in a private place or closet; *Cūɿl Raçan*, Coleraine, a town in the County of Antrim, i. e. Ferny Corner.

Cujl, bad, wicked, prohibited; *cujba cuɿl*, prohibited incest; *vid. col*.

Cujle, a reed.

Cujlce, any clothes.

Cujlceac, a cloth, veil, or hood.

Cujlceac, a steeple; *cujlceac clūana-ūma*, Cloyne steeple.—

This word is a corruption of
clog-*teac*.

Cújlceann, the noddle.

Cújlúb, a beetle.

Cújleac, party-coloured.

Cújleán, a whelp, a kitling.

Cújleann, the holly-tree; Wel.
kelyn.

Cújleayg, a jade.

Cújleayg, a horse.

Cújleat, *vid.* *cujneat*.

Cújleoz, a gnat, a little insect.

Cújlýreal, vile, little worth.

Cújléar, a quarry.

Cújlle, a quill.

Cújlle, black cloth.

Cújleayga or *cújlajga*, *pleayga*
cúll, hazel rods or twigs.

Cújlmjonnúgadh, abjuration.

Cújlyean, the quilt or tick of a
bed.

Cújlýeōmra, a bed-chamber.

Cújlýnn-teay, delay, negligence.

Cújlte, a bed-tick; also a bed; Lat.
culcitra. This word being found
in Clery's vocabulary of old
Irish words, shows it to be Cel-
tic, and the origin of the Anglo-
Saxon word *quilt*.

Cújlteac, a bake-house.

Cújm, entertainment; *cujm*, from
com, *fa na cújm*, under his co-
ver.

Cujme, hardness.

Cújmgeadh, a narrative, a relation,
or story.

Cújmne, memory, remembrance.

Cújmne, a memorial, a record.

Cújmneac, mindful.

Cújmñgjm, to remember.

Cújmñgēōjñ, a recorder, a chro-
nicler, or remembrancer.

Cújmñjuḡadh, a memorial.

Cújmnean, a share or portion;
yeaēt naena mo cújmnean yo,
seven acres are my proportion.

Cújmnean, a messing or eating to-
gether; *a tá yē am cújmnean*,
he messes with me.

Cújmñ, a little coffer or chest.

Cújmñ, cummin seed.

Cújmñ, and plur. *cújmñjge*, a
commonage, or tract of ground,
the property of which belongs to
no one in particular, but to an
entire village or town in general.
In France it is called *les com-
munes*.

Cújmlead, to intermeddle, or tam-
per with; *an te cújmljor*, he
that intermeddles.

Cujmne, protection.

Cujñ, when.

Cujnad, mourning; *vid.* *caojne*.

Cumang, strait, close, narrow.

Cújneay, *rectius* *cújyneay*, rest, si-
lence, quietness, a calm.

Cújnēōčtaoj, ye shall keep.

Cújnēoz, or *cujnnēoz*, a churn,
also a can; Wel. *kynnog*.

Cujng, a yoke, a band, a duty, or
an obligation; *a cújng póyda*,
his bands of matrimony, *a cújng*
črābād, his religious vows.

Cujng, a yoke; *cujng póyda*, the
yoke of marriage.

Cujnge, a solicitation, an entreaty;
hence *ačujnge*, a repeated en-
treaty or request.

Cujngjm, to desire, solicit, require,
or demand; *ñjḡ lejte-Cujnn*
do cújngteay, Cain, the king of
leat-Cujnn, demands his tri-
bute.

Cújng-čeanḡal, *subjugium*.

Cújngōjñ, they used to keep or re-
tain.

Cújngjñ, a request or petition,

Cújngjñ, a yoke of cattle; as *cujn-
gñ dam*, a yoke of oxen; *cujn-
gñeac*, *idem*.

Cújngjñ, a pair or couple; *cujngjñ*
capal, a couple of horses.

Cújngneac, a cart or waggon of
two or more beasts yoked toge-
ther; as *cujngneac dam*, *cujn-
gñeac capul*.

Cujnjčear, a coney-burrow.

Cujnġġm, to assuage, to mitigate.

Cujnġn, a coney, a rabbit; *vid. cū.*

Cujon, the genit. of *conn*, the name of a king in Ireland; *Lat. quintus.*

Cujnne, a corner, an angle; *Lat. cuneus*, *Gall. coin*, and *Gr. γωνία*; hence the English word *coins* or *quines* in architecture; *cujnne* is also a border, and so is *coin* in French and English; hence the English word *coin*, mint-money, because it is marked or inscribed on its borders.

Cujnfeal, a face or countenance.

Cujntoncujð ġē, he will render, return, or recompense.

Cujp, foam, froth.

Cujpbeacta, birds'-claws.

Cujpe, a knife.

Cujpe, from *coipe*, a whittle, or swathe.

Cujpene, or Macajne Cujpene, a territory in Westmeath, now the barony of Kilkenny-west, was anciently the lordship of O'Tolarg.

Cujpð, or cūjnt, a court.

Cujpð, a trade; *vid. ceapð.*

Cujpe, a chaldron.

Cujpe, a throng or multitude, a troop or company; *bað cujpe deánma deġnġm*, a troop that achieved good actions.

Cujpeat, the knave in cards; *cujpeat azur cġonáġ ġpējġot*, *trijoc, mujllġot, azur hanġa, na máġa ar pēarġi fan ġmjnt*, *id est*, the knave and five of spades, of clubs, of diamonds, and of hearts, are the best trumps in the game of cards.

Cujpġm, to tire, to fatigue.

Cujpġm, to put or set, to sow or plant, to send, to invite; *luçð cujġġġ*, guests; *ná cujpeað an nġð ġġo opt*, let not this thing displease thee; *cujpġm ar ecūl*, to cancel or annul; *cujpġm mo*

leába ar ġnám, I make my bed to swim; *cujpġm ġajlte beacta*, no *ġlajnte*, to greet or salute; *ġmpġðe*, to beseech; *dūalac*, to impose; *ar tūanaydal*, to hire; *cujp opt do bġeacajġn*, put on your plaid.

Cujpġn, a small chaldron, a pot, a can, &c.; *dim. of cujpe.*

Cujpġm, a kind of beer or ale amongst the old Irish; in the vulgar Greek *κουρμι* signified a kind of beer or ale; and *curmi* in Latin is ale or beer, as is also the Welsh *kuru*; hence *cujpġm* signifies a feast, banquet, or drinking-bout; *ġacað dōl mo cujġme*, I will go to drink.

Cujppe, wicked, impious, corrupt; *dujne cujppe*, *homo corruptus*; *cujppteac*, *idem.*

Cujppeat, wickedness, corruption; *clann na cujppeat*, *filii corruptionis.*

Cujpt and *cujpteōġ*, an apple-tree, a wilding.

Cūjnt, a court or palace.

Cujpteamajl, complaisant, courteous.

Cujpteōcāð, *cġēð fá cujpteōcāð*, why should he reward?

Cujpteōġ, a kind of cup.

Cujpteōġ, *vid. cūjnt.*

Cujptġi, an eunuch.

Cūjġ, a matter, a thing, a cause, a motive.

Cujġcle, a private or secret affair.

Cujġean, a crime.

Cujġle, corrupted from *cujġre*; *Lat. pulsus*, a vein, also the pulse; *cujġle abeað*, liverwort; plur. *cujġleana* and *cujġljð.*

Cujġleac and *cujġleadac*, full of veins.

Cujġleag, a lancet.

Cujġleán, or rather *cajġleán*, a castle; is more properly written *cajġjolán*, an augmentative of *cajġjol*, a word compounded of

cay, a house in old Irish; Lat., Ital., and Hispan., *casa*, and jol, or dojl, lime; so that cayjol signifies a building of stone and lime-mortar, whence the house or court of the kings of Cashel was called Cayjol, at least as early as St. Patrick's time, as we see in the acts of his life; a fact which, besides many others, proves that the old Irish knew and practised the art of building with stone and lime-mortar long before they were visited by the English adventurers, contrary to the erroneous assertion of some English and Anglo-Hibernian writers. The old and strong castle of Castlelyons, in the County of Cork, was built with most excellent cement of lime-mortar by Cujlean O'Ujačájn, A. D. 1010, as appeared by an inscription on a marble chimney-piece, when the Earl of Barrymore was repairing it about the year 1722. In my old copy of the Annals of Tighernach and his Continuator, I find mention of several castles in different parts of Ireland long before the arrival of the English, who adventured with the king of Leinster; and of several other different castles in my copy of the Annals of Innisfallen; wherein, at the year 1124, I find mention of three castles built by the people of Connaught, one at Galway, another at Dunleodh, and a third at Cuilmaol. At the year 1137 it is mentioned in Tighernach's Continuator, that the people of Teabča, or Tefia, in Westmeath, plundered the castles of Loch-cairigin, which had been built a long time before; and that in the year 1155 Roderick O'Connor, king of

Connaught, destroyed an old and strong castle at a place called Cujl-τράζ, which cost him the lives of a great number of his men; a clear proof that the castle was ancient and strong, from its cement having had time enough to consolidate with the stone: and finally, that in the year 1164 the same Roderick O'Connor built a large and strong castle at Tuajm dá žūā-lañ, i. e. the city of Tuam. But from the description Giraldus Cambrensis (*Itiner. Camb.* l. 1. c. 12.) gives of the castle of Pembroke, built, as he says, with rods or twigs lined about with sods of earth, "*ex virgis et cespite tenui*," by Arnulphus de Montgomery, son of the great Earl of Shropshire, and son-in-law to Mortoghmore O'Brien, king of Ireland, as appears by his letter to St. Anselm of Canterbury, (*vid. Syllog. Epist. Hiber.* p. 93.) by this description, I say, it would seem to appear that the English themselves knew nothing of the art of building with stone and mortar, since so great and opulent a man as Arnulphus did not put it in practice with regard to his castle of Pembroke, which was the more necessary, as he designed it for the preservation of the conquest he had made of the County of Pembroke; an event not long preceding the time of the expedition of the English adventurers into Ireland, since Gerald, surnamed Windsor, who was the father of Maurice Fitzgerald, one of the earliest of those adventurers, was the person whom this Arnulphus of Montgomery first appointed as keeper of his new-built castle of Pembroke.

And as to the old Britons, so far were they ignorant of the art of building stone-work that when Ninian, who converted the southern Picts, built his church of stone and lime-mortar, they called it *Candida Casa*, or white house, being the first structure of the kind, as Beda observes, that was seen in Britain.

Cujſleanaċ, i. e. *feadanac*, a piper.

Cujſne, ice, frost.

Cujſneamaĵl, frosty.

Cujſnĵĵjm, to freeze, to congeal.

Cujſnĵĵte, congealed, frozen.

Cujſon, wise, prudent.

Cujſte, a couch.

Cujt, the head.

Cujte, sound, healthy, well.

Cujteac, recompensing, or requiring a good or bad office as it deserves; *tájm cūjteac lejr*, I am up with him.

Cūjteac, a denial.

Cūjteocab, a requital; and *cujteam*, the same.

Cujt-bejnt, or rather *cajt-bejnt*, an helmet, or head-piece; also a hat or bonnet.

Cujte, a trench; a *lān cujte*, in the midst of a pit; *cujte cajtce*, a lime-stone pit, a chalk-pit; also any deep moist place.

Cujteac, foam, froth; also rage, fury; *lān do cūjtĵĵ*, full of rage and fury; *cūtaċ*, *idem*; *amaĵl do ſaoṁad Dōmnall O'Chujte na Leōgan*, as Daniel was delivered from the fury of lions.—*L. B.*

Cujtĵĵjm, to requite, to recompense; *cūjtlocaĵd ſē ĵjn*, he shall requite us.

Cūl, custody; also a guard, protection, defence.

Cūl, the back part of any thing; *cūl-doṁuſ*, a back-door; *cūl-ſſejne*, the back of a knife; *aſccūl*, off, back, away; *ſā cūl*,

backwards.

Cūl, a chariot, a coach, or waggon; *do tĵeĵĵ a cūla*, his coach failed.

Culaĵd, or *cūl-ēadaċ*, apparel, a suit of clothes, habit, &c.; *ſeom-na culaĵd*, the vestry.

Culam, to thrust or push back.

Culantay, bashfulness.

Culamaĵn, cucumbers.

Culb, an artist.

Cūlboc and *bocĵabaſ*, a wether-goat, a buck.

Cūlcāĵjm, to slander, or backbite.

Cūlcāĵnt calumny, backbiting.

Cūlcāĵnteōĵn, a backbiter, a slanderer.

Cūl-ċojmēĵd, a guard.

Cūlĵaĵjm, to recall.

Culla, a hood, a cowl. ✕

Cullaċ, a boar; *ſĵad-ċullaċ*, a wild boar.

Cullĵn, holly; *vid. cuſleann*; *cūjllĵn-tĵáĵĵ*, eringo, or sea-holly, a plant.

Cullōĵd and *culloĵde*, a great noise, or rattling.

Cullōĵdeac, noisy, brawling, quarrelsome.

Culmaĵne, a wheelwright.

Cūlōĵ, one that rides behind another.

Cūlpoc, a he-goat, a buck.

Cūlnadaſeac, circumspect.

Cūltāĵdeac, preposterous.

Cūltāĵnĵjm, to retract.

Culūĵĵeac, apparel.

Cūm, the middle or waist; the body or trunk of an animal; *vid. com*.

Cum, a fight, a combat, a duel, or battle.

Cum, answers to the English particles *to* and *for*; as *cūm ſlēĵbe*, to a mountain; *cūm beĵt*, to be; *cūm būn mbeata*, for your sustenance; *da cūm*, in order to; *do cūm caĵa*, in order to fight.

Cuma, *aſ cuma lĵom*, it is indiffe-

rent to me, I care not.

Cuma, a model, form, or pattern.

Cumać, a breach or derout; cumać
cojtcjonn, a general derout.

Cumaćda, a command.

Cumađ, or cammađ, crookedness.

Cumađam, a fashioner, framer, a
statuary; also a liar.

Cumajl, do cumajl rē le jmeal a
ēuđajže, he touched the border
or hem of his garment.

Cumajlm, to touch; also to rub
off, or wipe.

Cumajlt, wiping; az cumajlt a
deōna, wiping his tears.

Cumajneac, or cumađjneac, com-
munion.

+Cumajrc, a mixture.

+Cumajrcjm, to mix, blend, or min-
gle.

Cumajrcē, mingled, compounded.

Crmal, a forfeit consisting of three
cows; *vid. O'Flahert.* p. 296;
it may signify the price of three
cows, as туз мѣ тѣј cumajl ajl,
it cost me nine cows.

Cumajm, to shape, to form; do
cūm rē, he shaped; cumajž do
teanga cealz, thy tongue
frameth deceit.

Cumann, do cūmann rē, he dealt.

+Cumann, common; also mutual
friendship.

Cumaon fellowship, communion;
also an obligation.

Cumaj, a valley; also the bed of
large rivers, or of a narrow sea;
whence the sea between Ireland
and the Pictish country in North
Britain was called Vallis Scy-
thica; hence

Cumaj, na тѣј nujže, is the
Irish name of the valley wherein
the three rivers, Suir, Nore, and
Barow, or rather Mearow, meet
below Waterford, and form the
harbour of that city.

Cū-maja, literally signifies a sea-
hound. This word has been the

proper name of several great
men of the old Irish nation; it
makes Con-maja in the genitive
case, as Mac con-maja, the son
of Cūmaja. The family name
of the princely tribe of Dalcas-
sians, called Mac na maja, is
but an abusive pronunciation of
the words Mac con-maja, i. e.
the son of Cūmaja, one of their
ancestors, descended from Conal
Eac-luač, the fifth direct de-
scendant from Cormac Cajr,
(from whom the Dalcassian race,)
king of Munster and Leinster in
the third century. The present
chiefs of this noble family are
John Macnamara, Esq. and Da-
niel Macnamara, Esq., both of
the County of Clare. Counsellor
Macnamara of London, a lawyer
of particular distinction, is the
eldest son of the now-mentioned
Daniel Macnamara, Esq. The
brave Admiral Macnamara, who
died at Rochfort soon after the
beginning of the last war, be-
longed to one of the chief
branches of this ancient family.
The chiefs of the Macnamaras
were hereditary lords marshal
of the kings of Thomond of the
O'Brien race, and were charged
with the function of proclaiming
every new king on the day of his
inauguration. — *Vid. Cajrcjm.*
Their ancient estate was the large
territory called Тѣја cēad Ib
Cajrjn, now one of the baronies
of the County of Clare.

Cumajajcc, derived from cumaj,
a valley; are a people living in
a country full of valleys and hills.
Thus the O'Briens of Cumać,
in the County of Waterford,
were called Cumajajcc, as they
inhabited the valleys between
Dungarvin and the river Suir.
N. B. Hence also the old Bri-

tons of Cumberland, whose language Mr. Lhuyd (Archæol. p. 226) remarks to have carried the closest affinity with the Irish of all the other British dialects, called themselves *Cumbri*, i. e. *Cumeri*, as Camden observes in his *Cumberland*, doubtless because their country consisted all of valleys and hills; and for the same reason the Britons of Wales were called by that name, whose original meaning and derivation they have utterly forgot, as they did that of several other words still in use amongst them, whose signification, as Mr. Lhuyd remarks in the Welsh preface to his *Archæologia*, is to be found in the Irish language alone: the deriving of the appellation of *Cumbri*, or *Cambri*, from the Gomarians, or from the Cimbri, seems to be but a modern and chimerical notion.

Cumayḡajm, to mix, to mingle or join, to incorporate.

Cumay, strength, power; *ḡeay cu-mayr*, a strong man; also a wealthy, powerful man.

Cumárac, strong, powerful.

Cumayḡ, a mixture, *id est cōm-meayḡ*; hence *cumayḡajm*, to mingle or mix together.

Cūma, mourning, sorrow, grief, lamentation.

Cūma, a bribe, a reward, or condition.

Cūmac, strait, narrow.

Cumācōd, power, strength, ability.

Cumācōdac, mighty, powerful, puissant; compar. *cumācōdājḡe*.

Cūmadac, sorrowful, sad.

Cūmajḡ and *cūmanḡ*, narrow; Wel. *cyring*.

Cūmajḡe, narrowness.

Cūmajḡjm, to straiten, to make narrow.

Cūmajr, a selvaḡe; *vid. cūmajr*.

Cūmal, a handmaid, a bond-woman.

Cūmal, obedience, subjection, &c.

Cūmalda, of or belonging to a servant.

Cūmanḡ, power, strength.

Cūmdac, defence, protection.

Cūmdac, a veil or covering; *cūmdac leapta*, bed-clothes; *cūmdac oḡr*, a golden cover.

Cūmdac, the cover of a book; as appears by the following inscription on a silver cross upon the cover of a very old manuscript of the four Gospels in Latin, written in Irish characters by St. Columb Cille, an. 500; the inscription runs thus: *onayr acay bendact Cholujmb Chylle do fland Mac Mael-ḡechnajl do ḡyḡ Eḡenn lay andenḡad a Cūmdac ḡo*; i. e. *Oratio et benedictio S. Columbæ Cille sit Hanno filio Malachiæ Regi Hiberniæ qui hoc operimentum fieri fecit*. Concerning this inscription Mr. O'Flaherty made the following note, which I have seen in his own hand-writing, on page 434 of that inestimable manuscript: "Flannus hic Rex Hiberniæ decessit 8vo. kalendas Maii die Sabati, ut in MS. Codice Hibernico, quod Chronicon Scotorum dicitur, adnotatur anno Æræ Christianæ vulgaris 916, liber autem hic scriptus est manu ipsius S. Columbæ Kille per spatium dierum duodecim anno Domini 500, et postea subjungitur, hanc inscriptionem interpretatus est Rod. O'Flaherty 19. Junii, 1677."

Cūmdacṡa, fenced, guarded; *do cūmdajḡ ḡe na caṡnaṡa uḡle*, he fenced or protected the cities.

Cūmduḡḡjm, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.

Cūm̄gac, straitness, distress; cūm-
an̄gnaç, *idem*.

Cūm̄lajm, to rub or scrape, to wear.

Cūm̄na, fragrant, sweet; bola cūm-
na, a sweet smell.

Cūm̄nōg, a sweet apple-tree.

Cūm̄ygal, a stirring about, or mov-
ing.

Cūm̄ygaça, moved, stirred, pro-
voked.

Cūm̄yžūgað, marching or journey-
ing.

Cūm̄taç, bribery.

Cūmul, or cūmal, a handmaid.

Cūm̄ta, shaped or formed; deağ
cūm̄ta, well-shaped; also a man-
ner or fashion.

Cum̄ur, power, ability.

Cum̄arac, able, capable, active,
strong.

Cum̄m̄yż, a mixture or compound
in physic; *Lat. commixtio*; it is
the opposite of eānda, a simple.

Cun, a body.

Cunablaç, a filthy carcass, i. e.
ablaç cun, a carrion left to dogs.

Cunabajneay, slothfulness.

Cūnganta, luçd cūnganta, helpers,
assistants.

Cunğay and cunğur, a co-opera-
ting.

Cūngnam, help, succour, aid.

Cunğyr, a couple; *vid. cunğyr*.

Cunna, friendship.

Cunnaȳc, do cūnnaȳc mē, I saw.

Cunnaȳtaç, betrothed; from cun-
na, a pact or agreement.

Cunnla, modest.

Cūnn̄nað, a covenant.

Cūnn̄naçtaç, agreed upon.

Cūntabajnt, doubt, danger; žan
cūntabajnt, without question.

Cūntay, account; n̄l cūntay aȳam
ajr, I have no account of it, I
know nothing of the matter, also
an account in dealing.

Cupa and cupan, a cup.

Cupar, conception.

Cūpla, a pair or couple, twins.

Cupr, weariness, fatigue, also care;
Lat. cura; hence cup̄ta, tired,
weary.

Cupr, difficult.

Cup̄ac, a bog or marsh; cup̄ac
mōna, a turf-bog.

Cup̄ac, a body.

Cup̄ac, a coracle, a kind of small
boat.

Cup̄ačān, a skiff, a small boat.

Cup̄að, an obstacle; nā cupr cu-
nað an ȳȳonað De, oppose no
obstacle to the spirit of God.

Cup̄að, a champion, a warrior;
plur. cup̄aȳðe and cup̄aȳðō.

Cup̄aȳðe na c̄raoȳðe n̄uad, i. e.
the heroes of the red branch,
were a band of brave warriors in
the service of Concūbar Mac
Neayra, king of Ulster, said to
have reigned before and after
the birth of Christ; *vid. Cūcu-
lajn, supra*.

Cup̄aȳȳean, a can, a mug, a tan-
kard; *vid. cup̄yrjn*.

Cup̄aȳȳean, cheese-runnet.

Cup̄nam, a charge or command, care;
bȳð a cūnam opt, let the charge
of it be on you; ȳeari cup̄nam,
a man of charge.

Cūnamaç, careful, solicitous, busy.

Cūnamaȳ, care, diligence.

Cup̄ata, courageous.

Cup̄bȳȳeac, an addition.

Cup̄eayr, flags, or bulrush.

Cup̄eayr, hair.

Cup̄mac, or Cōȳmac, surnamed
Muȳȳ-team̄na, ancestor of the
Mac Carthys, was king of Des-
mond from the year 1124, after
the death of his uncle Thady,
(elder brother of his father, from
whom the Mac Auliffes,) to the
year 1138, when he was treache-
rously killed, according to the
Annals of Innisfallen, by Der-
mod Sugoeh O'Connor Kerry, at
the instigation of Turloğ O'ȳnr-

en, younger brother of Concubair O'Brjen na Cataraic, who was supreme king of all Munster and Leinster at the same time. In an old valuable manuscript of the four Gospels in Latin, written in Irish characters, first belonging to the king's library at Paris, (where Pere Simon ignorantly judged it written in the Saxon character,) but now to be seen in the British Museum at London, the following marginal remark in old Irish is found at the end of the Gospel of St. Matthew, p. 60: *yr mōr yn znm Cormac Mac Cártaiz do marbad O'Thondealbac O'Brjajn*, i. e. "the killing of Cormac Mac Carthy by Turlogh O'Brien is a very surprising act." At the end of the book appears the following Irish Note: "*O'Rájd do Mael-brjzge O'Mael-uaniz qui scripsit hunc librum yn Armac yr an bljajn no marbad Cormac Mac Cártaiz Rj-Beaycop Mūman. U tájd reo rjōr na Rjōzna an Eneann ran ajmryn ro*; i. e. *Mujn ceartac Mac Néjl an Uluic; Cu-ullad Mac Concubair nj Ullad; Murea ua Maeléaclujnd nj Mjde; Ojarmajd Mac Murea nj Lajzean; Concubair O'Brjajn njz Muman; Tondealbac O'Concubair njz Conact; Zjolla Mac Ljaz Mac Ruznjz a ceomorbur Patnajz*; i. e. *Pray for Mael-brjzge ua Mael-uaniz, who wrote this book at Armagh in the year that Cormac Mac Carthy, the Royal Bishop of Munster, hath been killed. The following personages are kings in Ireland at this same time, i. e. Morrož Mac Néjl, king of Uluic, or Ulidia; cu Ullad Mac Concubair, king of Ulster; Morrož*

ua Maeléaclajm, king of Meath; Ojarmajd Mac Murea, king of Leinster; Concubair O'Brjen, king of Munster; Tonlož O'Concubair, king of Connaught; and Zjolla Mac Ljaz Mac Ruznjz, successor of St. Patrick at Armagh." It is to be noted, that this writer had no other foundation for styling Cormac *Royal Bishop of Munster* than because he had repaired the cathedral church of Cashel and two churches at Lismore, and was otherwise reputed a man of a pious and holy life, which is the character St. Bernard gives of him in his book *De Vita S. Malachiae*, according to Malachy's reports to him concerning Cormac, to whom he was doctor and director during his retreat at Lismore, after his dethronement by the faction of his brother Donogh. By virtue of these marginal remarks of the writer of that inestimable manuscript I have been enabled to furnish the keepers and overseers of the British Museum with a note, whereby the antiquity of that manuscript is ascertained, and fixed at the year 1138. This Cormac Mac Cártaiz was deposed by his younger brother Donož, assisted by Turlogh O'Connor, king of Connaught, an. 1127, and shut up in a monastery at Lismore; but before the end of the same year he was restored to the crown of Desmond by Concubair O'Brjen, and Donož was exiled to Connaught.—*Vid. Annal. Innisfallen, ad an. 1127.* This fact of Cormac being restored by Concubair O'Brjen is mentioned by St. Bernard in *Vita Malachiae*, chap. 3. But the particular reason of the surprise of

Maelbriġtē at the act of Turloġ O'Diſſen towards Cormac Carty, was because he was Cormac's son-in-law and his gossip, besides his having been bred up from his earliest days at Cormac's court, according to the friendly custom of the Irish princes, who often educated each other's children for riveting mutual confidence and good harmony. The fact of these several ties of friendship between Turloġ and Cormac, is attested in the Annals of Innisfallen at the year 1138, where it is said that Turloġ was Clámajr, Caſſi-djoſ-Chriſoſt, and Áltrom of Cormac Mac Carty, i. e. his son-in-law, his gossip, and his foster-child. The Chronicon Scotorum and the Continuator of Tighernach attribute the fact to Turloġ alone, without any mention of O'Connor Kerry; but the authors of the Annals of Innisfallen are more to be credited as they wrote in the very centre of Kerry.

Cupn, a cup; *vid. coſn.*

Cupn, a corner, an end; ġur an ccupn ejle don talam, unto the other end of the earth; also a site or situation.

Cupn, a pit.

Cupnac, a bog or fen; mōjn is drier ground than what they call cupnac.

Cupnel, plain, manifest.

Cupnġalán, a bucket.

Cupneta, weary, tired, fatigued.

+ Cupra, a course or manner, a row, rank, or order; ceſtne cūpra, four courses.

Cupracad, a curse or malediction;

do nad cupracad coſneta, he cursed them.

Cupron, a learned man.

Cuprtaba, a bucket.

Cuprūjn, a courier or messenger; also an attendant; *Lat. cursor*; ġnnrjn nō foſdeartar ſſlajt cuprūjn, i. e. ġjolla tuſuſſe fōn ceann loſa ġon ġalſlee; then Pilate sent a messenger along with Jesus to Galilee.

Curad, a bending or inclining.

Cural, courage.

Curbōjn, an object, a mark to shoot at.

Curmarc, diversity.

Cuprōnacd, an objection, or argumentation; from cuprōjn, any object that may be disputed on.

Cuprōnacde, an opponent.

Cuprōjnājdjm, to object.

Cupr, skin.

Cuprtajne, a tanner.

Cuprtujm, ceremonies, customs. X

Cutač, bob-tailed.

Cūtal and cūtal, bashful; cuſl, *idem.*

Cutallājde, a companion, comrade, or partner.

Cuť, a head.

Cuťa, rage, fury, fierceness, &c.; cuťač, *idem.*

Cuťač, furious, raging mad; leōn cuťač, a raging lion.

Cūtajleacd, bashfulness.

Cuťaſlán, an onion, an earth-nut, or pig-nut.

Cuť-bāſſn, a helmet; *vid. cuť-beſſnt.*

Cūť-bāſſn, the Irish name of St. Cuthbert; it is rather Cūbeap-tač.—*Vid. Chronic. Scot. and Tighernac. Annal.*

Cuťdaſūn, a sort of Montero or Monmouth cap.

REMARKS ON THE LETTER ð.

THE letter ð, or Ðʒʁ, which is so called from Ðʒʁ, *the oak-tree*, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the *cp̃ad-conʒone*, or hard consonants; but by adding an *h*, or fixing a full-point above it, falls under the denomination of light consonants, called in Irish *conʒone eád-tp̃oma*. In our old manuscripts *ð* and *τ* are written indifferently, as *capad*, or *capat*, *a friend*; *jad*, or *jat*, *them*, &c.; and this indifférence is common also to the Greeks and Latins, as Gr. *ουδη* and *ουτη*, *neque*, &c., and Lat. *haud* and *haut*, *reliquit* and *reliquid*, *quodannis* and *quotannis*, &c. In the Greek language the third rank of the mute consonants is *τ*, *δ*, and *θ*, the middle consonant *δ*, respectively corresponding to *τ* and *θ*. Now it is to observed that in the Irish language any word beginning with *τ*, will in its variations admit both *ð* and *τ*, as *τjanna*, *a lord*, Lat. *tyrannus*, and Gr. *τυραννος*, *a δ'τjanna*, *their lord*, *mo τjanna*, *my lord*, and so on with every word whose initial letter is *τ*. The Irish *ð* corresponds with the Gr. *δ* and the Lat. *d*, as Ir. *Ðja*, *God*, Gr. accusat. *Δια* and *Θεος*, Lat. *Deus*: Ir. *deapcad*, *to see*, from *deapc*, *the eye*; Gr. *δεσχω*, *to see*; Ir. *do*, *two*; Gr. and Lat. *δύω*; Ir. *ðjɣ*, *two persons*; Gr. *δύς*, Lat. *bis*, *twice*; Ir. *déac*, or *déaz*, and *dejc*, *ten*; Gr. *δεκα*, and Lat. *decem*. The Irish *ð* also agrees with the Gr. *θ*, or *theta*: as, Ir. *doɣaɣ*, Angl.-Sax., *door*, Gr. *θυρα*, accusat. plur. This Irish letter agrees in like manner with the Hebrew *ד*, or *dh*, which by putting a full-point over it becomes a *ד*, (*vid. the general remarks on the letter b.*) Ir. *ðjɣ* or *ðjɣ*, Lat. *dirigo*, to direct; Heb. *דרך*, *via*, *iter*, and *דרך*, *direrit viam*, *tedendit*; Ir. *ðuille* and *ðuilleoz*, *the page of a book*; Heb. *דלת*, *folium*, *paginæ libri*. The Irish language is industriously censured by some critics for admitting a superfluous *ð* or *δ* in the latter end of several words; but these censurers should consider that this redundancy of the letter *ð* was formerly observed in the Latin, of which we have a remarkable instance left us in Fabr. Iss. Antiq. Expl. p. 427: "Neve in publicod neve in privatod nevextrad Urbem de Senatuos Sententiad, &c." And we find a near coincidence of that redundancy in the Hebrew language; for as in the infinitive mood of several Irish verbs, such as *peallad*, *to deceive*, Lat. *fallere*, *deapcad*, *to see*, Gr. *δεσχω*, *ð* and its aspirate *ð* are not pronounced; thus in the Hebrew *ראה*, *to see*, *לה*, *to toil or labour*. &c., the final letter *ה*, or *h*, is not pronounced, but like the Irish *ð*, becomes a mute or quiescent letter. Many other examples of redundancies, both of consonants and vowels, as also of barbarous forms of words in the old Latin tongue, may be produced from Signor Febretti's collections of ancient Roman Inscriptions, and other writings; and this barbarity of the Latin we may trace down to the time of the first Latin poets, such as Ennius and Nævius; nay even as far as Plautus, in whose time the Romans did not think themselves entitled to be excluded out of the number of the barbarian nations, since this poet not only calls Nævius *Poeta Barbarus*, but also says of himself, on occasion of his version of a piece of Greek into Latin, M. Atticus (for that was his name, Plautus being only a nick-name,) *vertit barbare*; whence it appears that Festus Pompeius

was well-founded in saying, that anciently all nations, excepting the Grecians, were called Barbarians. But the proud Greeks should in gratitude have excepted the Phœnicians, from whom they had received the knowledge of letters, and the Egyptians, to whom they owed their theology and mythology. And indeed the Latin may justly be looked upon as a mere Barbarian language, when it was written in such a style as appears in the following lines: "Quom ea res consoleretur, iovsisent censuere homines Pius V. oinversei virei, atque mulieres sacra nequisquam fecisse velet, neve inter ibei virei Plous duobus, mulieribus Plous tribus adesse velent, nisi de P. R. Urbani, Senatuosque Sententiad utei supra scriptum est Haice utei in conventionid ex deicatis ne minus trinum noundinum Senatuosque, &c."—*Fabr. ibid.* p. 427. These two samples of the old Latin are enough to demonstrate that the language of the primitive Romans, much-famed as they have been, was at least as much charged with redundant consonants at the end of words as the Irish is thought to be: and if those who censure it for such redundancies of consonants did but look back and consider the kind of jargon their ancestors spoke and wrote about four or five hundred years since, and even to the end of Queen Elizabeth's reign, they could not but acknowledge it to be a much more uncouth and rude language than the Irish ever hath been. It is a well-known fact that the sons or grandsons of the chiefs and leaders of those English who adventured into Ireland on the expedition in favour of the king of Leinster, and made settlements there under the protection of that prince, became so disgusted with their own native language, that they utterly abandoned and forgot it, and spoke no other than the Irish; insomuch that the English government judged it necessary to order an act of Parliament, whereby the English who settled in Ireland were strictly forbidden the use of the Irish language under certain penalties. To all which I shall add, that those censurers of the Irish language for a pretended redundancy of consonants, betray their want of knowledge concerning the true marks of the perfection and antiquity of languages, of which marks the most essential is *the preservation of radical letters*, which are properly the consonants. And in this very point the learned Mr. Lhuyd gives the Irish the preference of perfection before all the other dialects of the Celtic tongue, as may be seen in his *Archæologia*, pag. 23. col. 1. But it is moreover to be observed, that in reality there are no redundant or superfluous consonants in the words of the Irish language, though there are some that are not properly radicals, originally belonging to the frame of the words they are found in: of these non-radicals there are two sorts; the one consisting of consonants that are merely adventitious, of which there has been a good deal said in the remarks on the letter *α*; I mean those consonants that are thrown in between two vowels belonging to two different syllables. But as those adventitious consonants have the sanction not only of antiquity, but also of examples in Greek and Latin, and, I dare say, in most other ancient languages, they are not to be counted superfluous; especially as they are of particular use in easing the voice by preventing a disagreeable hiatus. Another kind of adventitious consonants is frequently found at the beginning of words, particularly when those words have a reference to per-

sons or things; as in the words *a n'ðōjane, their fists*, *á n'ðōcay, our hope*, *a z'cynn, their heads*, where the consonants *n* and *z* are naturally foreign to the words they are prefixed to, though the nature of the language absolutely requires their being prefixed in such circumstances; but the other sort of consonants, which are not properly radicals, are yet neither adventitious nor foreign to the nature of the words, but do rather necessarily arise from the inflections of nouns and verbs, and therefore cannot be redundant. Nor do those non-radical consonants clog the language, or render it disagreeable in its use; inasmuch as they are either mollified, or rendered entirely mute or quiescent by the aspirate *h*, excepting only the consonant brought in as an initial, which is always pronounced; but then it eclipses the radical consonant, to which it is prefixed, so that the word is pronounced as if that radical had no existence, though all radical initials are religiously preserved in the writing, for the sake of preserving the original structure and propriety of the language: a method which that candid and learned Welshman, Mr. Lhuyd, highly commends, and shows the abuses which the non-observance of it by the Welsh writers has occasioned in their language.—*Vid. Archæol.* p. 23. col. 1.

Ðá, unto her or his, unto their; *ex. tug rj dá fear ē, she gave it unto her husband; dá cāra fearn, to his own friend; dá najmðjb, to their foes: where note that dá is a contraction of do a, as dá fearn is properly do a fearn, dá cāra is do a cāra, dá najmðjb is do a najmðjb, vid. a, his, her, their.*

Ðá, of or from his, hers, or their; *dá cōjr, from off his foot; properly do a cōjr, de pede, dá cnejdeamujn, of her reputation, &c.*

Ðá, or dō, two; *dá bljážajn dēaz, twelve years.*

Ðá, if; *da ndáorujð á n ccožūr rjnn, if our conscience condemns us.*

Ðá, is sometimes a sign of a participle, as *dá jánað, asking, beseeching.*

Ðá, as *dá cōjr, (going) on foot.*

Ða, good: sometimes written *daž* and *deaž, (vid. Ðja, God,) da-bā, a good or hopeful son.*

Ðabač, a tub or large vessel, a vat, particularly used in brewing; pronounced *douch*, for *að* and *oð*, and very often *ož*, are pronounced like *ow* in English in the beginning and middle of words.

Ðaban and *doban-rojðeač*, a bucket, a picher.

Ðadað, a jot, a whit, a trifle, somewhat; *njl a dadad, not a jot: it is pronounced dadam.*

Ðáe, a man, a person.

Ðáe, or *dūa*, a high ditch or wall.

Ðáe, a house; *mjōž-dáe*, a palace.

Ðáe, a hand; *nō rjn a dāe*, he stretched forth his hand.

Ðá-fožar, i. e. two vowels joined in one syllable, a diphthong; plur. *dá fožarujž* and *dá-fožanača.*

Ðáž, good; *dá* and *deaž, idem.*

Ðážar, wind.

Ðažbrat, the ancient name of the place now called *Arðfjnán*, situate on the banks of the river

Suir.

Ðajbljáð, *potius* dajm-ljáð, a church; *frið* hujlln an dajm-ljáð, on the pinnacles of the church.

Ðajce, of or belonging to a tribe, &c.

Ðajð, a father; *mó* dajð, my father, Wel. *dad*, hence the English *dada*; its diminutive is dajðjn; Arm. *tat*, Cor. *tad* and *taz*, Rhæt. *bab*, and Turc. *baba*.

Ðajðbjr, poor, or more properly, not rich; its opposite is *raðbjr*, rich, abounding; *raðbjr* acur dajðbjr *don* cne, rich and poor belong to the earth, i. e. by death. This word dajðbjr is but the negative of *raðbjr*, and is formed by a violent contraction of *do-raðbjr* or *ðj-raðbjr*, compounded of *do* or *ðj*, signifying *not* or *un*, and *raðbjr*, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are *neam*, *an*, *am*, *eab*, *eaz*, *ear*, *ðj*, *do*, *jn* or *jnz*, *mj*; all these negatives enter as *prefixes* into compound words, wherein they frequently occasion a suppression of the initial radicals of the words they are prefixed to, as it happens in many of the words subjoined to the preposition *com*.

Ðajf, drink; *mó* ol a dajf, he quaffed his drink.

Ðajð and dajðe, hope, confidence; ex. *bjod* dō dajð *usle* ran *Ṭjarna*, let all your hope be in the Lord.

Ðajð, fire.

Ðajðbjorayð, fuel.

Ðajðcjinmjoł, enamelling.

Ðajðeab, a giving or delivering.

þ Ðajðjm, to give; Lat. *do*, *dare*.

Ðajðeab, *quasi* dajð-eab, or aza, a good time or opportunity; also

great odds.

Ðajðhðjm, to establish.

Ðajł, a decree, an ordinance.

Ðajł, delay, respite.

Ðajł, a share or portion; *dajł* also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Ðajł a particular or separate tribe; as, Ðal-caj, the race of Cormac Cag, Ðal-anriajðe, Ðal-fjatac, &c.

Ðajł, desire, willingness.

Ðajł, a meeting; *mōr*-ðajł, an assembly or convention; dajł cāta, a pitched battle.

Ðajleab, tradition.

Ðajlejn, a scoff.

Ðajłjm, to give, to deliver; hence acajri dāla, he that gives in marriage; also to afford, to render, &c.; acajri dāla, the bridegroom's man.

Ðajłce, dealt, parted, or divided.

Ðajłejn, the diminutive of dāla, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Ðajłejneay, or dajłejneact, scurrility, impertinence.

Ðajm, kindred, consanguinity; also a gang or company.

Ðajm, *rectius* dom, a house; Lat. *domus*; hence dajmłjað, any church made of stone-work.

Ðajm, assent, free-will; dom dajm, with my assent, voluntarily.

Ðajm, a poet, a learned writer; Gr. *δανωων*, a learned or knowing man, coming from *daω*, *scio*, which as well as the Heb. *עֵרָה*, *scientia*, seems to correspond with the Irish adjective *deaz*, good; as *deaz*-dajne, a good man; plur. *dāma* and *dājme*, poets.

Ðajmeac, a companion, or associate.

Ðajm-ēadan, a frontispiece.

Ðajm-jeōł, beef; literally the flesh of oxen.

- Ǫajmjač, potent in relations.
 Ǫajm-ljaž, a church; Ǫajm-ljaž
 Čjanán, the Cathedral Church
 of St. Ciaran at Clonmacnois.
 Ǫajmɣjn, a damson-plum.
 Ǫajn and Ǫána, the gen. of Ǫán, a
 poem; ex. ɣnē Ǫána, a kind of
 poem; ɣeap Ǫajn, a poet.
 Ǫajnɣean, sure, fast, close, secure,
 sometimes written Ǫajnzjon.
 Ǫajnɣean, a fortification, fort, or
 tower; Ǫajnɣean, the town of
 Dingle in the most western part
 of Ireland, in the County of
 Kerry.
 Ǫajnɣean and Ǫajnzjn, an assu-
 rance, a contract.
 Ǫajnzneacǫ, a bulwark, a fast-
 ness.
 Ǫajnzɣnjǫjm, to fasten, to confirm,
 to establish; Ǫajnzɣnjǫjm mo
 cūnnaǫ nɣbɣe, I establish my
 covenant with you; ǫo Ǫajnzɣnjǫ
 mē an ǫujne nǫ bɣ a bɣone an
 báɣɣ jonna čneɣɣjom, I confirm-
 ed the dying man in his faith;
 ǫo Ǫajnzɣnjǫ ɣē na cačɣača, he
 fortified the cities.
 Ǫajɣ, the oak-tree; Brit. *dar*.
 Ǫajɣb, a kind of worm, some think
 the black worm.
 Ǫajɣbɣe, an oak; also a nursery
 or grove of oak-trees; Lat. *quer-
 cetum*.
 Ǫajɣe, the proper name of several
 ancient kings of Ireland, corres-
 ponding perfectly with Darius.
 Ǫajɣe, the genit. of Ǫajɣ, an oak-
 tree; also a wood.
 Ǫajɣeacǫ, ǫo an Ǫajɣeacǫ, a cow
 that is a bulling.
 Ǫajɣe, a clod.
 Ǫajɣe, a young cow or heifer.
 Ǫajɣeac, full of clods.
 Ǫajɣɣjn, a writing-desk.
 Ǫajɣe, coloured.
 Ǫajɣeán, for Ǫajɣeán, a foster-
 father.
 Ǫajɣ, quick, nimble, active, supple;

- Ǫajɣj, *idem*; hence Ǫajɣj, or
 Ǫajɣjɣe, the name of several
 persons, as Ǫajɣj Mac ɣjáčɣa,
 &c.
 Ǫajɣe, revenge.
 Ǫajɣeacǫ, revenge.
 Ǫajɣeámajl, likely, comely, hand-
 some; ǫačámajl, *idem*; literally
 well-coloured.
 Ǫajɣeámleacǫ, comeliness.
 Ǫajɣeayɣ, eloquence, a speech, or
 remonstrance.
 Ǫajɣeayɣ, unanimously, with one
 accord; nǫ ɣeall ɣɣac ǫačayɣ,
 they unanimously agreed and
 promised.
 Ǫajɣeojɣ, an avenger.
 Ǫajɣj, *vid.* Ǫajɣ.
 Ǫajɣle, i. e. ǫo ajɣle, after; *vid.*
 ajɣle.
 Ǫajɣnɣǫ, sorry, bad for; ay Ǫajɣ-
 nɣǫ ǫam a báɣ, I am sorry for
 his death; it is bad for me he
 died.
 Ǫál, a division, portion, or lot;
 also a particular tribe of people,
 together with the country or re-
 gion belonging to such a tribe;
 hence
 Ǫál-anajɣe, a large territory in
 Ulster, comprehending the S.
 and S. E. parts of the County of
 Antrim, and the greatest parts of
 the County of Down: it derived
 its name from ɣjača-anajɣe of
 the Ruderician race, king of
 Ulster, towards the middle of
 the third century; from him de-
 scended the Mac-a-báɣnɣ, Eng.
Ward, and the O'Dubáɣájɣ,
 Eng. *Dugan*.—V. Ogyg. p. 327.
 Ǫál-ɣjačac, another large territory
 in Ulster, so called from ɣjačac-
 ɣjnn, king of Meath, soon after
 the beginning of the third cen-
 tury, (Ogyg. p. 301.) whose pos-
 terity settled in that territory.
 Ǫál-ccayɣ, the tribe or race of ǫon-
 mac Čajɣ, king of Čeačmož, i. e.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Dál-riada, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rheudins, as Bede calls them, of Albany or Scotland, were only a detachment or party, which settled amongst the Picts of Albania, or North Britain, under the conduct of Fergus, a young prince of the Irish Dalriadian family in the year 503, according to the Annals of Tighernach.—*Vid. Memoire de M. de C. Journal des Savans*, an. 1764.

Dála, a relation, or historical fact; *réancas dála*, genealogical relations.

Dála, news; also meetings, conventions, assemblies.

Dála, as to, as for; *dála na Muimneac*, as to the Momonians; *dála an cáta*, concerning or as to what regards the battle; also like unto; *do ríjonne ré dála cáic*, he acted like the rest.

Dála, an oath.

Dála, *Slíge Dála*, a place near Boiris of Ossery in the Queen's County; *Cnoc na Dála*, a hill in Kintire, where meetings were anciently held.

Dála, O'Dála, a family name very respectable in Ireland; whereof there are several septs descended from different stocks, viz. the O'Dalys of Munster, who sprung from the third son of Ængus, king of Cashel, who was baptized by St. Patrick; the O'Dalys of Ulster, of whose branch there were several kings of Meath, and who are of the same stock

with the O'Donels of Tyrconnell: of these O'Dalys of Ulster the O'Dalys of Connaught are a branch, who, according to Mr. Harris, (vol. 2. p. 50,) were co-partners with the O'Kellys in the large district of Hy-Maine. The late and present O'Dalys, celebrated oracles of the Irish and English laws, are the chiefs of this Conacian branch of the great O'Dalys of Ulster, the direct posterity of Conal Tóiban, son of Níjal Maojgjalac, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of Níjal Maojgjalac, by his son Maíne.—*Vid. Ogyg.* p. 401.

Dálaígm, to assign or appoint.

Dalán dé, a butterfly.

Dalán, a great bulk.

Dallán cloíce, any great or large stone, whereof many were erected by the old Irish throughout all Ireland as monuments of some remarkable achievements, with inscriptions on the same to explain the facts; all written mostly in their oghams, or occult manner of writing, not unlike the Egyptian hieroglyphics, which were in like manner inscribed on large stones, on obelisks or pyramids, and which could be explained by none but their priests, as the Irish oghams were by none but sworn antiquaries, or perhaps their Druidish priests.

Dalb, a lie; an untruth, or falsehood.

Dalbda, sorcery.

Dall, blind, puzzled.

Dallað and *dallaígm*, to blind, to blindfold, or puzzle.

Dall-jntjnnac, dull-witted, foolish, heavy.

Dallóg, a leech.

Dalta and *daltán*, a foster-child,

a disciple.

Ðáltaç, betrothed.

† Ðamáyrte, damage, detriment, harm.

Ðamanta, condemned, damned.

† Ðam, an ox; Lat. *dama*, a buck; ðam allta, a wild bull, a buffalo;

ƿjað-ðam, a buck, or stag.

Ðam, the dative case, unto me, i. e. do am.

Ðamað, permission, liberty.

Ðamað and ðamaþm, to permit, suffer, or allow.

Ðamán, an ox or bull.

Ðamán alla, a spider; *potius du-bán alla*.

Ðamay, dancing.

Ðamðatar, i. e. do ƿuþlungeaðar, they forbear.

Ðamlán, an ox-stall, or a place for oxen to stand in.

Ðamna, the matter out of which any thing is or may be formed: when spoken of a prince, as ƿjóð-ðamna, it signified a fit successor or presumptive heir of the crown among the Irish; which generally was the right of the Thanist, or eldest prince of the family. A modern able writer thinks ƿjóð-ðamna means *king-elect*; in which he mistakes the sense of his author, O'Flaherty, who positively affirms that the presumptive successor was the Thanaiste, and that every one of the rest of the family that may be fit candidates for the succession were called ƿjóð-ðamna, which he explains by *regia materies apta ad recipiendam regiam formam suæ familiæ*.—Ogyg. p. 58. The Thanist, i. e. the next in age and merit to the reigning prince, being one of his nearest kinsmen of the same name and blood, was generally looked upon as the future successor, agreeably

to the Tanistic custom; but as to a formal election in favour of any prince before the demise of the actual sovereign, not one instance of such a measure appears throughout the whole course of our old Annals.

Ðamnað, a band, or tie.

Ðam-naþtaþe, a bullock.

Ðam-oþe, a doctor or teacher.

Ðamþupa, a school-master.

Ðamþa, dancing; ƿe ðamþaþþb, with dances.

Ðamþaþþm, to dance.

Ðamþoþr, a dancer.

Ðamta and dámaþaþl, a student.

Ðamnuþþm and ðamuþnt, to damn, to condemn; noç ðamnuþþgear, who condemnest; ðaþmneðcuþð ƿjað, they shall condemn.

Ðan, work.

Ðán, fate, destiny; do þþ ƿe a n'ðán ðam, it was my fate, &c.

Ðán, a poem, &c.; an ðánþo, this song.

Ðána, bold, impetuous; hence the old Celtic name of the Danube, which is Ðán-ou, the bold impetuous river; oþa, or oþuþn, pronounced oua and ouþn in the Irish Celtic, signifies a river; amþuþn is another Irish Celtic word for a river; Lat. *amnis*.

Ðána, impudent, presumptuous.

Ðan-aþþþð, money-worth, goods.

Ðánaþoþngþoþ, a fleet or squadron.

Ðánaçð, boldness, presumption; also confidence; a tá ðánaçð, or ðanaþþgeaçð aþam aþr, I can make free with him.

Ðánaþþþm, to dare, to adventure.

Ðanaþþr, a stranger, a foreigner; properly a Dane; Ðanþþr, Danes.

Ðanaþ, a nurse.

Ðánða, fatal.

Ðant, a morsal, portion, or share.

Ðaoç and ðaçðþ, a periwinkle, or sea-snail.

Ðaðcall, a bit or morsal.
 Ðað, a man.
 Ðaðl, a leech.
 Ðaðne, men, mankind; the plur. of *ðajne*; *ðaðne* *ḡaol*, relations; *ðaðne* *ceap*, relations, those of the same stock.
 Ðaðn-*cnēal*, of one and the same family.
 Ðaðneac, populous.
 Ðaðn-*fne*, a subjected people, subjects.
 Ðaðn-*ḡolla*, a slave.
 Ðaðn-*meayda*, *lučð* *ðaðnmeayda*, task-masters.
 Ðaðnre and *ðaðnreacð*, dearth, scarcity.
 Ðaðnre, captivity; a *n'ðaðnre*, in bondage.
 Ðaðnrjn, captivity, bondage.
 Ðaðl, a bug, a chafer.
 Ðaðmajrm, to ruin or demolish.
 Ðaðn, to raise up; also to ascend.
 Ðaðna, human; an *cnē* *ðaðna*, mankind; *ðaðnda*, *idem*.
 Ðaðnacð, civility, hospitality; also humanity; *ðaðnacð* *azur* *ðaðnacð*, divinity and humanity.
 Ðaðncōn, the moral of a fable.
 Ðaðnfjrl, kin, allied, related.
 Ðaðnḡaðjrlē, moral philosophy.
 Ðaðnnacð, *vid.* *ðaðnacð*.
 Ðaðnnacðac, civil, liberal, humane.
 Ðaðntonmajḡteay, of the same birth.
 Ðaðn, guilty, condemned, captive.
 Ðaðn, dear, precious, costly.
 Ðaðnajm, to condemn, to convict.
 Ðaðnana, a slave.
 Ðaðn-*anna*, dear goods, dear ware.
 Ðaðn-*bōdac*, a slave.
 Ðaðnōzlac, a slave.
 Ðaðnta, condemned, convicted.
 Ðaðrḡarjluāḡ, the lowest rank of men, the plebeians.
 Ðaðtajan, a sufficiency; *ðuājḡ* *rē* a *ðaðtajan*, he eat a sufficiency.

Ðan, by, or through, upon; *ðan* *anum* *ḡhānaoh*, by the life of Pharaoh; Lat. *per*.
 Ðan, whose, whereof; *neac* *ðan* *baɣnm* *ēōgan*, a certain man whose name was Owen, i. e. *neac* *dō* *an* *buð* *ajnm*, &c.
 Ðān, unto our; *ðān* *cclojnn* *fējn*, i. e. *dō* *ān* *cclojnn* *fējn*, to our own children.
 Ðan, *ðan* *ljom*, I think, in my opinion; *ðan* *leō*, in their opinion.
 Ðana, the second; an *ðana* *lā*, the second day; *ðanna*, the same, vulgarly said.
 Ðānab, whose, *vid.* *ðan*.
 Ðanabal, an oak-apple, galls.
 Ðanaç *derḡ* and *ðanōḡ*, an oak; Wel. *deru*, Arm. *daro*, genit. *ðanujḡ*.
 Ðanaɣnēḡeacð, thought.
 Ðanaɣnēḡjm, to think.
 Ðanay, a home, a dwelling; *vid.* *ānay*.
 Ðarḡ, a worm, a reptile.
 Ðarḡ, a coach or chariot.
 Ðarçajn, a mast or acorn; *az* *ðarçanað*, gathering acorns.
 Ðancujze, (Mac-*ðarçujze*,) a family-name in Connaught of the same stock with the O'Connors and O'Rourks, and whose ancient estate was the large territory called *Cneal* *luacajn*, in the County of Leitrim. N. B. This Irish name *ðarçujze* is pronounced *Durchuy*, almost the same in sound as *Darcy*.
 Ðardal, bad weather, severe time. *Pl. ex. F.*
 Ðarn, a school.—*Pl.*
 Ðarnjoḡa, above or beyond kings.
 Ðart, to bull a cow; *ḡur* *ðart* *bojn*, that the cow was bulled.
 Ðartān, a herd or drove; Lat. *armentum*; *ðartān* *bo*, a herd of kine.
 Ðartnājde, in the County of Roscommon, the country of the

- O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.
 Ðáracð, fierceness, boldness.
 Ðáracðac, compar. *ðáracðajge*, presumptuous, assuming, impertinent.
 Ðata, pleasant, handsome, agreeable.
 Ðatan, a foster-father.
 Ðat, colour; *ðat brejge*, a disguise, a false show, a bastard die; *ðata eazgramla*, various colours.
 Ðatað, dying, a tincture.
 Ðatað, a present, or favour.
 Ðataððojr, a dyer.
 Ðatajm, to dye, to colour.
 Ðatamlacð, honour, respect, decency; also comeliness.
 Ðatamar, decent.
 Ðatamajl, pleasant.
 Ðat-clðac, party-coloured.
 Ðatnajsð, a foster-mother.
 Ðatūžad, a dying, or colouring.
 Ðatūžad and *ðatajm*, to dye or colour; *ar na ðatūžad ðeapz*, dyed red.
 Ðe, whence, from whence; also thereof, i. e. *do ē*, of it.
 Ðē, the genitive case of Ðjá, God, *vid.* Ðjá.
 Ðē, the genitive of ðja, a day, *vid.* ðja.
 Ðeabað, haste, speed; *ðejn deaba*, make haste.
 Ðeabað, *deabajð*, and *ðejbeað*, a skirmish, a battle, or encounter; pl. *deabtajb*, and *ðejbte*, Angl. Saxon. *debate*.
 Ðeabajm, to hasten; also to battle, encounter, or skirmish.
 Ðeablaç and *deabtaç*, contentious, litigious.
 Ðeacajr, strange, wonderful.
 Ðeacajr and *deaclaç*, hard, difficult; *ðeacajr lē ðeanam*, hard to be done.
 Ðeaccánaç, a Dane.
 Ðeac, better; *ba deac*, i. e. *ba*

- reárr*: this seems to be the comparative degree of the word *da* or *ðaž*, good.
 Ðeacað, to go to, to reach; *go ndeacað me*, that I may go.
 Ðeacajr, *dealužad*, a separating.
 Ðeacajr, to follow.
 Ðeacajr, brightness; also bright, glittering.
 Ðeacðað, a law.
 Ðeacmað, the tenth; also tithe.
 Ðeacmūžad, a tithing.
 Ðeacnamar, a decade; also the number ten; *ðejcnjūr*, *idem*.
 Ðeacmorað, courtesy, affability.
 Ðeacna, separated.
 Ðeacnað, anger, indignation.
 Ðeact, divinity, Godhead; *nr cnejsread in fjn-deact na Tnjonojde fjne*, *non credebant in veram Deitatem*, &c.
 Ðeacta, dictates, doctrine, or instruction.
 Ðeactajm, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.
 Ðeactajgte, taught, instructed.
 Ðeactōjr, a dictator, a teacher.
 Ðeaclaç, hard, difficult.
 Ðeacmajc, difficult, hard.
 Ðeacmajnz, strange, miraculous.
 Ðeacna, more hard or difficult, the comparat. of *ðeacajr*.
 Ðeacnaçð, difficulty, hardship.
 Ðeað, or *ðeat*, a tooth, sometimes put for the jaw; Lat. *dens*, *dentis*; sometimes it implies ivory; ex. *zona bjanajsð ðeað*, with ivory men, speaking of chess-game.
 Ðeað, meet, proper, decent, becoming; *mar ar ðeað*, as is meet; also kind for, or hereditary; *buð ðeað ðōjb atnac-tajr do ðeūnam*, it was kind for them to do brave actions.
 Ðeaðaçð, godliness, religion.
 Ðeaðajl, a releasing.
 Ðeaðbal, wretched, woful.

Deaðmann, a moth.
 Deádojl, or deázujl, the separation of night and day, the dawn of day; deádojl na maidne.
 Deaðla, bold, confident.
 Deaðlay, confidence.
 Deafožarac, a diphthong.
 Deažanac, a Dane; Lat. *decanus*.
 Deáž, (O'Deaž,) the name of a family of the Dalcassian stock, whose ancient estate was the territory called Cjneál fearmajc, otherwise Cnjoca Uáctaraca, in Thomond.
 Deaž, daž or da, in the beginning of compound words signifies well, good, fair, as deaž-áray, a good house; deaž-labartca, well-spoken; deaž-čnejdmeac, faithful.
 Deažajr, swift or nimble.
 Deažaltajm, to recall.
 Deážarjžar, a chronicler, antiquary.
 Deážanac or dejžjnjoč, late, last; žo deážnac, lately; ran mbljážajn deážnac, in the last year.
 Deažbéay, civility.
 Deaž-blartca, toothsome, dainty, well-relished.
 Deaž-bolac, sweet-scented.
 Deaž-boltan, a sweet smell, fragrance, odour.
 Deož-foclac, fair spoken.
 Deažla, salutation.
 Deaž-labartca, conversant, well-spoken, eloquent; deaž-labriac, *idem*.
 Deaž-labartcač, an orator.
 Deaž-majreac, comely, handsome, beautiful.
 Deaž-majrjžjm, to adorn.
 Deaž-majrjužad, an ornament.
 Deaž-mejrneac, confident, hearty, deaž-mejrneamujl, *idem*.
 Deážnac, the last.
 Deážnad, frost.
 Deaž-ojdeayac, discreet.

Deaž-ōrdjažte, prudent, provident, well ordered or regulated.
 Deažriajdjm, to love sincerely.
 Deaž-čojl, benevolence.
 Deaž-čejrd, a good report, a fair character; also good news.
 Deaž-čojleac, favourable, friendly, bearing good will.
 Deaž-uajr, an opportunity; also an acceptable time, or favourable juncture.
 Deažla žo, for fear that, lest that.
 Deažt, wind.
 Deažteac, windy.
 Deala, kindred, friendship.
 Deala, a refusing or denial.
 Deala, a cow's udder.
 Deálačd, a divorce, or separation.
 Dealan, a coal.
 Dealan dē, a butterfly.
 Dealb and dejlb, the countenance, face, or figure of man or beast; Wel. *delu* and *deluad*.
 Dealb, poor, miserable; dujne dealb, an indigent man.
 Dealb, an image, a statue; dealbmujne, the image of the blessed Virgin Mary; dealb an bájr, the image or picture of death.
 Dealbač, resembling; hence Čojt-dealbač, the proper name of several great personages of the old Irish, signifying a person who resembles *Thor*, the German name of Jupiter.
 Dealba, a framing or fashioning.
 Dealbadán, a mould.
 Dealbna, the name of several territories of Ireland, in different provinces, so called from Lújž-Dealbáob, a prince of the Dalcassian race in the fourth century, whose posterity settled in them territories: they were seven in number, according to our topographers: Dealbna-mōr, the lordship of O'fjnallan, dispossessed by Hugo de Lacy towards the end of the twelfth century,

who granted the same to Gilbert de Nugent, whose posterity became Barons of Dealbna, Eng. *Delvin*, and afterwards Earls of Westmeath. 2. Dealbna-bez, situate also in Westmeath, the estate of O'Mael-callaigh. 3. Dealbna-eatna, now in the King's County, the estate of the O'Coghlans. 4. Dealbna-tean Mo, somewhere in Meath, otherwise called Dealbna-jáirtan, the estate of O'Scoluigh. 5. Dealbna-nuadat, now of the County of Roscommon, of whose proprietors I find no mention. 6. Dealbna-cúilfeabair, and 7. Dealbna-fead, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtaic, pleasant.

Dealbtoigh, a statuary.

Dealbtoighneact, delineation, &c.

Dealbúr, misery, poverty; *níl aco act an dealbúr*, they have nothing but misery.

Dealz, a thorn, a skewer, a bodkin.

Dealzaic, sharp-pointed, prickly, stinging.

Dealzamlá, scorpions.—2 Chron. 10. 14.

Dealznaide, unjust, unlawful; also a rebel or outlaw.

Dealnaid, brightness, splendour.

Dealnaidac, bright, shining; also likely, like to.

Dealnaidom, to shine, to grow bright.

Dealujjím, to part, to separate; also to depart, to quit, or go away; *do dealujj ré nju*, he departed from them; *dealóca mé jád*, I will separate or divorce them. This verb hath both an active and passive signification; the old Greek verb

διελειν is of the same origin, which signifies *dividere, separare*.

Dealujjte, divorced, parted, separated; *bille dealujjte*, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or deamon, an evil spirit;

Gr. *δαμων*, and Lat. *dæmon*.

Deam, want, lack.

Deamairiún, a mystery.

Deamra, *vid.* *djomairi*.

Dean, or deann, colour.

Deanaidac, vehement, grievous; *zo deanaidac*, bitterly.

Deanaid and deanam, an action or deed; *do deanamro*, of thy making.

Deanam, to do, to act, to work, to make.

Deanam, come away, go on; *agedum*; *teanam*, *idem*.

Deanar, a space, a while.

Deancóige, a chaldron.

Deancloidac, of changeable colours.

Deánma, *luic deánma maic*, doers of good.

Deánmaid, an effect.

Deánmar, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Deántúr, and genit. *deántúire*, rhyming, poetry; *luic deántúire*, rhymers, poetasters.

Dear, a daughter.

Dear, a denial, a refusal, &c.

Dear, great, large, prodigious.

Deár, or deúr, or deór, drops or tears; *tohar deár*, a fountain of tears. This word is written indifferently with *a*, *o*, and *u*, shows that these three vowels were written indifferently for each other.

Deara, remark or notice. This word seems to be an auxiliary, and is so added to several verbs, as, *taðair fá deara*, remark or

take notice ; tug rē fá deana onta, he commanded or obliged them ; do beán fá deana, I will cause, or bring to pass ; also I shall take notice.

Deánað rē, he would say ; *vid.* deijnm.

Deanaojnteac, despairing.

Deanbajnde, signs or tokens ; tájniz tnat deanbajnde oile čuca, azur nji čnejd rjad, the time of signs appeared to them, yet they believed not.

Deanb, sure, certain, true ; go deanb, truly, indeed.

Deanb, peculiar, particular.

Deanb, i. e. cujnneoz, or ballán, a churn, a madder or milking-pail ; m'ora ne hō na dejnbe : Jy o ná deibe nyr an žnjan, i. e. mo cluar ne cluar na cujnneozge : jy cluar na cujnneozge nyr an žnjan ; *vid.* azallam na nojnbydead.

Deanbāð and deanbāčð, experience, trial.

Deanbāð and deanbajm, to try or experience, to prove ; do deanb rē jad, he proved them ; also to avouch, to aver, or assert.

Deanbajrc, a proverb.

Deanbart, a touchstone.

Deanbann, a maxim, an axiom.

Deanbrāatajn, a brother ; deanbrāatajn atar, an uncle ; deanbrāatajn mātar, *avunculus*, the former being *patruus*.

Deanbrāatjeacð, a fraternity, society ; deanbrāatardacð, the same.

Deanb-žjūn, a sister.

Deanbta, sure, certain, experienced, tried ; fear deanbta, a man of experience.

Deanbtacð, experiment.

Deanbūžad, alleging, protesting, or affirming ; also an oath or swearing.

Deanbūžad, to swear ; *vid.* dean-

bað.

Deanc, the eye.

Deanc, a grave, a cave, or grotto.

Deancaball, an oak-apple, or galls.

Deancajm and deancad, to see, to behold ; Gr. *δεοκω*, *video*.

Deancnac, goodly, likely, handsome.

Deanz and deanzan, crimson, red ; feojl deanz, raw meat or flesh.

Deanz, Loč-deanz, a large lake to the north of Enniskillen in the County of Fermanagh in Ulster.

Deanzajm, to make red, to paint a crimson or purple colour, to blush ; also to kindle or burn ; do deanzad na rmeánojde nyr, coals were kindled therewith.

Deanzajm, to make or prepare ; ex. do deanzad a jomda, his bed was prepared.

Deanzan, the fish called breame.

Deanzan, a flea.

Deanzan, purple or crimson.

Deanz-larad, red hot, flaming.

Deanmad and deanmadajze, forgetfulness.

Deanmadac and deanmadamajl, forgetful.

Deanmajl, huge, very great.

Deármajr, is an adjective, which implies very great, excessive, extraordinary, violent, vehement ; žnād deármajr, passionate love ; nō žab lonnay azur fearz deármajr ē, he fell into a terrible passion and anger.—*Vid.*

Azall. na Nojnbydead. Šjoc deármajr, intense frost, *Annal. Tigh.* ; as also, ex. dojnean mojr azur falc deármajr ran žejmnejd ro, heavy rain and intense frost in this winter.—*Vid. Annal. Tighernachi ad an. 1406.*

Dearmara, a wonder.

Deárna, the palm of the hand.

Deáinnad and deáinnajm, to do, or act; n̄ deáinna mé foy, I did not yet: the same as deánad.

Deáinnad, a flea: as also deáinnzán and dneancad.

Deáinnadōjneac̄d, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deáinnajte, the same.

Deanōjl, poor, wretched, miserable; hence dneolán or dneōjl̄n, a wren.

Deannaj̄ḡ, to awake.

Deannaj̄ḡeac̄d, vigilancy, watchfulness.

Deannaj̄ḡjm, to watch.

Deánnzajm and deánnzenajm, to polish, to file, or burnish; ex. do deánnznajd rē an tōr, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deánnzujte and deánnznujte, complete, finished, polite, bright, of good parts.

Deánnnūzad, a making polite, complete, &c.

Deánnznujteac̄t, or deánnzujteac̄d, politeness, excellence, elegance.

Deán-teac̄, a certain apartment in a monastery calculated for prayers and other penitential acts; deán-dūn and dūnteac̄, *idem*; —*vid. Annal. Tighernachi et Chronic Scotorum passim*; ex. deánteac̄ cjlledana, andamača, clūana mac nōjr, &c.

Deay, the right hand; Lat. *dexter, dextra manus*. It is remarkable how exactly the Irish agrees with the old Hebraic style and scriptural manner of expressing the four cardinal points. 1°. The Hebrew word ימין properly signifies the right

hand, Jerem. 22. 24; and is also used to denote the south, Job 23, 9, Psal. 89, 13, Jos. 15, 1, because the Hebrews in their prayers to God always faced the east, and therefore being considered in that position, their right hand was next to the south.—

Vid. Dav. Lex. Brit. Lat. Jamin, says he, *est mundi plaga Australis, ut quæ orientem aspicientibus orantium modo dextra est*. This form is also peculiar to the Irish nation and language, for the word deay, which properly means the right hand, Lat. *dextra*, as, na fuyde an deay lām, no an deyr De, sitting at the right hand of God, is the only word we have to express the south; ex. Deay-Mūman, South-Munster, or Desmond; deyr̄c̄j̄nt, or deyr̄j̄ol Eyr̄j̄onn, the south part of Ireland.

2°. The Heb. word שמאל, which properly signifies the left hand, *sinister, sinistra manus*; as in Gen. 24, 49, and Gen. 48, 14, is used for the same reason to imply the north, *vid. Job. 23, 9*, which is the same with the Irish, for tūaj̄d, properly the left hand, as tūat and tūatállac̄, signifying a left-handed or undexterous man, is the only Irish word to point out the north; as Tūad-mūman, North-Munster, or Thomond; Tūaj̄c̄j̄nt Eyr̄j̄onn, the north of Ireland, or Ulster.

3°. The Heb. word אחר, which properly signifies after or behind, *post, posterior pars*, as in 2 Samuel 10, 9, and Genesis 9, 28, is commonly used to imply the west, *vid. Job. 23, 8*; and the Irish word jaí properly signifying after, behind, hinder, as jaí baj̄de, after baptism; jaíēl̄, behind all; jaí-

ball, the hind part or tail of a thing or beast; it is the only Irish word to express the west, as *Íar-Mhúman*, West-Munster, *Íar-tar Eḡrjon*, the west of Ireland. 4°. The Heb. word *דֶּבֶר*, which naturally means before, the fore part, *ante*, *anterior pars*, as in Ps. 55, 20, is used to signify the east, *vid.* Num. 23, 7, Isa. 11, 14, respectively to the above described position of the Hebrews in their devotion and prayers to God; or else according to the following explication of Henricus Opitius in his *Lexicon Hebræo-Chaldæo-Biblicum* in this last word *cedem*, where he says, *Cedem, ante, anterior; item oriens, plaga orientalis, quasi anterior pars respectu Adami creati versus solem orientem, juxta Rabbi Bechai ad Deuter. 33, 15.* In the same manner the Irish words *oḡr* and *oḡr-tear*, like the Latin *oriens* and *ortus*, are the only words in our language for signifying the east or eastern point, or the rising of the sun; and this word *oḡr-tear*, Lat. *ortus*, also signifies the beginning or fore part, as *íar-tar* also means the end or hindmost part of any thing; ex. *O oḡr-tear go h-íar-tar a-aoḡe*, from the beginning to the end of his age.

Deay, neat, fair, elegant, handsome.

Deay, order; *mar buð deay*, as is proper, *uti decet*.

Deay-ajḡm, to dress, to adorn; also to mend or correct, to chastise; *do deay-ujḡ rē ē*, he fitted it; *deay-ujḡ do cláḡ-deam*, gird thy sword, or arm thyself.

Deayam, to stay or remain.

Deay-cað, the last.

Deay-cað and *deay-cact*, lees,

dregs; *deay-zað fḡona*, the lees of wine, vinegar; *deay-zað na ndaoḡne*, the mob or lowest class of men, the rascality, or rabble.

Deay-labna, elocution.

Deay-úḡað, a mending; also an adorning.

Deatac, smoke, vapours, fumes.

Deatajḡm, to smoke; *aḡ deatú-ḡað*, smoking.

Deatamajl, full of smoke, smoky; *lḡn deatamajl*, smoky flax; *de-atca*, the same.

Deacaya, lo there, see, behold.

Decealt, cloth.

Deceḡraḡd, war, battle.

Deðbel, poor, miserable, unhappy.

Deðel, a calf.

Deðla, bold, impudent, presumptuous.

Deḡondal, error.

Deḡmejḡneac, courage; *deḡ mejḡ-nḡḡteamajl*, courageous.

Dejade, care, diligence, circumspection.

Dejbeað, a debate, a skirmish or battle.

Dejbeað, haste, speed, expedition.

Dejḡḡde, the first sort of *dándḡ-neac*, a kind of verse which requires that the first quartan shall end with a minor termination, and the second with a major termination, with several other rules to be observed.

Dejc, ten; Lat. *decem*.

Dejc-ḡrḡḡe, the decalogue, or ten commandments.

Dejc-mḡ, the tenth month, December.

Dejc-rḡḡbe, *decurio*, a serjeant or corporal.

Dejcḡn, to see or behold.

Dejde, obedience, submission.

Dejdeað, the toothach; *vid.* *déað*.

Dejde, two things, a double proportion, &c.

Dejḡn, haste, speed, expedition.

Dejḡneac, hasty, in haste.

ðeɣfneað, a difference.
 ðeɣfɣɣjɣm, to hasten, to make haste.
 ðeɣg, fire, a flame.
 ðeɣg, *vid.* deağ, good, well, &c. in compounds.
 ðeɣg-jomcaɣɣ, well-behaved.
 ðeɣgjonac, the last, the hindmost, the hindmost; ɣna lætɣb ðeɣgjonac, in the last days, also late; ex. ɣo ðeɣgjonac ɣan lá, late or far advanced in the day.
 ðeɣglæan, a quire of paper.
 ðeɣg-ɣjodlaɣtce, goods.
 ðeɣl, a turner's lathe.
 ðeɣl, a rod, a twig, &c.
 ðeɣlb, the figure, or face of a person or thing.
 ðeɣlb, an adjective, signifying fine, fair, brave, sightly; formed from deaɣb, whose genit. is deɣlb and deɣlbe.
 ðeɣl-bealtac, the meeting of two ways; *Lat. bivium.*
 ðeɣlbjɣn and deɣlbōg, a little image or statue.
 ðeɣlcead, ill, bad, sad.
 ðeɣlceannac, having two heads, *biceps.*
 ðeɣleádanac, double-faced.
 ðeɣleadoɣɣ, a turner.
 ðeɣleala, the space of two days.
 ðeɣleang, a two year old pig.
 ðeɣleay, grudging through covetousness.
 ðeɣl-oðce, the space of two nights.
 ðeɣletocɣc, a hog of two years.
 ðeɣlɣ, a dolphin.
 ðeɣlɣjonnað, waste or havoc.
 ðeɣlɣjonnaɣm, to lay waste.
 ðeɣlɣne, thorns, prickles.
 ðeɣlɣneac, thorny, full of thorns.
 ðeɣlɣm, to turn with a lathe.
 ðeɣlɣn, the dim. of deɣl.
 ðeɣlljɣm aɣ, to lean upon; also to follow, to adhere, to stick to.
 ðeɣlljɣ, ðeɣlljɣ ɣɣɣ, they part or separate from him.

ðeɣllɣm, to part or separate; hence deɣlt, separation.
 ðeɣlm, a sound, a noise, or trembling.
 ðeɣlmɣm, to make a noise.
 ðeɣlmuc, a pig of two years old.
 ðeɣlt, a separation, or setting a part.
 ðe-jltɣe, Druid idols.
 ðeɣm, lack, want; *Lat. demo.*
 ðeɣmeay, a pair of sheers; pronounced dɣoɣ.
 ðeɣme, darkness; ðeɣme nu ndul, the obscurity of the firmament.
 ðeɣme, protection.
 ðeɣmɣn, true, certain, sure; ɣo ðeɣmɣn, surely; ðeɣmɣn-ɣɣeul, a true account.
 ðeɣmne, the assurance or certainty; ðeɣmne do laoj, *veritas poetatis.*
 ðeɣmɣjɣgɣm, to ascertain, to assure, to affirm; neɣte ðeɣmɣjɣgɣm, things I affirm.
 ðeɣn, ɣa ðeɣn, even as.
 ðeɣn, clean, neat.
 ðeɣne, ardour, vehemence; also the comparat. of the word dɣan, *quod vid.*
 ðeɣne, neatness, cleanliness.
 ðeɣneacðac, rude, vehement, earnest, urgent.
 ðeɣneay, violence, fierceness.
 ðeɣneayac, fierce or cruel.
 ðeɣneayac, quick, nimble, brisk.
 ðeɣneayajge, lightning.
 ðeɣnmeay, vanity.
 ðeɣnmeac, void.
 ðeɣomeac, vain or frivolous.
 ðeɣnmeaca, toys, trifles.
 ðeɣnmeacōɣɣ, a pedlar that sells small ware.
 ðeɣnmjɣgɣm, to vanish.
 ðeɣnmɣn, a vain fellow, a trifler.
 ðeɣnmne, swift, quick, active, supple.
 ðeɣɣ, says; adeɣɣ ɣe, he says; *vid. deɣɣm.*
 ðeɣɣ, i. e. ɣeɣne ɣjájð, *St. An-*

thony's fire, the shingles.

Ðeɹɲb and ðeɹɲbe, gen. of ðeapb, churn.

Ðeɹɲb-ðlʃamɹn, a son-in-law.

Ðeɹɲb-ʒɲjɔm, an axiom, or maxim.

Ðeɹɲb-lʃaʒ, a touchstone.

Ðeɹne, the deep or abyss.

Ðeɹne, alms; aʒ ʃaɹɲaʃð ðeɹne, or ðeáɲcað, asking alms or begging.

Ðeɹɲðʒɹ, they used to say; *vid.* ðeɹɲm.

Ðeɹne, the end; ɹa ðeɹne, at last; ʒo ðeɹne, to the end; an ðeɹne, the rere; ð ðeɹneáð, out of the stern.

Ðeɹneandac, late, also the last, *idem quod*, ðeɹʒjonað.

Ðeɹɲʒe, a red colour; ex. ðeɹɲʒe a lʃ, the ruddiness of his visage; ʒné ðeɹɲʒe, a red appearance.

Ðeɹɲʒeapɹ, a lake near Lower Ormond and Killaloe, formed by the river Shannon.

Ðeɹɲʒeɹne, he made.

Ðeɹɲʒɲnleað, i. e. ɲneal ðeapɹ, red cattle, red cows.

Ðeɹɲʒl, a buying or purchasing.

Ðeɹɲʒ-lʃaʒ, a surgeon.

Ðeɹɲjð, a secret, or mystery; ðeɹɲɲjð, *idem*.

Ðeɹɲjð, the last or hindmost.

Ðeɹɲm, to speak, to say, to tell, or relate.

Ðeɹɲm, i. e. ðʃalʒað, to dismiss.

Ðeɹɲjonnað, the last; also late, latter, &c.

Ðeɹɲl, a present, a reward.

Ðeɹɲmʒe, i. e. ðʒɹ-ɔɲmʒɲn, dishonour.

Ðeɹɲɲjð, a secret, a mystery.

Ðeɹɲɲjðeac, secret, hid, private.

Ðeɹɹ, after; ðeɹ a ɹáotaɹɲ, after his pains.

Ðeɹɹ, the right hand; *vid.* ðeapɹ; ðeɹre and ðeɹɹ are its genit.

Ðeɹe, more handsome, more neat; also neatness, elegance; also dexterousness.

Ðeɹɹceapɹ, the southern point, the south quarter; ðeɹɹceapɹ na hÉɲjonn, the south of Ireland.

Ðeɹɹceapɹ-mbneaza, a territory of Meath, the estate of the Mac-Giolla-Seachlins.

Ðeɹɹceapɹ ʒaʒean, the County of Wexford.

Ðeɹɹceɹobal, a disciple or scholar.

Ðeɹɹceɹeɹðe, discretion.

Ðeɹɹceɹeɹðeac, discreet, prudent, grave, sober.

Ðeɹɹe, a suit of clothes; taʒ Éʃan a aɹɲ ɹa ðeɹɹe ðamɹa, Cian gave me his arms and clothes.

Ðeɹɹe and ðeɹɹeacɹ, elegance, handsomeness, beauty.

Ðeɹɹeac, or ʒo ðeɹɹeal, towards the right, southward,

Ðeɹɹeacð, a dress, an ornament; *vid.* ðeɹɹe.

Ðeɹɹjð, i. e. ɹeapɲanaɲjð, lands; the plur. of ðeɹ, land.

Ðeɹɹjð, he sat, or rested; also he stayed, or remained.

Ðeɹɹjðm, to stay or remain; also to mend.

Ðeɹɹjð ʒaʒceɹɹ, the North Decies in the County of Tipperary, the estate of the O'Felanés.

Ðeɹɹjð ðeɹɹceapɹ, the South Decies in the County of Waterford, the estate of the O'Brics; but when the O'Felans were routed by the Eugenians, they banished the O'Brics, and maintained the Ðeɹɹjð ðeɹɹceapɹ.

Ðeɹɹjðocca, they agreed to, it was consented to.

Ðeɹɹleann, a beam or ray of light, proceeding from some luminous body, as from the sun, &c.; ɹɔɹ ðeɹɹleann ʒneɹne, upon a sun-beam.—*Vid.* Brogan. in Vita S. Brigid.

Ðeɹɹmʒjɲm, to dress or adorn.

Ðeɹɹmʒneac, curious; ðeɹɹmʒɹ, *idem*.

Ðeɹɹmʒneacɹ, a proof, a quotation,

also a quibble, also a cunning way of talking, also curiosity, superstition.

Dejrtēan, disgust, disrelish, abhorrence, disdain, loathsomeness, nauseousness, or squeamishness.

Dejrtēanajm, to hate, to abhor, or detest.

Dejrtjon, a numbness; ex. *duá-
dam na hajtne cáona yeapba,
azur do cujnēad dejrtjon ajr
fjáclajð na clojnnē, the fathers
have eaten sour grapes, and the
children's teeth were numbed,
et dentes filiorum obstupue-
runt.*

Dejtðjñ, legal.

Dejtðneazad, haste, a making speed.

Dejtðnjgjm, to hasten, or make speed.

Dejtðe, separation.

Dejtðe, care, diligence.

Dejtneamaj, a decade, also ten persons.

Dejtneay, haste, speed.

Dejtneayac, hasty, making haste or speed.

Deeneayajgjm, to make haste.

Deennad, variation.

Deobronnta, consecrated.

Deo, go deo, for ever, always.

Deoc, drink; *tabajñ dam deoc,
give me a drink; ðjge in the
genit.; gloyne ðjge, a glass of
drink; plur. deocana and deo-
ca.*

Deocad and deocajm, to embrace tenderly, to cherish.

Deocajñ, a difference or distinction.

Deodam, God willing.

Deodand, a deodand, or atonement to God for a violent death given a person, by disposing of the instrument of the person's accidental death to charitable uses.

Deoðbajñe, i. e. *gjollla-corn, a
cup-bearer, a butler.*

Deojg, therefore.

Deojg, rá deojg, at length, at last, finally.

Deojg and dejg, for the sake of, because.

Deojñ, dom deojñ, of my own accord; do deojñ De, God willing.

Deojñyeac, a slave, a porter.

Deojñyeojñ, *idem.*

Deojñyeojñeact, going about from door to door.

Deolajð, aid, help, succour; also a portion or dowry.

Deolca, sotting, drinking copiously.

Deolcajñ, a present.

Deonac, or deonajgteac, agreeable; má deonac leat, if you please or vouchsafe.

Deonacð, *pudendum.*

Deonajgjm and deonūgac, to allow or grant, to approve, to like; *go ndeonujð Ojá, God grant; deonajð dam tú molad o Ojg Naomta, dignare me laudare te Virgo Sacrata; deonajð tñocajñe do, grant him merely.*

Deontac, voluntary.

Deontay, willingness; deontacð, *idem.*

Deonnjgteac, willing.

Deojñ, a drop or tear. X

Deonajð, strong, stout, able-bodied.

Deonajð, a surety that withdraws himself.

Deonajð, disobedience.

Deonajðe, a stranger, a guest, a banished man; also an outlaw, a vagabond; deonujðe and deonujgteac, *idem.*

Deonajðeact, banishment.

Deonajðjñ, to banish or expel.

Deonanta, strange; also expelled, cashiered; *ajñnejñ deonanta, strayed cattle.*

Deonujðe, *vid. deonajðe.*

Dejñ, a buffet, or box.

ðéy, land; pl. ðéyγð.

ðéy, a spot or speckle.

ðeýe, a number or multitude, a troop, &c.

ðet, ðomaltay, no bñað, victuals, food; Angl.-Saxon, *diet*.

ðeuzayðe, zo ðeuzáyðe ðjá, I wish, I would to God.

ðéunam, let us make.

ðéuy, ðéay, an ear of corn; ðéu-
ya, ðjaya, or ðéuyaca, ears of
corn.

ðj, in the beginning of a com-
pound is a negative.

ðj, unto her, unto it, from her, i. e.
ðoj.

ðj, little; ðja am, a little while;
ðjambōj ann, for ðj am bñ ann,
was a little while there; ðjam-
bōj γē ann zo ccūalajð an zuč,
he was but a short while there
when he heard the voice.

ðja, written also ðje, and ðē in
the genitive, is the sacred name
of God in the Irish language.
It has a plain affinity with the
Gr. θεός, which makes δια in
the accusative, as well as θεον;
and with the Latin *deus* or *dius*,
which was the ancient writing,
the θ in the Greek being natu-
rally commutable with δ, makes
no difference with regard to the
affinity, no more than the termi-
nations oc and us, which are
merely adventitious to the radi-
cals θε and de, the same as the
Irish ðje or ðē, Hispan. *dios*,
Ital. *dio*, Gall. *dieu*, Wel. *dyu*,
Arm. *due*, Corn. *deu*. The
Greek and Latin grammarians
have been trifling about different
derivations of θεός or *deus*, ac-
cording to their different fancies.
Some would have it derived
from τιθημι, *pono*; *quia Deus*
omnia ponit ordine. Others from
θεαομαι, *video*; *quia Deus vi-*
det omnia. Some again from

θεω, *curro*, or from δεος, *timor*,
quia primus in orbe Deus fecit
timorem; or lastly, from the Heb.
word יג, *sufficiens, satis*; *quasi*
qui sufficiens in se, vel a se suffi-
cientiam et abundantiam om-
nino habet.—Vid. Hen. Opit.
Lexic. Heb.-Chald.-Biblic. in
voce *Dai*. But might not ano-
ther, with less grammatical eru-
dition, be free to think it an ab-
surdity to derive the word which
in any particular language is the
name of the supreme Being, from
any word of the same language,
or even of any other different
language, of which it has been
originally independent? In the
Adamic language it is natural to
think that no word was earlier
in use than that which signified
the great Creator of the uni-
verse, which consequently was
not derived from any other word
of that first language. When
the Adamic tongue, which was
preserved by Noah and his chil-
dren, happened to be corrupted
and diversified by the order of
God, for the wise ends of dis-
persing the tribes and peopling
the different regions of the ha-
bitable world, every particular
tribe or nation had its peculiar
dialect, new-fashioned as it was
by order of Providence, with
which the whole body of the
people of which such a tribe
consisted, proceeded on their
progress towards the particular
region designed them by the
supreme Master of the universe.
And as the knowledge of the
true Deity was as yet generally
preserved among the people of
each tribe, at least until their
general dispersion, and for some
time after, it necessarily follows
that one of the *principal* and

consequently *underived* words in every new dialect was the sacred name of God; it being both natural and necessary that every language should have a peculiar word to signify every particular object that is generally known among the people that speak it. It might, indeed, very naturally have happened that in some languages the name of the supreme Being may bear a close affinity, or even an identity as to radical structure, with the name of one of his attributes; which, though essential to him alone, may be applicable by way of an epithet to a created being in a limited sense. Thus in the old Spanish or Cantabrian language the name of God is *Joincoa*, and *unqui* is the word which in the same dialect signifies *good*, Lat. *bonus*, an attribute which is essential to the Deity, but applied as an epithet to any created being, is a derivative of a very limited sense, and consequently a very absurd origin to derive the name of God from. Thus also in the language I am writing these lines in, the word *God*, which in English, as in most of the German and Seytho-German, or Scandinavian dialects, is the sacred name of the Deity, bears a plain affinity with the Anglo-Saxon word *good*, Lat. *bonus*; and in the Irish language we have in compounds the word *dea* or *da*, and *de*, frequently written *deağ*, *dağ*, and *de**ğ*, by our modern grammarians, all signifying *good*, Lat. *bonus*. It is also natural that a word which in any particular language signifies a created being that may be esteemed a just emblem of the Creator, should carry a near

affinity, if not an identity with that which is used as the name of the Creator in that same language. Thus, in the Latin tongue, the word *dies*, the day, bears so plain an affinity with the word *deus*, that Varro, who by ancient writers was styled *Doctissimus Romanorum*, doubtless thought himself very wise in deriving the latter from the former; thus preposterously borrowing the name of the prototype from that of the emblem, which should naturally be regarded as the derivative. In the Irish language there appears not only a strong affinity, but even a radical identity between the word which makes the name of the supreme Being and that which signifies *day*, or that part of the four and twenty hours in which we enjoy the light of the sun, as in the following words:

Đjá, đjě, and đē, all written indifferently to signify *day*, Lat. *dies*. It seems to appear from this identity between the sacred name of God and that of the day, in the Ibero-Celtic dialect, that the Celts, of whom the first Celtic colony that went to Ireland were a detachment, had but one and the same word to signify both God and the day; what, indeed, may carry the greater propriety, as the day is the most natural emblem of God that falls within the sphere of the senses. In the Irish language this word *đjá* or *đē* is prefixed before the proper names of the week-days, agreeably to the manner of the Latins, and contrary to that of the French, Germans, and English, who subjoin their common name for a *day* after the proper names of the week-days. Thus,

as the Latins said *dies solis*, *dies lune*, *dies martis*, &c., so did the Irish say *ḍjá yŭl*, *ḍjá luajn*, *ḍjá májrt*, &c. Of those proper names of week-days in the Irish language, five are of the Gaulish-Celtic, (upon which the Latin names have been formed,) and two of the German. *Ḍjá-Sŭl* was the Irish name of *Dies Solis*, or Sunday, before it was changed into *Ḍjá-Ḍomna*, according to the Christian style. *Ḍjá-Lŭojn*, Lat. *Dies Lune*, is still the Irish name of the second day of the week. *Ḍjá-Májrt* is the same as *Dies Martis*, by the Anglo-Saxons called *Theuts-day*, (Tuesday in modern English, from *Theut*, the German name of Mars, whence the national name *Theutones*. *Ḍjá-bejne*, Friday, pronounced *Diaveine*, (vid. *ben* and *bejne supra*), corrupted first into *Ujne* and after into *ŭojne*, Lat. *Dies Veneris*, English *Friday*, from *Friga*, the German name of Venus; whence *frau*, the Dutch common name for woman or lady, as *bean* or *ben* is in the Irish language, and in the Latin *Venus*, (formed upon the Celtic *ben*), signifying woman *per excellentiam*; and the last of the Irish names of the week-days derived from the Gaulish Celtic is *Ḍjá-Sačrujn*, Lat. *Dies Saturni*, Eng. *Saturday*; but the Irish names of the two middle days of the week, Wednesday and Thursday, are of the German Celtic. *Ḍjá-Zeden*, or *Ḍjá-Ceden*, (corrupted first into *Ceadŭjn*, and after into *Cead-ŭojne*, English, *Wednesday*, is visibly derived from the German name of Mercury, which is Woden or Weden. The Irish having no *w* in their

alphabet, use either *g* or *c* instead of it, as the French do; and even some of the German tribes said *Goden* for *Woden*, whence *God*, the sacred name of the Creator, is most generally used, with little variation of writings, amongst the German nations. Lastly, *Ḍjá-Thorḍajn*, pronounced *Ḍjá-Oḥḍajn* and *Ḍjá-ŭḥḍajn*, (corrupted into *Ḍjaḥḍáojn* and *Ḍaḥḍáojn*), is the Irish name of Thursday, literally derived from *Thor* or *Tor*, the German name of Jupiter, and which in some German dialects is written *Thordan*, *Thoran*, and *Tonar*, (vid. Cluver. German. Antiq. p. 196.) From this German name of Jupiter, the Irish words *toran*, a great noise, and *tōjrneac*, thunder, are visibly derived. All nations attributed the thunder to the supreme power, whence the epithet *Tonans* is applied to Jupiter by the Latins, who very probably derived their *Tonitru* and *Tonare* from either the *Tonar* of the Germans or *Thracians*, or the *Taran* or *Taranis* of the Gauls, (vid. Lucan. lib. 1.) The Welsh and Cornish word *taran*, thunder, is visibly derived from *Taran* or *Taranis*, the Gaulish name of Jupiter; and so may *Ḍjá-Thaḥḍajn*, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our *Ḍjá-Ceden*, i. e. Wednesday, would be the only week-day-name the Irish had derived from the German Celts, from whom we see the Latins must have derived, in all likelihood, their *tonitru*, and *tono*, *tanare*. *Ḍjabajl*, i. e. *ḍj aōbjl*, without fire.

Օյաճալ, the devil ; Gr. *διαβολος*, and Lat. *diabolus*, Wel. *diavol*, It. *diavolo*, Hisp. *diavlo*, Gal. *diable* ; vid. ածեյլ.

Օյաբլաճե or Օյաբլսճե, diabolical, devilish, wicked.

Օյաբլած, double, or twice as much.

Օյաճայր, sorrow, grief, weeping ; Gr. *δακνω*, *fleo*.

Օյաճարաճ, sorrowful.

Օյաճա and Օյաճամայլ, godly.

Օյաճաճ, Godhead, also divinity.

Օյաբնաճմա, the midriff ; Lat. *diafragma*.

Օյայճ, an end ; a *նժայճ*, after ; *յոժայճ իր*, afterwards ; *անժայճ նա նշեան լո*, after these things.

Օյայլ, a dial.

Օյայլ, quick, soon, immediately.

Օյ-այրմե, innumerable, infinite, that cannot be numbered.

Օյալլ, submission.

Օյալլ, a knapsack.

Օյալլ, the arse or breech ; hence *ժալլ* and *ժալլաճ*, a saddle ; Wel. *dilhad*, apparel.

Օյալլայր, *quasi* ժալլ-այր, a saddle.

Օյալոն, a diary, or day-book.

Օյաման, food, sustenance.

Օյամայր, unspotted, untainted.

Օյամայր, *quasi* մաօյր-ժաճա, the substance of a church.

Օյամայր, vain, trifling ; *idem qd.* ժմաօյր, lazy.

Օյամար, i. e. ժյ-մօր, huge, enormous.

Օյամար, dark, occult, hid, secret ; *չօ ժամայր*, secretly ; *ժամար նա օյլլե*, the thickets of the wood.

Օյա-մարլած, or ժա-մարլաճ, blasphemy, the reproaching or dishonouring God, the ridiculing of religion, or speaking evil of holy things.

Օյա-մարլաճեօյր, a blasphemer.

Օյամլած, a place of refuge.

Օյամլաճ, to make dark, or coloured.

Օյան, vehement, violent ; also nimble, brisk ; comparat. *ծեյրե*.

Օյանայրմ, a place of refuge or safety.

Օյան-ճօմլա, an aidecamp, also an officer of the life-guard.

Օյարաճ, daily.

Օյարճայր, anger, also churlishness.

Օյարճայր, Thursday ; *vid.* Օյա.

Օյարմայր, the proper name of several great princes of the old Irish. This name is a compound of Օյա, God, and արմայր, the genit. plur. of the Irish word արմ, Lat. *arma*, *armorum* ; so that Օյա-արմայր literally signifies the same as *Deus Armorum*, the God of Arms. Such is the exalted origin of this Irish name, which does not screen it from being at times a subject of ridicule to some of our pretty gentlemen of the modern English taste.

Օյարմայր, (Mac Օյարմայր,) a family name in Connaught, of the same stock with the great O'Connors, kings of that province, being descended from Շայրճ ան Եյճչլ, i. e. Teige of the White Steed, of whom Roderic O'Connor, who was styled king of Ireland at the arrival of the English auxiliaries of the king of Leinster, was the sixth descendant. From the first and principal Mac Օյարմայր, English, Mac Dermot, descended another chief of the same name, called Mac Օյարմայր Ռաճ, or Mac Dermot Roe ; as also the O'Crowlys of Munster. The estate of the principal Mac Diarmod in late ages was the country of Moyluirg, now the Barony of Boyle, in the County of Roscommon ; but more anciently the chief of

the Mac Dermots was supreme lord or prince of the following districts and tribes; viz. *Ṭjn-ojllholla*, *Ṭjn-tuačajb*, *Conca-fjrtj*, *Cluajne*, *Ṭjn-neactajn*, and *Ṭjn-néanda*. It is to be noted that the O'Connors and the Mac Dermots, as also the O'Rorks, the O'Reilys, and others, are descended from Brian or rather Briun, eldest son of *Eoca-Mujg-Meadgōjn*, king of Meath, and supreme king of Connaught and Ulster in the fourth century. From the above Brian, or Briun, the territories of Hy-briuin, in Connaught, are so called, as being possessed by his posterity.

Ḫajr, for *Ḫj*, two persons; *Ḫajr mac*, two sons; *Ḫajr ban*, two wives.

Ḫajr, for *Ḫejr*, an ear of corn; pl. *Ḫajraca*.

Ḫajr, or *deajr*, the south; *Ḫajr-Muman*, South-Munster, or Desmond; corruptly for *deajr*.

Ḫatnajm, desert, desolate.

Ḫbeadač, negative.

Ḫbeall, old, ancient.

Ḫbēojl, dumb, mute, tongue-tied, *quasi an Ḫč bēojl cum labajrt*.

Ḫbeajrtā, banished.

Ḫbeajrtāč, a fugitive; also an exile or banished man.

Ḫbjnjm, to rout, to banish, or send in exile.

Ḫbjrt, a banishing, exile, or banishment.

Ḫb, from you, or of you, i. e. *do jb*, or *rb*.

Ḫbe, thirst, i. e. *Ḫč-jbe*, want of drink.

Ḫbe, refusing, separating.

Ḫj-bealajg, without way or passage.

Ḫbeajgāč, a robber; *naōnbaj-Ḫbeajgāč*, *novem latrones*; also vindictive.

Ḫbeajmajm, to comfort or console.

Ḫbejrt, *vid. Ḫbjrt*.

Ḫbfejrtge, wrath, indignation, also vengeance; as *Ḫbfejrtge Ḫē*, God's vengeance.

Ḫbjrtce, an endeavour.

Ḫbjrtceāč, diligent; also fierce, violent, unruly.

Ḫblean, a part or division; *Ḫblean do gac rrtē*, a division or part of every kind of cattle, also a couple, two; *rtōn a rtōram dun Ḫbljrtb*, *amborum patrocinio innititur*.

Ḫbjne and *Ḫbjneāč*, extremity.

Ḫbljg, vile, vulgar, of little worth.

Ḫbljgjm, to become vile or cheap.

Ḫbjnjm, to banish, to exile, to rout, to expel, or drive away.

Ḫčceal, forgetfulness.

Ḫčceal, or *Ḫččceal*, more commonly *Ḫččjol*, attempts, endeavours; *Ḫējn do Ḫččceal*, do your best, do your endeavour, a term of defiance.

Ḫčcealtajrt, the shaft of a spear.

Ḫčcealtajrt, a deer-park; an enclosed spacious field.

Ḫčcean, a man beheaded.

Ḫčceannač and *Ḫčceannajm*, to behead; *noč do Ḫčceannač*, that were beheaded.

Ḫčceannač and *Ḫččneāč*, decapitation.

Ḫčceannta, beheaded, executed; *rtjn Ḫčceannta*, executioners.

Ḫčcejlm, to forget.

Ḫč-čnejdeam, want of faith, disbelief, incredulity.

Ḫč-čnejdmeāč, an unbeliever, an incredulous person, an infidel.

Ḫč-čnejdčē, incredible, hard to be believed.

Ḫčd, a woman's pap, a diddy.

Ḫčdean, and *Ḫčdjn*, or *Ḫčon*, a fort, a sanctuary, protection, refuge; also a defence or preservation; *Ḫčdean an črtōd gan řal gan*

aodajne, a protection to undefended cattle; mo cúlđojn, my protector.

Ōjdeannaĵĵm, to save or protect; do đđojn řē ē řējn, he saved himself.

Ōđljočdađ, delight.

Ōđjl, great love or kindness.

Ōđojn, *vid.* đđean.

Ōđojonojĵ, a protector or guardian.

Ōjfeadaća, froward.

Ōjřĵ, difference.

Ōjže, the genit. of deoc, i. e. of drink.

Ōjžde, a commendation, a blessing.

Ōjžde, gratitude; eád-đjžde, ingratitude; *vid.* caon-buđde, gratitude; so eád-buđde should be ingratitude, and eádđuđdeac ungrateful.

Ōjžz, succour, also satisfaction.

Ōjže, condign or adequate.

Ōjžĵm, to come to, or arrive at a place, time, or thing; zo đjžĵđ cum majčjora, may they come to good; zo đjžĵom cum bajle, till we arrive home, &c.; *idem* quod čjžĵm.

Ōjžjn, or đjn, to suck; do đjžjn an tuán, the lamb sucked its dam; čjđc na řčřjne majnž noj đjn, woe be to him that sucked the breast of the shrine.

Ōjžjona, morose.

Ōjžneana, bald.

Ōjžĵm, or đjžgam, to cluck as a hen.

Ōjĵc, sorrow, pain; Gr. *δίκη*, *jus*, *pæna*.

Ōjle and đjljon, a deluge or inundation; ujřže na đjljonna, the waters of the flood.

Ōjle, love, friendship, affection.

Ōjleažad, digestion; and đjleažajm, to digest food; đjleažća, digested.

Ōjleažlajm, to reverence or re-

vere.

Ōjleamajĵ, love, kindness, affection.

Ōjleay, or đjljoj, dear, beloved, faithful; ajnm đjleay, đjllye and đjllyeacć, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys*.

Ōjlžjonn, destruction, plundering, pillaging; zo ndearmajđ Ōja dá lá don aon lá zo ttajnjž đjlžean clajĵne Canaan.—*Leabari breac*; God made two days of one day for the destruction of the Canaanites.

Ōjlžjon and đjlžjonad, emptying.

Ōjljadad, boiling, concoction.

Ōjlmajĵ, meet, proper, fit, becoming; nĵ đjlmajĵ dom dol an Čjžjřc, do riád Maojře, &c., a řearća aguy a jmteacća ar řead trjocad bljažan řjn nĵ đjlmajĵ a čum řō lámajđ an daoržari řluaž ar anaomćacć: it doth not become me to go into Egypt, says Moses, &c., his miracles and the course of his actions for thirty years were not proper to be put into the hands of the people by reason of their sanctity.—*Vid.* *Leabari breac mejc đodžajĵ*.

Ōjmcřĵĵn, to see, to behold.

Ōjmeay, a bad name or reputation.

Ōjmeayajm, to undervalue or despise.

Ōjmeayća, of bad repute, vile.

Ōjmeayćacć, disrespect.

Ōjme, protection.

Ōjmjećĵn, contempt, reproach.

Ōjmĵn, certain, sure, without doubt.

Ōjmĵn and đjmneacć, provision, caution, heed.

Ōjmneacć, confidence.

Ōjmnĵžĵm, to affirm, to avouch, to assert.

Ōjmnjđeacć, sad or melancholy.

Ōjn, pleasant, delightful, agree-

able.

Ðjne, like cjne, a generation; ð
ðjne zo ðjne, from generation
to generation; also an age.

Ðjre, a beginning, also the first.

Ðjneart, or ðeneart, the power
of God.

Ðjneart, imbecility, weakness.

Ðjneartaĵġm, to weaken.

Ðjnz, a wedge.

Ðjnġm, to urge, also to thrust.

Ðjnġjn, custody.

Ðjnġte, wedged in.

Ðjnjač, a helmet.

Ðjnm, to drink, to imbibe, to
suck; *vid.* ðĵġn.

Ðjnmjač, idle.

Ðjnn, from, off us, i. e. ðo jnn, or
rjnn; lejġjom ðjnn, let us leave
off.

Ðjnn, a hill, a fortified hill or
mount; in the Welsh it is *din*
and *tin*, and has the same signi-
fication with the word *dun*; and
hence the Roman *dinum*, *di-
nium*, and *dunum*, frequent ter-
minations of the names of cities
in Gaul and Britain, as *Londi-
num*, *Uxellodunum*, *Augusto-
dunum*, &c., and the old English
tune, now changed into *don*, *ton*,
town; *prætcaſſ rſj dē jn ðjn-
nĵb*, *prædicabat de die in colli-
bus*.—Vit. S. Patric.

Ðjnnēj, a dinner.

Ðjnnjſ, contempt.

Ðjnnjſ, an oath.

Ðjoacð, divinity.

Ðjobað, to die without issue; ðjo-
bað Eōzan, Owen died without
issue.

Ðjobað, an edge or point, a prick
or sting.

Ðjobanač, lawless.

Ðjobbaſ, disrespect, contempt.

Ðjōb, of them.

Ðjobað, death.

Ðjobað, a portion or dowry; also
any transitory or worldly inheri-

tance; *ſeac nĵ čjujſ, nĵ hoj
ſeuna jnd noeb ðjobað beata
cē*, the saint did not affect or
regard the inheritance of the
world, or things transitory; *nĵ
rjſ mac ðē aſ ðjobað*, *non
vendidit filium Dei pro transi-
toriis*.—Brogan. in Vit. S. Bri-
gid.

Ðjobaĵð, wicked, impious.

Ðjobaĵðm, to consume or destroy,
ðjobaĵġſſĵdear jād, they will be
consumed.

Ðjobaĵl, damage, loss, defect.

Ðjoball, old, ancient.

Ðjobaſta, banished, exiled.

Ðjobnača, discovered.

Ðjobuĵðe and ðjo-buĵdeac, un-
grateful, unthankful.

Ðjobuĵðe and ðjobuĵdeacſ, ingra-
titude.

Ðjo-čajſm, to peel off bark, to
decorticate.

Ðjočmaſſ, theft.

Ðjočolna, without body.

Ðjo-čojmne, forgetfulness.

Ðjo-čonaſſe, without any way or
passage.

Ðjočſa and ðjočuſ, diligence.

Ðjočſon, immediately, without
time.

Ðjočuĵð, little, small.

Ðjocſa, high, mighty, lofty, state-
ly; *ſejn Þhjlyb aſ ðjocſa*, the
descendant of Philip is most
noble.

Ðjodaſljn, an atom, a mite.

Ðjo-ðaojneað, a depopulation.

Ðjo-dačajm, to discolour, tarnish,
or change the colour.

Ðjōdma, a fort, a fortification.

Ðjō-dnað, to satisfy.

Ðjō-dujlle, without leaves.

Ðjō-ſulanġ, intolerable.

Ðjō-ſlaſjn, exanguious, pale.

Ðjō-ſōſčájn, a mullet paid for not
marrying; *potius* ðjo-ſōſčájn.

Ðjōġ, a dike or pit; ðĵġ, *idem*,
and genit. ðĵġ.

Օյօջամ, to enclose or entrench.
 Օյօջան, spiteful, revengeful; ծելծ
 յօջան, having revenge in his
 looks.
 Օյօջանտա, fierce or cruel, revenge-
 ful.
 Օյօջանտաժ, revenge; also cruel-
 ty, barbarous or savage fierce-
 ness.
 Օյօջաձայմ, to lessen or diminish,
 to lavish or squander; յօջայծ
 a Լեանամայն, *nec diminuit ejus
 substantiam*, Brogan.; from ծյժ,
 want, and ձայմ, *vid.*
 Օյօջած, mischief.
 Օյօջանն, plentiful; *quasi* ծյժ-
 ձայնն or ձանաձայն, not scant.
 Օյօջայր, high, tall, stately.
 Օյօջալայմ, to revenge; ծօ յօ-
 ձայլ Բայր ա Բայր Բոնտա Բան,
 he revenged upon them the
 death of his father.
 Օյօջալտ, revenge, vengeance; յօ-
 ձալտայ, *idem.*
 Օյօջալտա, revenged.
 Օյօջալտաժ, revengeful, vindictive.
 Օյօջալտօյր, an avenger.
 Օյօջալտայ, revenge, vengeance.
 Օյօջալտայաժ, revengeful.
 Օյօջանտայմ, to behead.
 Օյօջծալ, damage, destruction.
 Օյօջծալաժ, hurtful, noxious, pre-
 judicial.
 Օյօջյոնա, morose.
 Օյօջլա, revenge, also injustice;
 destruction; ex. Օրծ ազար Եօրաժ
 նա յօջլա, ամայլ յոյրյր Եօր-
 քար նա Ետայր Լեաբայր, i. e. ձաժ
 սլե էյջյոն ազար Էաջոման
 ազար յօջլա ան Բօբայլ Ռօմանայժ
 ան ան Բօբոլլ Լուծայժեաժ, the
 order and beginning of the (di-
 vine) vengeance according as it
 is recorded by Josephus in his
 history, to wit, every rapine, op-
 pression, and destruction of the
 Jews by the Romans. — *Vid.*
 Լեաբայր Բեաժ.
 Օյօջլայմ, gleanings, as աջ յօջլայմ

ան ամբայր, gleanings the corn.
 Օյօջնա, contempt; also contemp-
 tuous.
 Օյօջնայր, rare; յօջնայր լոժ, *rara
 virtus.*—Brogan.
 Օյօջնաձա, morose, rude.
 Օյօջնայր, constantly, frequently.
 Օյօջնօջամ, to belch.
 Օյօջնայր, uprightness; յօջնայր
 Էոյժե, uprightness of heart;
 also zeal, or ardent desire.
 Օյօջյոյն, forcing, compelling.
 Օյօջնայր, diligence; also a secret.
 Օյօյրյր, a diocese.
 Օյօլ, worthy.
 Օյօլ and յօլաբաժ, sufficiency,
 satisfaction.
 Օյօլ, an end.
 Օյօլ, use.
 Օյօլ, a selling; *vid.* յօլամ.
 Օյօլաժ, blameless.
 Օյօլաժ, or յլլեաժա, an orphan,
 i. e. նաժլեանան ա տ ա ան յլլե-
 աժա.
 Օյօլաժեոմ, protection.
 Օյօլաժեաժ, payment.
 Օյօլայմ, gleanings, leasing; also to
 write.
 Օյօլայմնյժեոյր, a weeder.
 Օյօլամ, to pay; Էայն ծօ յօլ, to
 pay tribute; յօլբա Բե ա մօյժե,
 he will pay his vows; also to
 sell; as, նոժ ծօ յօլաժ մայր
 Բեյրբայրեաժ, *Wo* was sold as a
 servant.
 Օյօլամ, to renew or change.
 Օյօլամնաժ, written by the transla-
 tor of the Bible յօլմանաժ, and
 vulgarly pronounced յօլունաժ,
 i. e. any hireling: it is particu-
 larly used to imply a soldier,
 which is properly a hireling;
Lat. soldarii, qui salario con-
ducuntur; *vid.* Littlet. Diction.;
 hence it signifies any brave,
 lusty, stout man; also a generous
 man, one different from the ple-
 beian or low class of men.
 The French call a soldier *soldat*,

from *solde*, hire, payment.
 Ծյօլանլայ, fornication.
 Ծյօլայ՝ Ծյօլմեաժ, patronage, protection.
 Ծյօլայ՝ Ծյօլմայժե, a guardian.
 Ծյօլջաժ, forgiveness.
 Ծյօլջայմ, to dismiss.
 Ծյօլլայտ, apparel, raiment; Wel. *dillat*.
 Ծյօլլմայն, faithful, true, sincere.
 Ծյօլ-մանաժ, a hired soldier; from Ծյօլ, pay; and *manach*, man, in the German Celtic.
 Ծյօլլնտա, valiant, stout, brave, lusty; also generous, hospitable; *vid.* Ծյօլ ամնաժ.
 Ծյօլլնտայ and Ծյօլլնտաժ, hospitality.
 Ծյօմ, from me, of me; Ծօ Բայն Ծյօմ ան տւալլաժ, he took from or off me the load, i. e. Ծօ մե.
 Ծյօմաժ and Ծյօմբուայժ, anger, indignation, displeasure; Ծյօմժա, is the same; Ծօ ԴՅԱՐ ի յն ԲԱ Ծյօմժա մօր, he parted them in great displeasure.
 Ծյօմբաժ, grief, sorrow.
 Ծյօմբաժաժ, sorrowful, mournful.
 Ծյօմբայլ, waste.—*Luke*, 15. 13.
 Ծյօ-մբուան, unlasting, transitory, fading; Բեաժա Ծյօմբուան, transitory life; Էաժաժ Ծյօմբուան, fading or unlasting clothes, frail, perishable.
 Ծյօմժա, *vid.* Ծյօմաժ, anger, displeasure, &c.
 Ծյօմժաժ, displeased.
 Ծյօմալաժ, profuse, hurtful; *vid.* Ծյօժճալաժ.
 Ծյօմալտայ, caution, notice.
 Ծյօմաժօյն and Ծյօմաժօյնեաժ, idle, lazy, vain, trifling, frivolous.
 Ծյօմաժօյնեայ, vanity, idleness; but more commonly pronounced Ծյօմաժօյնտեայ; Ծյօմաժօյնեայ ա տրաօժալլ, the vanity of the world.
 Ծյօմայն, secret, private, dark, mystical.

Ծյօ-մօջաժ, enfranchisement, freedom, liberty.
 Ծյօ-մօջաժ and Ծյօմօջայմ, to make free, to set a slave at liberty.
 Ծյօմօյլեաժ, a demolishing.
 Ծյօմիւնաժ, obscurity, darkness.
 Ծյօմիւն, a mystery.
 Ծյօմիւն, a hermit's cell.
 Ծյօմալտօյն, a glutton; *potius* տյօ-մալտօյն.
 Ծյօ-մօլաժ, dispraise.
 Ծյօմօլաժ and Ծյօ-մօլայմ, to dispraise or find fault with.
 Ծյօմօլտա, blamed, censured, dispraised.
 Ծյօմօլտօյն, a slanderer.
 Ծյօմիւն, a temple.
 Ծյօմրաժ, for Ծյօմայրաժ, proud, haughty, arrogant.
 Ծյօմայր, pride, arrogance.
 Ծյօն, a shelter or protection, a covert or fence from the weather; Ծօ ԷրեյՅ Դե ա Ծյօն, he forsook his covert; Բա Ծյօն, under protection; Ծօ Ըսյն Ծյօն այն, he covered it. *see Diction*
 Ծյօն, the second semimetre or *leatmann* of a verse consisting of two quartans: it is more commonly called *cōmad*.
 Ծյօնայճաժ, a disjoining.
 Ծյօնայճայմ, to ungird, to undo.
 Ծյօնայճա, dissolute.
 Ծյօնճաբայլ and Ծյօնճաբալա, and commonly written Ծյօնճմալա, worthy, meet, proper, suitable, fit to bear; ex. ա Ծիյայնա ճեյն ալայ Ծայտ Դեյն Ծյօմ Ծյօնճաբալա Ծօժ Ըօմմօր ճաօյժեաժ. O Lord, make me a habitation for thyself, worthy so great a guest; Ծա Բիւյճեաժ Դեյն ա Ծյօնճաբայլ, if she got a suitable husband; also fixed, firm; ԾօժԵայ Ծյօնճաբալա, firm hopes.
 Ծյօնճաբալա, worthy.
 Ծյօնճաբալտա or Ծյօնճմալտա, firm, fast, fixed.

Djonn, a hill or hillock; *vid.*
 d̄jnn.
 Djonnnán, a little hill.
 Djonnn̄d̄j̄ḡj̄d̄, even to.
 Djonnn̄r̄ūj̄ḡe, unto, i. e. do jonnn-
 r̄ūj̄ḡe; načur tū djonnn̄r̄ūj̄ḡe
 an R̄j̄ḡ, thou shalt go to Cæsar;
 djonnn̄r̄ūj̄ḡe na Team̄nac̄. to-
 wards Tara.
 Djonnta, turning about.
 Djoṛ, meet, proper, decent.
 Djoṛ, a law.
 Djoṛnac̄, or d̄j̄neac̄, just, right,
 equitable.
 Djoṛnac̄nac̄, lawless.
 Djoṛnaṛ, a dropping.
 Djoṛnaṛgam, to belch.
 Djo-naḁajm, to annihilate.
 Djoṛgaḁ, direction; d̄j̄m̄j̄ḡaḁ,
idem.
 Djoṛgaṛ, uprightness.
 Djoṛma, a troop, company, crowd,
 or multitude; Wel. *tyrva*, Lat.
turba.
 Djoṛmac̄, quasi d̄j̄-āj̄meac̄, nu-
 merous, infinite.
 Djoṛna, quantity.
 Djoṛn̄án, bad news; its correlative
 word is r̄joṛn̄án, good news.
 Djoṛn̄áajmeac̄, an atom, a mite.
 Djoṛc̄ or d̄j̄rc̄, barren; b̄o d̄joṛc̄,
 a cow that hath no milk.
 Djoṛc̄án and ḡjoṛc̄án, a grinding
 or gnashing of the teeth; also a
 chewing of the cud.
 Djoṛgaḁ and d̄joṛgaṛ, a noise or
 sound.
 Djoṛgaḁ and d̄joṛgaṛm, to gnash
 the teeth; also d̄joṛgaṛnaṛm,
idem.
 Djoṛgaṛ and d̄joṛgaṛnac̄, the
 vulgar, the mob or rabble rout.
 Djoṛmuḁajm, to snuff a candle.
 Djoṛnaḁm, smooth, without knots,
 even.
 Djoṛp̄ōj̄neac̄d̄, or d̄joṛb̄ōnac̄d̄, an
 argumentation, pleading, &c.
 Djoṛ, of thee, or from thee, i. e.
 do tū.

Djoṛc̄-čuj̄m, to force away, to
 drive off, to expel; do d̄joṛc̄uj̄m
 aṛ an t̄t̄j̄m ē, he banished him
 the country.
 Djoṛc̄-lāj̄c̄m̄j̄ḡaḁ, consumption, de-
 struction.
 Djoṛc̄neam̄, a wilderness, a desert;
 from d̄joṛc̄ and t̄neṛj̄b̄, a tribe.
 Djoṛc̄n̄ūaj̄ll̄m, to unsheath.
 Djoṛne, a tribute.
 Djoṛneac̄, straight, right; d̄j̄neac̄
 r̄ūaṛ, straight, upright; d̄an d̄j̄-
 neac̄, a verse or metre; also ge-
 nuine; Lat. *directus.*
 Djoṛneac̄, frugal.
 Djoṛneac̄daṛ, uprightness.
 Djoṛneac̄taṛm, to geld.
 Djoṛneac̄, a panegyric.
 Djoṛneagaḁ, direction.
 Djoṛneme, without way or passage,
 out of the way.
 Djoṛn̄be, bald.
 Djoṛn̄j̄ḡj̄m, to straighten, to direct, -
 or guide.
 Djoṛj̄m, numerous, plentiful, great;
 n̄o zeab̄t̄aḁoj̄ mačaṛ d̄j̄m̄m an
 b̄ūm t̄t̄urur, j̄r bej̄tear̄ da b̄ūm
 neṛj̄m j̄r̄j̄n t̄j̄m reo, you will be
 plentifully rewarded; or lite-
 rally, you will reap plentiful ad-
 vantage from your journey hi-
 ther, and will be obeyed and
 served in this country.—*L. B.*
 Djoṛ, two, both, a pair, a couple, a
 brace; d̄a d̄j̄r deaṛb̄n̄átaṛj̄m, to
 both his brethren; Gr. *δύς*, and
 Lat. *bis*, twice.
 Djoṛ, poor, miserable.
 Djoṛbeagaṛm, to contemn or de-
 spise; má d̄j̄rbeagan r̄ē tū, if
 he contemn you; also to pro-
 fane or violate, to unhallow.
 Djoṛbej̄nt, twofold, double.
 Djoṛc̄j̄m, fierce, nimble, active,
 quick.
 Djoṛc̄nēj̄de and -deaṛ, discretion.
 Djoṛc̄nēj̄deac̄, discreet.
 Djoṛeant̄ j̄ deáza, a territory of
 the County of Clare, the ancient

estate of the O'Deas.

Ḑjrgjn, sudden.

Ḑjrgnejtɾja, a disease.

Ḑjrle, love, friendship, esteem, fidelity, loyalty; also subjection; Ḑjrleact, *idem*.

Ḑjrle, property.

Ḑjrle, a dye; aɟ jmjɾt Ḑjrljɟe, playing at dice.

Ḑjrléan, a dice-box.

Ḑj-rljɟeac, deviating, uncouth, straggling.

Ḑjrljoɟad, to hide or conceal.

Ḑjrnead, the aspergillum, used at Mass to sprinkle the holy water on the people.

Ḑjt, dō Ḑjt, it remains.

Ḑjt, want or defect.

Ḑjt, to suck, to give milk.

Ḑjtɟjn, difference.

Ḑjtceal, industry, endeavour; *vid.* Ḑjtɟjol.

Ḑjtcealtaɾ, a necromantic veil or cover, that makes things invisible, as is supposed.

Ḑjt-ceannaɾ, to behead; dō Ḑjt-ceannadaɾ a njɟ Ḑjleay, they beheaded their rightful king.

Ḑjtɟjoll, an attempt or endeavour, also industry.

Ḑjtɟjollaç, careful, diligent.

Ḑjtɟjollaɾ, to endeavour, to do the utmost.

Ḑjtceac, to refuse.

Ḑjt-lactac and Ḑjt-lactujɟe, an orphan, or a motherless child, who consequently wants suck or milk; from Ḑjt, want, and lact, milk; *vid.* lact.

Ḑjtɾnɟe, dumb, speechless.

Ḑjtceac, forgetful.

Ḑjtneab, an hermitage or wilderness; Wel. *didreubar*; nō bājle ne mac Ōē ē aɾmɾujɟad ōn djaɟal ɾan Ḑjtneab, the Son of God was pleased to be tempted by the devil in the wilderness.

Ḑjtneabaç, a hermit or anchoret, more properly Ḑjt-ēneabaç, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* tneab and tnejb.

Ḑjtneactac, lawless.

Ḑju, a long time, long since; Lat. *diu*.

Ḑjubnacajm, to cast, to fling, to throw, to brandish, shake or quiver; aɟ Ḑjubnaje clojce, throwing a stone; from bɾaje, the arm.

Ḑjublad, refuge; Ḑjuc, the pip, a sickness of fowl.

Ḑjūca, to cry out, to exclaim; ōd cōnɾc an naom an njɟ zōna ɾlūaɟ aɟ eácnaç Chɾjɾt, aɟur aɟ adɾnad deamaɾn, dō nola jaɾam a bɾat de, aɟur nō Ḑjucajɾ dō ɟut mōn a meōdaɾn an ɾopuɾll: when the saint saw the king and his army to deny Christ, and to adore devils, he rent his garment, and then cried out with a loud voice in the midst of the people.—*L. B.*

Ḑjūɟajɟl, a sobbing or sighing.

Ḑjūɟam, or Ḑjɟɾm, to cluck or cackle.

Ḑjūɟam, to drink off.

Ḑjūcājn, the eyes.

Ḑjūɟ, tender-hearted, flexible.

Ḑjūɟeac, the same; hence aɾn-Ḑjūɟe, obduracy.

Ḑjūlaɾ, to suck; lumán Ḑjūɟl, a sucking lamb; nōc dō Ḑjūɟl cɟōca mo mátaɾn, who sucked the breasts of my mother.

Ḑjūltad, a negative; naē Ḑjūltad na ɟāedɟlɟe, the nine negatives of the Irish tongue.

Ḑjūltad, a denial or refusal; ɾuājɾe Ḑjūltā, he got a refusal.

Ḑjūltajm, to deny or refuse, to renounce, disown, cast off, &c.

Ḑjūnac, *vid.* deōnac.

Ḑjūɾ, difficult, hard; Lat. *durus*; nj bu Ḑjūɾ an ɟāɟad, non dura fuit necessitas.

able; dō-čūmγjgē, incomprehensible; dōj-đeāzla, indivisible; dōj-đealbac, ill-featured; dōj-đeayac, ill-bred: and in this it agrees with the Latin word *de*, which in compounds is sometimes a negative and sometimes an augmentative, as *despero*, to have no hope; *demens*, void of reason; and *de-amor*, to love passionately, &c.

Do, sometimes signifies *to*; Lat. *ad*; dōn mānγad, *ad mercatum*; dōn amajn, *ad amnem*, i. e. *do an*; it corresponds with *ad* in the pronouns, as *dam*, i. e. *do me*, Lat. *ad me*; *dujē*, i. e. *do tū*, Lat. *ad te*; *do*, i. e. *do ē*, Lat. *ad eum*; *dj*, i. e. *do j*, Lat. *ad eam*; *dūjnn*, i. e. *do jnn*, or *γjnn*, Lat. *ad nos*; *djē*, i. e. *do jē*, Lat. *ad vos*; *đar*, i. e. *do ān*, *ad nostros vel de nostris*; *đar namujd*, *ad hostes nostros, vel de hostibus nostris*. In this manner it seems to be the same as *ad* by a metathesis or transposition.

Do, is often the distinguishing particle of the perfect and future tenses: *do jinne mē do čōmajnle*, I have done your bidding; *do čūajd jē*, he went; *do žēobajd usle bār*, they will all die. As also of the conjunctive mood present tense: *do jačajnn*, I would repair or go; *do γžrjōbajnn*, I would or could write. In old manuscripts the particle *ad* was used for *do* of the modern writers, as was the particle *jō*.

Dō, two in number; Gr. *δυω*, and Lat. *duo*; *ja dō*, twice.

Doacal, affliction.

Dō-ājmeac and dō-ājmmjgē, innumerable.

Dō-ačarpujž, immutable.

Dōb, and genit. dōjbe and dōjb, a

plaster; also gutter.

Dob, i. e. *do bud jējdjn*, perhaps, or it may be possible: sometimes written *dob ējdjn*.

Dob, a river or stream; Lat. *fluvius*; *jnjē conucajb an dob*, *eis restitit fluvius*.

Dōbāj, a daubing over.

Dōbajm, to plaster or cement, to daub.

Dōbāj, immortal; dō-bajr.

Dō-balađ, a rank or rammish smell.

Dobar, obscure, dark.

Dobar and dūr, water; Gr. *ὕδωρ*, *aqua*; Wel. *dyvr*, or *dur*; dō-bajcū, an otter or water dog; Wel. *dyvr-gi*, an otter; *vid. cū*, sup.

Dōbar, the bound or border of a country.

Dōbarjōjđeac, a pitcher, or bucket.

Dōbart, mischief.

Dōb, boisterous, swelling, raging.

Dōbjōn, sorrow, grief, concern.

Dōbjōnac, sorrowful, sad.

Dōbjōnad and dōbjōnajm, to be sad or sorrowful.

Docamal, a difficulty, hardship.

Docamalač and docamlac, hard, difficult; *jaōčar docamalač*, hard labour.

Docamlacđ, a difficulty.

Dōča, likely, probable; dōčujžē, more probable.

Dōčajneay and dōčar, hurt, harm, damage; *čum a ndočajm*, to their hurt.

Dōčarač, grievous, hurtful; Lat. *angustiatus, in angustis*.

Dōčay, hope, confidence; *al. dōčay*.

Dōčayac, confident.

Dōčma, weak, incapable.

Dōčmajē, lust.

Dōčt, strait, narrow, close; *γnejm dōčt*, a close and fast hold.

Dōčta, i. e. *teazaγgē*, instruct-

ed, taught; Lat. *doctus*.
 Doctaſm, to strain or bind hard.
 Doctnaſl, luxury.
 Do-cuſnſead, a diſjoining or un-
 yoking.
 Doctum, an arbour.
 Dod, to thy; doð oſlác, to thy ſer-
 vant; *vid.* do.
 Dōða, of two, *binarius*.
 Dōðáſl, or dnoć-dáſl, bad news.
 Dōðajnz, difficult, hard; alſo diſ-
 mal, ſad.
 Do-ēt, ſickneſs or diſeaſe.
 Dō-ſajcſeac, or dō-ſajcſjonać,
 inviſible.
 Do-ſáſala, hard to be found; alſo
 rare.
 Doſaſlſj, anguiſh, perplexity; *id.*
qd. doſſmann.
 Doſajm, to burn, to ſinge, or
 ſcorch.
 Doſna, ſorrow, ſadneſs, dullneſs,
 ſtupidity.
 Doſmann, anguiſh, perplexity; lá
 doſmajne, a day of perplexity.
 Dōjb, plaſter, &c.
 Dōjbēalað, a daubing or plaſter-
 ing.
 Dōjb, to them: ſometimes for djbð,
 i. e. do ſjb, to, or from you.
 Dōjbeaſ, more rude or uncivil.
 Dōjbeaſ, vice.
 Dōjbre, ſacrifice.
 Dōjbſjſt, doðaſ, i. e. uſſſe, and
 jſt, i. e. aſbaſ, ſowens or gruel.
 Dōjc, quick, ſwift; alſo early,
 timely: its comparative is dojće,
 the former, or foremaſt; nſ buſ
 dojće, earlier.
 Dōjće, hope, or confidence.
 Dōj-ćeannać, two-headed.
 Dōjcjm, to haſten.
 Dōjcme, i. e. do ćumća, ill-shaped.
 Dōjd, the hand.
 Dōjdće, jſ do lō, i. e. do ojdće
 aſuſ do lō, by night and by
 day.
 Dōjdeaſla, individual, indiviſible,
 ſpoken of a ſpirit.

Dōjſſeann, a duel, i. e. dſeann
 no cać, and dō or dſjſ.
 Dōjſ, a potion.
 Dōjſ, truſt, confidence, hope.
 Dōjſ, a manner.
 Dōjſ, fire.
 Dōjſ, a gueſs or conjecture, opi-
 nion, or ſuppoſition; Gr. δοκεω,
puto.
 Dōjſ, a testimony.
 Dōjſ, ſure, certain, doubtleſs; go-
 dōjſ, truly; dōjſ ſuſab, per-
 haps; ex. aſ dōjſ tſj nðe nſ
 ſjocſajð ſōjc; a tã tſj laſſ
 na ſōca, aſ dōca do ſocdojn
 dōjb, it is certain that liars will
 not approach the kingdom of
 God; but liars have a kingdom
 (Hell) which they will undoubt-
 edly approach.
 Dōjſeac and dōjſjm, to burn or
 conſume; do dōjſ mē, I have
 burned or conſumed; alſo to
 deſtroy, to ſinge.
 Dōjſeap, a ſpear.
 Dōjſjm, to hope, to confide in.
 Dōjſlſjaſ, a touchſtone.
 Dōjſſjſom, injury.
 Dōjſſe, pangs.
 Dōjlējſ, dark, obſcure, myſtical,
 i. e. dō, negat., and lejſ, *mani-
 feſte*, the oppoſite of ſojlējſ,
 evident.
 Dōjlð and dojlſe, dark, gloomy,
 obſcure, duſky; cēo dojlſe, a
 dark or thick miſt; alſo ſorrow-
 ful, mournful, ſad.
 Dōjlbeaſ and dojlðjſj and dojl-
 ſeap, ſorrow, mourning, trou-
 ble.
 Dōjlſeap and dojlſjſj, ſorrow,
 grief, trouble, affliction.
 Dōjlſe, ſore, hard, or trouble-
 ſome.
 Dōjlſeapac, grievous, ſorrowful,
 ſad.
 Dōjlſeacð, frowardneſs.
 Dōjlſj, difficult.
 Dōjlſj, doleful, grieved, melan-
 X

choly; *ar* *dojlyž* *an* *beart*, it is a melancholy action.
Dojlle, blindness; also dimness.
Dojm, poor.
Doj-mejſ, infinite.
Dojmjn, deep, profound.
Dojme, depth, the deep.
Dojnean, hard weather, inclement times: its opposite is *rojnean*, fair weather. It is more properly written *do* or *don-ſjn*; *vid. ſjon*.
Dojn-deaſg, of a reddish dun.
Dojnejm, deep.
Dojnte, intelligible.
Dojnte, a small black insect.
Dojnb, an attempt.
Dojnḡ, peevish, quarrelsome, dissatisfied, also hard or difficult.
Dojnḡcejym, to frame or model, to fashion.
Dojnbeačd, peevishness.
Dojnḡjoſ or *dojnbeaſ*, anguish, grief, sorrow.
Dojne, or *dujne*, a wood, (properly of oaks,) a grove; also any thicket; *ar* *an* *dojne*, out of the thicket.
Doj-neama, bye-paths, impassable places.
Doj-njaḡda, difficult, ungovernable.
Dojnmjḡaſaḡ, lethargy.
Dojnſe, the plural of *dojaſ*, doors.
Dojnſeḡjn, a porter.
Dojnſeḡjneačd, doing the duty of a porter.
Dojnſteal, a sink.
Dojnſteac, that sheddeth or spil-
 leth; *dojnſteac-ſola*, a blood-
 shedder.
Dojnſteḡjn, a spiller or shedder;
dojnſtjžteḡjn, *idem*.
Dojnſtear, affliction, misfortune.
Dojnſtm, to spill or shed.
Dojſte, burned; *caḡnača* *dojžte*,
 burnt cities.
Dojſte and *daſt*, quick, active,

nimble.
Dojſceal, or *dojſceoll*, niggard-
 liness, illiberality, or grudging;
nj *majlle* *ne* *dojſceal*, not
 grudgingly, also loathing. The
 most proper English word I find
 for *dojſceal* is churlishness.
Dojſceollac, churlish, grudging,
 and niggardly.
Dojſjm, *dojžjm*, to singe; *do* *dojſt*
an *tejne* *jaḡ*, the fire singed
 them.
Dojſjn, dark, gloomy, obscure.
Dojſjn, ill-featured, ugly, deform-
 ed; also dull, unpleasant, ill-
 humoured.
Dojſjn, a contract or covenant.
Doł, a kind of fishing-net.
Doł, a space or distance.
Dołajḡ, loss, detriment, defect.
Dołajḡ, impatient; also intoler-
 able.
Dołajmgen, a two-handed sword.
Dołaj, grief, mourning, desolation,
ajmſjn *cum* *dołajſ*, a time for
 grief.
Dołaj, i. e. *dołceall*, abhorrence,
 disdain, loathing.
Dołajac, sad, melancholy, mourn-
 ful; also sick.
Dołḡ, sorcery.
Dołḡad, fiction.
Dołſa, hesitancy, slowness.
Dołma, delay, loitering.
Dołubta, stubborn, obstinate, in-
 flexible.
Dom, a house; Lat. *domus*.—Vid.
 Archæol. Brit. Compar. Vocab.
 p. 55, col. 3, in voce *domus*.
Domā, scarcity, want.
Domajn, transitory.
Domajym, speech.
Dom-ajym, i. e. *teac* *na* *naſm*, an
 armoury, or magazine of arms.
Do-maḡbta, immortal.
Do-mblay, the gall on the liver;
 genit. *domblajſ*, also anger, cho-
 ler; *deoc*. *domblajſ*, a drink of
 gall; from *do*, ill, and *blay*,

gustus.

Ðo-mblayða, unsavoury, ill-tasted, also insipid.

Ðo-mbūjðeac, unthankful.

Ðōmab, the second.

Ðōmajn, deep, hollow; ðōmajn, *idem.*

Ðōmajn, genit. the world; ðōman.

Ðōmajn-γζηjobað, or ðōmanζηά-
ða, cosmography.

Ðōman, the earth, the world, the
terraqueous globe; ζο λετ
jmeal an ðōmojn, unto the end
of the world.

Ðōmojn for ðojmāojn, bad, naught,
idle.

Ðōmaj, *pro* ðūj, water; *vid.* ðo-
ban.

Ðōmζnāy, hereditary; also a pa-
trimony, inheritance.

Ðōmζnāy, propriety.

Ðōm-ljoγ, a house surrounded by
a moat, or watered-trench, for a
fortification.

Ðōmnac, or ðōmnac, a great house,
also a church. The epithet μοι,
i. e. great, is generally subjoined
to this word when it means a
great building for residence, or
a church. Thus the church which
St. Patrick built on the banks of
the lake called Loch-sealga, near
Galway, was distinguished by
the name of Ðōmnac-mοι, i. e.
the great church.—*Vid. Vit.*
Tripart. par. 2, c. 52, and *Ogyg.*
p. 374. Ðōmnac-mοι O'heal-
uytce, i. e. the great house of
O'Healy, is the name of a town
and large parish in Musgry,
westward of Cork, formerly the
estate of a very ancient family
called O'Healy, a name to which
the present Lord Chief Baron,
Hely Hutchinson, is an orna-
ment of high distinction.

Ðōmnac, the Irish name of the first
day of the week, since the es-
tablishment of Christianity in

Ireland. In the heathenish times
it was called Ðja-Sul; *vid.* Ðja
and Ðē, *sup.*

Ðōmnal, pronounced Ðonal, the
proper name of several great
princes of the old Irish. From
an ancestor of this name the
princely family of the O'Donels
are so called.—*Vid.* Conal-zol-
ban, p. 125. Ðōmnal ζeayrlā-
mac, otherwise called Ðōmnal
na Nðaraac, was the eldest son
of Μοιτοζμοι O'Þryen, king of
all Ireland, who made him king
of Dublin, an. 1115. This Ðo-
nal gained a complete victory
near Dublin over the forces of
Leinster, commanded by their
king, Ðonoc Mac-Murca, who
was killed in the action, as was
likewise O'Connor, prince of
Ibhfailge.—*Vid. Annal. Innis-
fall.* an. 1155. From this Donal
descended the Mac Donals of
Darach, who consequently are
the eldest and most direct de-
scendants of the great Brien
Boromhe, monarch of Ireland.—
Vid. Concußyn na Caßaraac, sup.
pag. 126, 127. From Mahon,
the younger brother of this Do-
nal, are descended the Mac Ma-
hons of Thomond. Whether
the Mac Donels of Darach still
subsist with any becoming dig-
nity, is what I am not enabled
to ascertain with sufficient evi-
dence. If the family of the
Mac Donels, who are now in
great splendour in the County
of Clare, and whose chief has
been representative for that coun-
ty in the last Irish Parliament,
belong to this prince's race: it
is their interest to show and as-
sert it, as it would add a very
high lustre to their family.

The above Donal's eldest son,
Connor, was king of Thomond

in the year 1155, he was made prisoner by *Τυρλοῦ Ο'βριεν*, ancestor and stock of the Thomond branch, from a motive of jealousy of the lineal right of succession in supreme authority, which Turlogh knew this prince Connor was vested with as the direct heir of Brien Boromhe; but he was delivered from his imprisonment the same year by the combined power of Turlogh O'Connor, king of Connaught, and *Δερμόδ Μακ Μυρκα*, king of Leinster; and after all, this unfortunate direct heir of Brien Boromhe had his eyes put out, or bursted, by his cousin Turlogh O'Brien, the stock of the Thomond branch. It was pursuant to this ambitious and bloody maxim of the O'Briens of the Thomond branch, that *Δοναλμονε Ο'βριεν*, the son of this same Turlogh O'Brien, attended by a strong body of armed men, being come to make a treacherous visit to Mahon O'Brien, great grandson of *Κοννορ Ο'βριεν Να Καταρακ*, and then the direct representative of the eldest branch of all the O'Briens, violently seized on his person at his own residence in the castle called *Καϋρλεαν ι Χονυτζ*, now Castle-Connell, east of Limerick, and there put out his eyes to render him incapable of asserting his hereditary right to the crown of Munster. This barbarous act was perpetrated by Donal O'Brien in the year 1175, who, by a just judgment, was dethroned before the end of the year by Roderick O'Connor and other Irish princes; but was restored after some interval of time by the assistance of his father-in-law, the king of Leins-

ter, and that of the English adventurers, more effectually than by the peace he made with Roderick, then styled king of Ireland.—*Vid. Annal. Innisfallen, ad an. 1175, 1176.*

Δομνον, *Εϋν-Δομνον*, the name of a tribe of the Belgians who settled in Connaught, after inhabiting for some time the western parts of Britain, now called Cornwall and Devonshire, or Denshire, where, in the time of the Romans, they were called *Damnonii* by some writers, and *Danmonii* by others.—*V. Camden's Brit.* *Όυν-δομνον* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *Ιορταρ Όυν-δομνον* was the district in which it was situated.

Δομναρκαμ, to bind.

Όδν, of the, i. e. *δο αν*; *δόν μυνητη*, of the family, or to the family; *δον-αριαν*, of the bread, *de pane*, *vid. δο*; *δο χαμ γε δόν τυολαρ λά*, he called the light day.

Όδν, mischief, evil.

Όδν, although.

Όδνα, corrupt, awkward, ungainly, unfortunate; *δοναδε*, the comparat.

Όδναρχαμ, to destroy.

Όδναλ, (*Μακ-Όδναλ*), Engl. Mac Donel, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in *Orgialla*, a tract which now comprehends the Counties of Louth, Monaghan, and Armagh. The chief of this family, who is the Earl of Antrim, still enjoys a very considerable estate. The Mac Donels of Scotland are of the same stock, all being sprung from *Colla-uais*, king of Ulster

and Meath in the fourth century, one of the three brothers of the same name who destroyed Emania, the royal palace of the Ruderician race, ancient kings of Ulster, and put an end to the regal succession of that family in the year 347. The Mac Dowels, as also the Mac Rorys, lords of the Hebrides, or Western Isles of Scotland, and the Mac Shyhys of Munster, are sprung from the same stock.—*Ogyg.* p. 362.

Donalán, (O'Donnalláin,) a family name, of which I find three different chiefs mentioned in the Topographical *Dán* of O'Dugan: one in Ulað, or Ulidia, now the County of Tyrone; another in Orgialla, and a third in Connaught. I am not enabled to point out the respective stocks of these three families of the same name. The estate of the O'Donelan of Tyrone was *Tealleac Naínbjē*, which he enjoyed in partnership with O'Fearzuzl; that of O'Donelan of Orgialla, jointly with O'Flin, was *Jb Cujn-tjne*, and the O'Donolain of Connaught's ancient estate was the territory called *Clajnbneayall*. I suppose the present venerable Bishop of Clonsfert is of this ancient family of the O'Donalans of Clanbreasail, or Cloinmbreassail, as the author of *Cambrensis Eversus* writes it, pag. 27, lin. 32.

Donamanc, naughtiness.

Donar and **donur**, distress, misery, misfortune, calamity.

Donn, of a dun or brown colour; *ejē donna*, dun horses; *donn-ſabnac*, having dun or brown-coloured eyebrows.

Donn, pregnant.

Donn, *Teac Dajnn*, the west of

Dojb Nātač in Kerry, where **Donn**, son of Milesius, is said to have been drowned on his arrival in Ireland.

Donnēū, (O'Donnēū,) the name of a very ancient and princely family descended from Cas, the son of Core, who was the grandfather of Ængus, the first Christian king of Cashel in St. Patrick's time. The O'Donoghues were first settled in the country now called the County of Cork, where they were supreme lords of that tract which extends from Iniskean to the borders of Bantry, and from thence northward to Ballyvurny and Macroom, comprehending the territory now called Ive-Leary, and all that part of Musgry which was called *Mūrcrujze j ſhlajn*, extending from Ballyvurny to the river Dripseach, (for the O'Flins were a branch of the O'Donoghues.) In the twelfth century the chiefs of this family removed to Kerry, being hard pressed by the Mac Carties-Riagh and the O'Mahonys, and subsisted in great sway as proprietors of all the country about Loch-Lein and Killarney, until the late revolutions, when their estates were confiscated, and given to the present Lord Kinmare's ancestors.—*Vid. Annal. Innisfal.*

Donnoč and **Donnoča**, *rectius* **Donnēū**, the proper name of a man, very common among the old Irish; hence **Mac Donnoča**, English, Mac Donogh, the family name of a branch of the Mac Cartys, descended from Dermod Mac Carty, the second son of Cormac ſjon, who was Mac-Carty-more, and prince of Desmond, A. D. 1242. The large estate of this family was situate

in the country called Duhalla, westward of Mallow, in the County of Cork, where their grand seats and castles are still to be seen, all in the possession of the Earl of Egmont. Another family of the name of Mac Donogh, but of a different stock, had a considerable estate in the barony of Coran, County of Sligo, in Connaught; a barony which belonged first to the O'Haras ever since the third century, (vid. *Ogyg.* p. 334.) A branch of this ancient family of the Mac Donoghs of Connaught removed to the County of Clare, of whom descended Dr. Mac Donogh, the late Bishop of Killaloe.

Ðorad̃, a line or rule.

Ðorajð̃, intricate.

Ðorajð̃, strife, dispute, controversy, at variance.

Ðorajngeað̃, frowardness.

Ðorari, a battle or conflict.

Ðoray, a door, Gr. accusat. pl. *θυρα*, Lat. *januas*, a *θυρα*, dempto a *θυρ*, Wel. *dor*, and Angl.-Sax. *door*.

Ðorála, it happened, an impersonal verb; Lat. *contigit*.

+ Ðoréa, dark, black, dusky, &c. Observe the near affinity of the Irish Celtic with the German in this word, as in great numbers of other words throughout this Dictionary.

Ðoréaðay, darkness.

Ðoréaðajm, to darken, to make dark; *ðoréotari an lá*, the day shall be darkened.

Ðorð̃, a humming, or muttering; *hinc ðorð̃ marþa*, the office of the dead, because it is commonly read with that grave tone which the French call *Psalmodier*. It is improperly said *ðorð̃ marþ̃*.

Ðorðam, to hum like a bee; *ðorð-*

danajm, idem.

Ðorðán, a humming noise, a buzzing.

Ðorðujlle, folding doors; from *ðor*, a door, and *ðujlle*, a leaf, or board.

Ðorza, despicable.

Ðo-*μjártā*, insatiable, ungovernable.

Ðorñ, the fist; Wel. and Corn. *durn*, the hand.

Ðorñ, a hilt, haft, or handle.

Ðorñán, a handful.

Ð'ðr-nayz̃, a gold ring or chain, i. e. *nayz̃ ðo an ðr*.

Ðorñcun, the haft or hilt of a sword; *azur ðo cūajð an ðorñcun arteac andjaž na lajnne*, the haft also went in after the blade.

Ðorñōz̃, a round stone.

Ðorñi, anger, wrath, resentment.

Ðorñi, very rough, harsh, &c.

Ðorñiac̃, rough, rugged.

Ðorñda, austere, harsh, unpleasant.

Ðorñda, fierce, cruel.

Ðorñrprñōct̃, a stirring to anger.

Ðorñujze, surly, grim.

Ðorñta, spilled or poured; *ar na ðorñta amac̃*, which are poured out.

Ðorñtað̃, a spilling, pouring; *ðorñtað̃ þola*, an issue of blood.

Ðorñuða, a line.

Ðorñujngeac̃, uneasy.

Ðorñay, a door; *vid.* *ðoray*.

Ðor̃, a bush, bramble, or thorn; also a thicket; hence *ðor̃* signifies, figuratively, a thick body of men.

Ðor̃, froth or scum.

Ðorán, a little bush or bramble; a *meayz̃ na ñdorán*, amongst the bushes; a *ñdoránaþ̃*, in thorns.

Ðorān, to him, anciently written *ðoram*.

Ðō-*γzñūdaç̃*, unsearchable.

Ðō-γḡēul, a romance.
 Ðorap̃ta, troublesome, difficult.
 Ðo-γmac̃ta, obstinate.
 Ðō-γp̃jonnta, unsearchable.
 Ðō-γp̃p̃ioct̃e, stubborn, intractable.
 Ðot, or dod, to thee, to thy; i. e. do tu; dot τ̃aoj̃b, concerning thee, or on thy side.
 Ðōc̃ab, singeing, scorching.
 Ðōc̃ar, a river; dot̃ũar, *idem*.
 Ðōc̃arcluyr, a conduit-pipe.
 Ðōc̃c̃ur, hope, expectation.
 Ðōc̃c̃urac̃, confident, hopeful.
 Ðōc̃c̃urad and Ðōc̃c̃urajm, to hope, trust, confide, or depend.
 Ðo-ṡeazajr̃g, indocile.
 Ðo-ṡōg̃ta, rejected; also hard to be reared.
 Ðriab, a spot or stain.
 Ðriac̃ma, a dram.
 Ðriaz, fire.
 Ðriaz, anger.
 Ðriazaj̃zeann, a fire-shovel.
 Ðriazbod, the lesser bear-star, i. e. the fiery-tail.
 Ðriazart, a flint; Ðriazon, *id*.
 Ðriazon, a dragon.
 Ðriazc and Ðriaz̃g, a dragon; Gr. δρ̃ακων, and Lat. *draco*.
 Ðriaz̃jean, a thorn.
 Ðriaz̃g-ḡjonayr̃g, fuel.
 Ðriaz̃gneac̃ and Ðriaz̃gneōg̃, a black-thorn.
 Ðriajn and Ðriajnt, grinning; *vid*. Ðriant.
 Ðriajnn, a hunch, or humpback.
 Ðriajnnear̃oram and Ðriajnt̃jm, to grin.
 Ðriam, a sect of people, a community; Ðriam daōjne, any society of men.
 Ðriam, much, plenty.
 Ðriamab̃tajm, or Ðriamlajm, to kick, spurn, stamp, tread, &c.
 Ðriamajr̃, a play, a comedy, or tragedy, any stage performance; Lat. *drama*, and Gr. δρ̃αμα.
 Ðriamam, to grin.

Ðriam̃dajm, to mutter or grumble.
 Ðrian and Ðrianōg̃, a rhyme or metre.
 Ðriant and Ðriannt̃an, the snarling of a dog; also grumbling.
 Ðriant̃anac̃, snarling, envious, grudging, complaining.
 Ðriaoj, a druid, an augur, charmer, or magician; Ðriaoj̃te na ḡej̃g̃j̃pte, the wise men of Egypt; plur. Ðriaoj̃te, anciently written Ðriūj and Ðriūj̃d̃te in the plur.
 Ðriaoj̃deac̃d and Ðriaoj̃deac̃ta, magic, or sorcery; properly the druidish form of worship and sacrifices.
 Ðriaoj̃g̃jon, thorns.
 Ðriaỹda, zo Ðriaỹda, *hactenus*, hitherto.
 Ðriē, a sled.
 Ðrieañ, a wren; *vid*. Ðriean.
 Ðrieañamajl, a statuary.
 Ðrieañ, or Ðrijũc̃, the figure or face of a person or thing; an image or portraiture, a statue; Wel. *drych*, a looking-glass, the countenance.
 Ðrieañac̃, drawn, figured, delineated; also fair, handsome, beautiful.
 Ðrieañac̃ad̃an, a mould.
 Ðrieañac̃d̃, a portraiture.
 Ðrieañam, to figure.
 Ðrieañda, a troop.
 Ðrieañdam, to signify.
 Ðrieañ-ḡōmplad̃, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.
 Ðrieañc̃t, a poem; also a draught or pattern.
 Ðrieañc̃t, an article.
 Ðrieañc̃ta, weakness.
 Ðrieañazad̃, advertisement.
 Ðrieañazam, to fight, to wrangle, &c.; also to certify or give notice.
 Ðrieam, a tribe or family; a band or company, a people, &c.; Ðriam, *idem*.

ðneamanac, fanatical, mad, frantic.
 ðneaman, madness, furiousness.
 ðneamnac, perverse, foolish.
 ðneamnajm, to rage or fret.
 ðnean, bad, naught.
 ðnean, a wren; Wel. *driubh*.
 ðnean, strife, debate, contention.
 ðneanad, good.
 ðneanda, repugnant, contrary, opposite.
 ðneann, good.
 ðneann, contention; also grief or sorrow, pain; *gan ðneanna*, without dispute.
 ðneannad, rashness.
 ðneannam, to skirmish or encounter.
 ðneapajneacð, or ðnapaðōjn-eacð, a climbing, or clambering rather.
 ðneapam, to creep.
 ðneay, place, stead, turn; *taðajm dam ðneay*, give me a turn.
 ðneay and ðneayōg, a briar or bramble; plur. *ðnyreaca*.
 ðneay-cojll, a thicket, or place full of brambles; *ðneaymun*, *idem*.
 ðneēð, a tale or story.
 ðneceñg, three persons.
 ðnejðre, a space; *ðnejðre ð ġjn*, a little while ago; *tenejðre*, *idem*.
 ðnejm, an endeavour or attempt.
 ðnejmjneac, a gradation, or degree.
 ðnejmjne, a ladder.
 ðnejmjne-mujne, the herb centaury; Lat. *centaurium*.
 ðneōgām, to grow rotten, to rot; also to wear out.
 ðneōllān, a wren; *ðneōllan teay-buð*, a grasshopper.
 ðney, news; a tale or story.
 ðneyðeaptaç, a tale-bearer.
 ðneayð, a rehearsal or relation.
 ðneyreamajl, prickly.
 ðnycc and ðnaje, a dragon.

ðnycc, angry.
 ðnym, the back; also a ridge of mountains. N. B. The old natives of Lybia called Mount Atlas by the name of *Dyrim*, according to Strabo, l. 17, p. 645.
 ðnjōðar, gore, or corrupt matter; also dregs, lees, or sediment; *ðnjōðar na gcoðac*, the dregs, or last of clowns.
 ðnjōðarçta, mixed with dregs.
 ðnyoçam, to drop or distil.
 ðnyopam, to climb.
 ðnyr and ðnyrle, *ðnyrleac*, a briar or bramble; plur. *ðnyrljð*, *ðnyrljð*, *ðnyreōga*, *ðnyrteanajð*, *ðnyrleaca*, and *ðnyrteōgajð*; Corn. *dreez*, Wel. *dreysin*; the dimin. is *ðnyreōg*, or *ðnyrleōg*, *ðnyrleān*, and *ðnyrjn*. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid. ðnygēan, infra*.
 ðnytle, a sparkle; plur. *ðnytle-anna*.
 ðnytljgjm, to sparkle, to shine.
 ðnyuç, a beak or snout.
 ðnyuçad, *do ðnyuç a folt agā jād*, his hair stood at an end as he spoke.—*Vid. Caithr. Toird*.
 ðnyuçð, a standing at an end, as the hair of the head.
 ðnoð, a mason's line.
 ðnoðlāyac, miserable, pitiful.
 ðnoç, and in its inflexions *ðnoçc*, denotes bad, evil; *ðnoçc-çjonrgnam*, a conspiracy, or evil imagination; *ðnoçc-ğnjom*, a transgression, or bad action; *ðnoçc-ğjon*, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.
 ðnoç, right, straight, direct.
 ðnoç, a coach wheel.
 ðnoçad, or *ðnoçciod*, a bridge; *ðnoçad-āta*, Drogheda, a well fortified town in the County of

Louth, on both sides the river Boyne, joined by a good bridge, seated near the mouth of the river, which brings up to it ships of great burthen.

Ðṛocānfaɣɣ, mistrust, jealousy.

Ðṛocānfaɣɣeac̃, jealous.

Ðṛoc̃-boltán, a bad smell.

Ðṛoc̃b, black, dark, obscure.

Ðṛoc̃-focal, a malediction; a bad character given of one.

Ðṛoc̃-ḡuɣde, a bad prayer.

Ðṛoc̃-maɣbad, murder, treacherous homicide.

Ðṛoc̃-muɣnte, saucy, insolent.

Ðṛoc̃-t̃ēad, a bridge.

Ðṛoc̃-t̃uajɣ, an ill omen.

Ðṛoc̃-t̃uajɣɣbáɣl, an evil report.

Ðṛoɣbel, hard, difficult.

Ðṛoɣc̃-ḡnɣom̃, mischief, a crime, or wicked act.

Ðṛoɣc̃ɣm, to wrong or abuse, to do evil.

Ðṛoɣc̃lɣam, shortness of breath.

Ðṛoɣc̃-m̃ejɣ, ill-will.

Ðṛoɣc̃-m̃ejɣneac̃, mistrust.

Ðṛoɣdeac̃b, *vid.* Ðṛaḡoɣdeac̃b, sorcery, divination, magic.

Ðṛoɣḡean, the deep, or depth; ɣo toɣbɣɣb azuɣ ɣo nḡoɣḡeanajb, ḡejɣear aɣ altajb azuɣ aɣ enocajb, to the fountains and depths that spring out of high grounds and hills.

Ðṛoɣḡneac̃, thorns.

Ðṛoɣmlɣn, the dimin. of Ðṛomaɣn.

Ðṛol, a bay, a plait, a loop; also a quirk, a stratagem.

Ðṛolta, a pair of pot-hooks; Ðṛol, *idem.*

Ðṛom, otherwise written Ðṛuɣm and Ðṛɣm, genit. Ðṛoma and Ðṛuɣme, plur. Ðṛomana and Ðṛomda, the back, or back part of either man, beast, or any other object of the senses; Lat. *dorsum*, Gall. *dos*; seems to be one of those original words that have been preserved in most of the languages of the

posterity of Noah after the dispersion of the different tribes descended from his children. It is natural to think that the *confusion* or alteration of the Adamic language purposed by God for effecting that separation, and thereby peopling the world, did not so universally affect all the words of that first language, that, absolutely speaking, none of them should be preserved, even as to their primary radical structure, in different dialects formed by that confusion. The contrary appears in several words throughout the course of this Dictionary. This word Ðṛom, when applied to the back of a man or woman, is understood to mean the higher part of the back towards the shoulders; as appears by its being synonymous to muɣn, Lat. *mons*, which, in both the Irish and Welsh, signifies *mount, hill*, or more properly the summit of any rising ground; for we say either aɣɣ mo muɣn, or aɣɣ mo Ðṛuɣm, indifferently, to mean *upon my back*. The genitive case of this word is either Ðṛuɣme or Ðṛoma, as enám Ðṛoma, the back-bone. This same word, Ðṛom or Ðṛuɣm, signifies also the back or ridge, or summit of a hill or mountain, and especially of such hills as are extended in the manner of a ridge through a long tract, like the Pyrenean Mountains, which run in one continued chain from the ocean to the Mediterranean. This word Ðṛuɣm, Ðṛom, or Ðṛɣm, makes the name of several hills both in Ireland and in the Irish parts of Albany or Scotland; and it has been observed above in the word Ðṛɣm, that the old inhabitants about Mount Atlas,

who were the Getulians, called that mountain by the name of *Dyrim*, as we are informed by Strabo, lib. 17, which is of the same radical structure with the Irish δϣϣ; and either Strabo or his copyists might have erroneously thrown in the *y* after *d*.

I strongly suspect that the word *dromedarius*, a kind of camel with two high bunches on his back bone, might have been derived from this monosyllable δϣϣ, because each of these bunches may be considered as a back or mount, and consequently these being the most remarkable badges of distinction in the frame of that animal, his name may very naturally be derived from the plural of the word δϣϣ, which is δϣϣδα, rather than from the Gr. δρομας, *velocitas cursus*, as imagined by Isidorus; for camels, as well as elephants, are naturally sluggish and slow, and all the celerity that can be attributed to their march, proceeds only from the length of their legs: in the same mechanical manner that the shepherds who stride away on the lands or wilds of Bordeaux upon tall stilts, on which they are raised about ten feet from the ground, go much faster by walking leisurely on their stilts, than they possibly could by running on foot with their utmost speed. I also suspect that the word *camelus*, meaning a common camel with only one bunch, or convex protuberance on his back, is derived from the Celtic monosyllable *cam*, which in Irish Celtic means crooked, convex, bowed; as in the words *cam-δϣϣας*, crook-backed; *cam-εοϣας*, bow-legged; *cam-γϣδ-*

naς, hawk-nosed, or eagle-nosed; Lat. *nasi aquilini*, from being bunched or raised in a convex manner on its back; Gall. *camus*. And as the people of Lybia called Mount Atlas by the name of *Drim*, so it seems those of Egypt used the word *drom* to signify the summit or back of any mount or high ground: for I find in Strabo's description of Heliopolis, built, as he says, on a mount, in *aggere ingenti*, with a temple of the sun at the very summit, that a paved long square, raised ridge-way, which led into the temple, was called *Dromus*, according to Callimachus, cited by Strabo, lib. 17. It would be too tedious to name all the hills and high grounds that had their names from this word *drom* in Ireland and Scotland. Thus,

δϣϣ-γαϣλεας, was the old name of the hill of Armagh. δϣϣ-δαμζοϣηε was anciently that of the hill now called *Cnoclunze*, or Knocklong, in the County of Limerick. δϣϣ-ϣηηη is a long ridge of high ground extending from near Castlelyons, in the County of Cork, to the bay of Dungarvan, in the County of Waterford, interrupted only by the channel of the Blackwater, near δϣϣ-ανα, the seat of Lord Grandison. δϣϣ-εεατ, a place where several of the princes and nobles of Ireland assembled in council soon after the middle of the sixth century. δϣϣ-αλβαν, otherwise called *δϣαζδ-αλβαν*, by the Latin writers *Dorsum Albania*, was the name of a long and high hill that separated the Northern Picts from the Southern. This same word enters as a component part into the names

or titles of some noble families of Scotland, Drommond, Dromlanery, &c.

Drom-gúl, or *Dromgole* in English, the name of an ancient and respectable family of the Scandinavians or Fin-Landers, who adventured into Ireland in the years 852, 853, according to all our annals. These Scandinavians were afterwards the chief inhabitants of Dublin, and gave its name to a large territory near that city, which is still called *Fingal*. They continued in great power in these parts until the victorious monarch, *Brien Boromhe*, destroyed the greater part of them, and reduced the rest to a state of perfect dependance and subjection. Yet at the arrival of the English adventurers, brought over by the king of *Leinster*, there were many respectable families of those old *Easterlings* in *Dublin* and *Fingal*, who by the combined forces of the king of *Leinster* and his English auxiliaries, were obliged in process of time to retire, for the most part, to their country seats in *Leinster* and *Ulster*. The *Dromgole* family had anciently acquired a considerable landed property in the County of *Louth*, on which they built the strong castle of *Dromgole's town*, which was the place of their residence until the unhappy and murdering times of *Charles the First* and the usurper *Cromwell*, when a party of the parliamentary regicides, commanded by one *Anthony Townsly*, hanged *M. Dromgole*, of *Dromgole's town*, at his own gate. — *Vid.* *A Brief Account* from the most authentic Protestant Writers, printed at London.

an. 1747.

Ὀρυσάδωρ, a drummer.

Droman, a dromedary.

Ὀπισθεν, the back.

Ὀμωμὰν, renouncing or declaring against a thing or a person; ex. *cuym na omomana leyr*, I renounce to it, or to him.

Ὀνομα, a surface.

Ὀνόμασινεα, idle.

Ὀρον, right, straight.

Ὀμόν, sure, steadfast.

Drōna, as Dojb Drōna, a territory in Leinster, anciently the estate of the O'Ryans.

Ὀρονᾶδ, direction.

Θρόνος, a throne.

Opinam, to affirm or avouch.

ὀρθογώνιος, perpendicular.

Shonduánam, to stop or shut close.

ὄμιλος, a band or company; plur.
ὄμιλογαίᾳ, also a troop, multi-
tude, or sect.

Óronnán, the back.

Ὀροταναίη, fear.

Onoča, a rafter; also a wain-
beam.

Θροῦλῳν, a carpenter.

Ὀρῦαδ, a charmer or magician.

ὁμιᾶται, to commit fornication.

Ὀρυβ, a chariot.

Ὀνὺς, a house or habitation.

Ὀρυβόην, a cartwright, or coach-maker.

Ὁμῶς, a hearing; also a rising up.

δρῦς, and raining; also a rising up. *Δρῦς* and *δρῦς*dan, dew; Gr. *δωσος*.

Orueta dea, i. e. joť and blyoť, prosperity in corn and cattle.

Oructán, whey.

Dructĭn mōnad, a sort of herb
used in colouring hair.

Θηρο, an enclosure.

Омугаше, a slave or drudge.

Onujbeal, a dark place or recess.

Θρυγᾶδῆν, dew.

Ὀρυζῶδῆν, a kind of reptile.

Druid, a stare; in the Welsh it is *dridu*, and in the Armoric *dret*.

Ծռսծյմ, to draw, also to shut ;
do Ծռսծ leō, he drew nigh to
them.

Ծռւյջեան, pronounced Ծռւյ-եան,
or Ծռյ-են, in two syllables, sig-
nifies the black-thorn bush ; its
pronunciation, as well as its con-
struction, is like the accusative
case of the Greek word *δρυς*,
accus. *δριν*, the oak-tree.

Ծռսյմ, the back, the ridge of a
hill or houses ; a Ծռոյմ, their
backs ; քա Ծռսյմ, backwards,
also the surface or outside of any
thing ; Ծռսյմ and Ծրյմ ; *vid.*
Ծրոմ.

Ծռսյն, needle-work, embroidery ;
աջ քօղւոյմ Ծռսյնե ազար ծագ-
լամա, learning to embroider ;
ծլրե Ծռսյնե, the pursuit of em-
broidery.

Ծռսյնեաց, an artist, one that works
with the needle.

Ծռսյնեաճար, practice in needle-
work or embroidery ; also artifice.

Ծռւյր, lust, one of the seven mor-
tal sins which kill the soul.

Ծռւյրեաց, a lecherous person.

Ծռւյրեամայլ, lecherous, incont-
inent, unchaste, dissolute.

Ծռւյրյմ, to play the wanton.

Ծռւյրլան, a bawdy-house.

Ծռւրեօյն, a fornicator.

Ծրսա, a drum.

Ծրսածօյն, a drummer.

Ծրսեժա, a house-top.

Ծրսան, the back ; also the sum-
mit of a hill, or other place.

Ծրսոց, *id. qd.* Ծրոսոց.

Ծրսր, lechery, fornication ; լսծ-
Ծրսրե, whore-mongers.

Ծրսւ, a harlot, or other unchaste
person ; Wel. *drythyll*, lasciv-
ious.

Ծրսւ, foolish.

Ծրսւտարսոց, a bawd.

Ծրսւծախայմ, to blab out, or speak
foolishly.

Ծրսւլան, a bawdy-house.

Ծրսւօյն, a fornicator.

Ծւ, and Ծւե, or Ծւեաց, ink.

Ծւ, meet, just, proper, fit ; also
kind for.

Ծւ, a land or country ; also a vil-
lage, also a habitation, or place
of abode.

Ծւեաց, a proper name of several
ancient Irish princes.

Ծւած, labour, hardship, difficulty.

Ծւածար, did eat.—*Gen.* 14. 24.—
Matt. 13. 4.

Ծւածմար, laborious, hard, difficult.

Ծւած-օբայր, a handicraft, hard
labour.

Ծւե, a dwelling-house.

Ծւայնյոյճ, to disfigure ; ա-
յոմծա Ծրեաց ածծա ծա Ծւայ-
նյոյճ ին շատ քո, many a
handsome face disfigured in this
battle.—*Vid.* Կայր-բայր-Ծոյր-
ծալայր, ad an. 1310.

Ծւայծ, or Ծւայճ, evil.

Ծւայլ, *vid.* Ծւալ.

Ծւայլե, propriety.

Ծւայր, surly, stern, ill-humoured.

Ծւայրեյծ, so often.

Ծւայր, a reward, a present.

Ծւալ, part or duty, office ; also
meet, just, proper ; ծար Ծւալ է,
to whom it belongeth, also kind
for ; Խո Ծւալ ծո ին ծո Ծեա-
նամ, it was kind for him to do
so.

Ծւալ, a law, &c.

Ծւալ, a fold, or ply of a cord.

Ծւալ, a lock of hair.

Ծւալոյճ, an engraver.

Ծւալոյճեար, sculpture, engraving.

Ծւալամ, to carve, or engrave.

Ծւալգար, hire or wages, duty, &c.

Ծւամ, a city ; Brit. *dinas*.

Ծւան and Ծւանօց, a rhyme or
poem ; and Ծւանայճ, or քար
Ծւայն, a rhymor or versificator.

Ծւանարեա, a senator.

Ծւանարեաճ, policy ; Ծւան-
չայր, *idem*.

Ծւար, a word, or saying ; also a

metre or verse consisting of four quartans.

Đubajnt, an earnest prayer.

Đūb, black, dark; đub-donn, a dark brown colour; đub-đeadać, having black teeth; hence đub signifies ink.

Đub, great, prodigious.

Đubać, a tub; đubać-leamnaća, a tub of sweet milk; pronounced douać.

Đubać, melancholy, sad, dejected.

Đubać, ink.

Đubaćur, sadness, melancholy.

Đubadán, an ink-horn, or stand-dish.

Đubađ, mourning.

Đubajžejn, the deep; from đub and ajžejn, ocean; đubajžejn na řajjžge, the bottomless depths of the ocean; *vid.* ajžejn.

Đubajlce, vice, the opposite of řubajlce, virtue.

Đuballađ, want.

Đubalta, doubtful, uncertain.

Đubán, a hook, a snare; le đubánjb řajžajneaćta, with fish-hooks.

Đubán, a kidney.

Đuban-alla, a spider.

Đub-ćorać, the herb maidenhair.

Đubćujl, a beetle.

Đubćocal, a word out of course, an enigma.

Đubžorujajm, to be black and blue.

Đub-Łoćlonnajce, the Danes, from Denmark; and the řjonn-Łoćlonnajce, those from Norwegia.

Đubaž, a lake.

Đubřnađ, to say; đubřnađ, it was said; mařa đubajnt ře, as he said.

Đublořte, melancholy.

Đub-řnámajđe, a diver; the bird called didapper.

Đubřnař, a house, room, or habitation, also a gloomy wood; from

đub and řor, a wood.

Đubřlan, defiance.

Đubřnajt, foundation.

Đubtojll, hæmorrhoi, the swelling of the veins in the fundament.—

Pl.

Đubla, a sheath, case, or scabbard.

Đublařžjm, to double.

Đucař, a visage, countenance.

Đucon, war, battle.

Đud, the ear.

Đud, or đujđ, a tingling or noisy buzzing in the ear, proceeding from an obstruction whereby the air that is shut up, continually moved by the beating of the arteries and the drum of the ear, is lightly reverberated.

Đuadřje, a trumpeter.

Đuda, chalybs, steel.

Đudož, a pat upon the ear, a little stroke on it.

Đudož, a measure of liquids containing a dram, commonly made of horn.

Đudož, a trumpet or horn pipe.

Đujbeal, quick, nimble, active.

Đujbćjor, tribute; řá đubćjor, tributary.

Đujbćjđe, a duke.

Đujbe, darker, blacker.

Đujbe, blackness; also ink.

Đujbeacanařžge, depth.

Đujbeall, swift or nimble.

Đujbeařta, vernacular, or peculiar to a country.

Đujbelneać, a necromancer.

Đujbžeann, a sword, a dagger.

Đujbžejnte, the Danes, i. e. the black nations.

Đujbjlać, the spleen.

Đujbléađ, a doublet.

Đujžam, or đjžjm, to cluck as a hen.

Đujl, an element; na ceřte đul-le, the four elements; also a creature.

Đujl, delight, desire.

Đujl, partition or distribution.

Đujlđjm, anxious, sad, melancholy.

Ծալե and Ծալէյն, a leaf, a fold.
 Ծալեամ, God, because Creator of all things.
 Ծալեամայն, God.
 Ծալեամանած, the Godhead.
 Ծալեամանտա, of or belonging to the Godhead.
 Ծալեօճա, folding doors, the leaves of a door, or the leaves of trees.
 Ծալէցնե, wages, hire.
 Ծալլմ, to take pleasure or delight; Ծալլջ մե, I desired, or I found pleasure in.
 Ծալլե, a green bough or leaf; also the leaf of a book.
 Ծալլեաբար, leaves, a leaf of a book.
 Ծալլեաբանած, full of leaves.
 Ծալլեաճան, a book, or the leaf of a book.
 Ծալլեան, a spear.
 Ծալլեօճ and Ծալլեան, diminut. of Ծալլե, leaf, either of a tree or book; also the fold of a door; Wel. *deilen*.
 Ծալլեօճաճ, leafy, full of leaves.
 Ծալլլեայր, of or belonging to leaves.
 Ծալլլջյմ, to bear or bring forth leaves, to bud, to spring.
 Ծալլլմյօլ, a caterpillar; Lat. *convolutus*.
 Ծայմ, poor, needy, necessitous.
 Ծայնե, a man, either the male or female sex: it is a general name for man, like the Lat. *homo*; its root is the same with the Greek verb *δυναμι*, *possum*; vid. քար and քր, *infra*, Wel. *dyn*, C. *Den*, Ar. *den*, Ger. *daen* and *diener*, a servant, and Cantarbr. *duenean*, idem.
 Ծայնեաբաճ, manslaughter; չաճ օլե էյճ րան ծօման յօյն քեալ աչաք ծայնեաբաճ.
 Ծայնն, to us, i. e. ծօ յոն or քոյն.
 Ծայնոյնեաճ, an assassin or murderer; աճ եարէ քյալ քրս; շյա ծօն ծյր քեօ յր քարսն իյծ ծօ

լէջյոն շալայծ, an Է Ծայնաբայ,
 Ծայնոյնեայծ, no an Է յօյն չան շոնտա.— Լեաբար երեաւ.
 Ծայր, an oak-tree; hence the letter Տ is called Ծայր; Wel. and Cor. *Dar*.
 Ծայրե, rude, rugged, surlý; vid. ծալրե.
 Ծայրե, a wood or grove of oaks.
 Ծայրե, stupidity, insensibility, Lat. *durities*, also obstinacy; ex. ծօ Էյ ծօ Ծայրե նա հյմրեալանա նար էրէյճ քյաճ an Էաճ շար էալտ an արմօր, such was the obstinacy of the battle, &c.— *Vid*. Կայրեյմ Ծոյրմեալայճ, ad an. 1318.
 Ծայր, a crow.
 Ծայր, a precious present or favour, hence a jewel.
 Ծայրճլլ, a sanctuary.
 Ծայրեալ, a spout.
 Ծայրջլլա, a client.
 Ծայրյճե, awaked; Ծայրյճե, idem.
 Ծայրյաճ and Ծայրյաճ, to awake.
 Ծայրյճյմ, to awake, to rouse up.
 Ծայր, unto thee, i. e. ծօ տա; Ծայրե, idem.
 Ծայրեայր, deformed, ugly; also dark, gloomy.
 Ծայրյն նա հօյճե, the morning.
 Ծալ, a snare or trap; also a fishing with nets.
 Ծալ, the terraqueous globe.
 Ծալ, a satyr.
 Ծալ, to go; ծօ ծալ էար, to pass over; ծօ ծալ ա մաճա, to be lost; ծալ ար ա նաճայծ, to proceed.
 Ծալա, a pin or peg.
 Ծալեայր, doleful, unpleasant.
 Ծալեանաճ, dirty, miserly, pitiful.
 Ծալեան and ծալեանաճ, avarice, covetousness.
 Ծալեաճօճ, a page.
 Ծալա, a place of gaming, as ծալա քելէ.
 Ծալ, a strong or fortified house, a fortress, or fastness; a habitation built on a hill or mount, such a

position being generally the fittest for defence; but the true meaning of this word in Irish is a strong and well barricaded habitation, as appears from our having no other verb, at least in common use, to signify the act of shutting or making fast, but *dūnaim*, which in its second person singular of the imperative mood makes *dūn*, Lat. *claude, occlude*. This monosyllable is one of those primitive and principal words that have been preserved in various different languages. *Dūn* was in common use in the Celtic of Gaul, and gave name to several places or habitations, as *Lugdunum Augustodunum*, &c. We find the same word used in the same sense in the Cantabrian or old Spanish; the Anglo-Saxon word *town* is of the same structure and meaning. It appears by the very name of the capital of Britain, I mean London, called both *Londunum* and *Londinium* by the Romans, that the old Britons had the word *dun* in their language. The name of that famous town is constructed of *long*, which in old Celtic signifies a ship, and *dūn* or *djn*: for in our old Irish the two writings are used indifferently, (*vid. djn*.) the compound of which signifies a town or station for ships. The names of a great part of the ancient strong habitations of the old Irish begin with the word *Dūn*, as *Dūn-cearṁma*, now Wicklow; *Dūn-cearṁma*, now the old Head of Kinsale; *Dūn-glājne*, a regal house near Sljað Mjy, in Munster; *Dūn-cljać*, another royal house near Knocaine, in the County of Limerick; *Dūn-Crimćajṁ*, the palace of

an Irish king near the hill of Howth; *Dūn-ḡnot*, one of the regal houses of Munster near the Gailty-hill; *Dūn-da Leat-ḡlay*, now Down, a bishop's see in Ulster, the burying-place of St. Patrick, S. Columcille, and St. Bridget; *Dūn-Dubljne*, an ancient name of Dublin, literally signifying the castle of the Black Pool, the water of the river Liffey being very black towards the harbour; *Dūnna Sead*, Baltimore, &c.

The old Irish had four sorts of habitations, viz. 1^o. *Caćajṁ*, a city; 2^o. *ḡajle*, a town; Lat. *villa*, called also *ḡajle Mōn*, if a large town; 3^o. *Dūn*, a strong or fortified habitation; 4ⁿ. *ḡrāj-ḡenn*, otherwise called *ḡrāj*.—*Vid. Caćajṁ* and *ḡrāj-ḡean* and *ḡrāj*, *supra*, where it is remarked that those words are or were preserved in different other old languages in the same sense, and in the same radical structure.

Dūnać, a house, a habitation; also a camp.

Dūnać, a multitude.

Dūnajṁ, to shut up, to close together, to join; *nj fējdjn* a *dūnać*, it cannot be shut.

Dūn-āraj, a habitation.

Dūn-ljoj, a palace.

Dūn-maṁbać, homicide, manslaughter.

Dūn-maṁbćać, a manslayer.

Dunn, a doctor or teacher.

Dūn, stupid, dull; *dujne dūn*, a blockhead; also hard; Lat. *durus*.

Dūn and *duoj*, water, *hinc dūnlay*, watergrass, or water-cresses; Gr. *ύδωρ*.

Dūnājṁ, affable.

Dūnāj, a house or room.

Dunb, a distemper or disease.

Ðuḡn, a fist, a hand; lán Ðuḡn, a handful.

Ðuḡteac, a temple.

Ðuḡteac, a cell, a pilgrim's hut, or cabin; Ðuḡteac Ðḡḡeabaje naomta, the holy anchoret's cell, &c.

Ðuḡnunta, rigid, morose.

Ðuḡ, in order to, that, to the end that; go ndeacajnn don cetajn Ðuḡ a bḡaḡajn neac dū ma bajl nḡḡ dom ealajḡjn, till I go to the city, to the end that I may there find some person who may want my goods.

Ðuḡ, a fort; Ðuḡ-áḡt, a place of refuge, or safety.

Ðuḡana, a client.

Ðuḡact and dūḡaḡ, watchfulness.

Ðuḡcūmal, a woman-client.

Ðuḡḡajnn, a calling, appellation.

Ðuḡḡlác, a client.

Ðuḡeay, nature, or the place of one's birth.

Ðuḡacari ollamanta, fee farm, feudam.

Ðuḡajḡ, a land, a country.

Ðuḡamajl, of a good family.

Ðuḡtea, genuine.

Ðuḡeayac, an inhabitant; one from the same country.

Ðuḡnacḡ, diligence, kindness.

Ðuḡnacḡac, diligent, urgent, kind.

REMARKS ON THE LETTER E.

E is the fifth letter of the Irish alphabet, and the second of the five vowels, of the denomination of caol, or small vowels; it is sometimes short and sometimes long, and thus answers the Greek ε and η, as Capelles ingeniously observes of the Latin: *E vocalis*, says he, *duarum Græcarum vim possidet, nam cum corripitur, ε est, cum producitur η est.* It is in Irish called Éáda, or Éáda, from eáda, the aspen-tree; Lat. *tremula*; which is commonly called ḡḡannḡḡoḡac, and is not unlike the name of the Greek vowel η, and the Heb. ה. It is commutable only with I, and is very often, but especially in ancient manuscripts, written and used for I indifferently; and we find this indifference common to the Latins, as *Dii* for *Dei*, *heri* for *here*, *vespere* and *vesperi*, *cinis* and *ciner*, *impubes* and *impubis*, *omnis* for *omnes*, from *decem* is formed *undecim*, from *emo*, *premo*, is formed *redimo* and *comprimo*. E is the præpositive vowel in the five diphthongs and triphthongs, called na cuḡḡ heáḡḡa, or heabab, or the five ephthongs, viz. ea, eo, eoḡ, eu, eḡ, and of these the Hebrews have eu, as Heb. עו; but the Gr. and Lat. have both eu and ei, as Lat. *heu*, *hei*, and Gr. εἰ, Lat. *bene*, Gr. εἶδω, Lat. *video*, &c.

e á

E and ead, are negatives in Irish, as é-ḡeḡjn, uncertain.

E and ḡé, he, it; cḡá hē, who is he? nḡ hē ḡo, it is not this.

E, an interjection importing grief;

e á

Lat. *hei*.

Éaban and eabari, mud, mire, &c.

Éabab, the aspen-tree; hence the name of the letter E.

Éabab, the Hebrew tongue; Éa-

ḡnaḡr, the same.

Ḥabnaḡaḡ, a Hebrew, one of the Hebrew nation.

Ḥabnaḡ, iron.

Ḥabnon, a pan, a chaldron.

Ḥabuḡ, ivory; Lat. *ebur*.

Ḥacceant, iniquity, injustice.

Ḥaccōmlan, injustice, oppression.

Ḥacconlajm, to omit.

Ḥacconac, mad, doting, absurd.

Ḥacconn, rage, madness, want of sense.

Ḥaccon, or eáḡcon ḡuḡne, a silly, foolish man: for cc, or double c, is pronounced always like ḡ.

Ḥaccorḡ, the face or countenance.

Ḥaccorḡ, a degree.

Ḥaccorḡ, a framing or building.

Ḥaccorḡmujl, unlike.

Ḥaccorḡmujle and -leacḡ, disparity.

Ḥac, a horse; Lat. *equus*; in the genit. sing. and nom. plur. it is eḡc; eac-ḡōḡmlonḡa, a dromedary.

Ḥac, any.

Ḥacaḡ, having many horses.

Ḥacaḡ, ḡoḡb Ḥacaḡ, a barony in the west of Carbury, in the County of Cork, the ancient estate of the O'Mahonys.

Ḥacḡ and eacḡ, a condition, &c.; *vid. aḡt*; also or, either, unless.

Ḥacḡa, clean, pure, neat, decent.

Ḥacḡam, to do, to act.

Ḥacḡlac, a servant, a post-boy, news-carrier; also a soldier's-boy, a knapsack-boy, a garson.

Ḥacḡlayḡ, a rod, a whip to drive a horse; from eac, a horse, and layḡ, a lash.

Ḥacḡmac and eacḡmonḡ, to happen or fall out; as eacḡmac ḡuḡne ḡḡoḡ ḡḡn ḡo ḡoḡnn don beaḡ ḡḡa do ḡḡoḡ aco ḡḡu, a man of them happened to be there, who distributed part of their small provision among them; eacḡmonḡ ḡḡa ḡn aḡoḡle ḡaḡmḡḡn caḡ ḡoḡn

ḡḡneanur aḡur ḡḡḡ na ḡaḡa-ḡḡa, at another time a battle happened between Hircanus and the king of Arabia.—L. B.

Ḥacnaḡ, blasphemy; ḡḡ ḡollur ḡur ḡo ḡuḡlabajḡ anojḡ an eacnaḡ, *nunc audistis blasphemiam*.—L. B.

Ḥacḡnaḡ, horses.

Ḥacḡnaḡr, rowing.

Ḥacḡnaḡr, a fair.

Ḥacḡ, an accident that moves sorrow or compassion; aḡ ḡōḡn an ḡeacḡ ḡuḡḡm Ḥaḡḡḡ, Thady's fall is a great cause of sorrow.

Ḥacḡ, an achievement, feat, exploit; ex. ḡeapḡ eacḡa, a brave man.

Ḥacḡ, a condition.

Ḥacḡamajl, conditional; also having great performance.

Ḥacḡnaḡ, an adventure, or adventurous uncertainty; ḡḡḡc aḡ ḡeapḡ eacḡnaḡ ná aḡḡḡḡe, proverb.

Ḥacḡnan and eacḡnannaḡ, a foreigner.

Ḥacḡḡōcaḡḡ, a prey or spoil; also unmerciful.

Ḥacḡḡōcaḡḡeac, merciless: but more commonly and properly ēad-ḡḡōcaḡḡeac.

Ḥad, is one of the ten negatives of the Irish in compound words, as eád-ḡlájḡ, ēad-ḡlataḡ, undaunted, intrepid: these ten negatives are in the following Irish verse: Neam aḡur an, am, eáḡ, ear, e, ead dō, dḡ, nḡ ḡoḡd dḡmeay. Inḡ, mḡ, nḡ ḡoḡ cejlḡe.

Ḋeḡc nḡḡlḡtaḡ na ḡaḡḡḡlḡe.

Ḥád, jealousy, also zeal; genit. ēada; bean ēada, a jealous woman.

Ḥád, eūt, obloquy, reproach.

Ḥádaḡ, clothes, raiment; eádaḡ ḡōḡn, sackcloth.

Ḥádaḡḡḡm, to clothe, to cover.

Ḥádaḡl, profit, advantage; *vid.*

eádál.

Eádajlleac, an Italian.

Eádajngean, weak, not strong.

Eádajngneact, weakness.

Eádajne, a jealous lover.

Eádajmeay, the art of invention.

Eádál, or eádajl, gain, profit; also a prey, spoil, or booty.

Eádalac, profitable.

Eádan, the forehead; a_u meádan, on my forehead.

Eádanán and eádnán, a frontlet.

Eádajgajne, corrupted from eadaj-*γ*gajne, divorce, or separation. Note that ea without a long stroke over it, as in this word, is pronounced like a, but with that sign over it, sounds like ai in the English words *maid*, *laid*, or as a in the words *trade*, *made*, &c.

Eádajgna, ingenuity.

Eádajgnajm, to know, to distinguish.

Eádajgūjde supplication, intercession; eádajgūjde na náom, the intercession of saints.

Eádajmajð, fraud, malice, deceit; also an ambuscade; jō fág eadajmājde jnn zac beallac ō jjn zo teamajm, i. e. he left men in ambuscade on every road from thence to Tara.—*L. B.*

Eádajyγajm, an interposer.

Eádajta, noon, or dinner-time. This word I judge should be rather eatajta, i. e. between two; as the sun is at noon exactly midway between east and west.

Eád-dojmγjgjm, to naturalize.

Eád-dojmjn, shallow.

Eád-dōtēay, despair.

Eád-dōtēayac, despairing, desponding.

Eád-dōtēayajm, to despair, to be out of hopes.

Eád-fulang, intolerable; also impatient.

Eað, time, opportunity, season; zan eada, without time.

Eað, yea, yes; n_j heað, nōl so, nay.

Eaðad, an aspen-tree; also the name of the ae, and the diphthong ea; eabād.

Eaðon, namely, to wit.

Eádmaj, jealous.

Eádmajne and eádmajneact, jealousy.

Eádmēōdanac, immediate; and

eγdjmeōdanac, mediate.

Eádōjdjgjm, to despair, be out of heart.

Eádōtēay, despair; *vid.* eád-dōtēay.

Ead_ui and eadaj, in compound words is the same with jdm, betwixt, between; *Lat. inter.*

Ead_ujad, between thee, i. e. eadajtū; ead_ujam, between me, i. e. eadajmē; ead_uujnn, between us, i. e. eadajjnn, no jjn; ead_uujb, betwixt you, i. e. eadajjb, or jjb.

Ead_ujoed, plain, manifest.

Ead-tajmγjoet, alienation, ill-will.

Eád-tlajt and eád-tlātac, courageous, strong, undaunted, intrepid.

Eád-t_uēojm, imbecility; also irresolution.

Eád-t_uēōnac, ignorant of the way; also weak.

Eád-t_uom, light, brisk, nimble; also giddy.

Eád-t_uomacan, eád-t_uomūgāð and eád-t_uujme, lightness, ease, comfort, riddance.

Eád-t_uomán, a bladder: pronounced eád_uomán.

Eád-tūalang, incapable, unable; ay eád-tūalang me a_u a fulang, I am not able to bear it.

Eád-ūplabjad, a solecism.

Eád-ūncām, of old.

Eaz, is one of the Irish negatives,

as *eáz-crūay*, sickness; *eáz-cōjn*, injustice.

Eáz, i. e. *eáɣza*, the moon.

Eáz, death.

Eáza, ice; *lyce eáza*, flakes of ice.

Eazac, deep.

Eazam, to die, to perish.

Eazán, (*Mac-Eazán*), a family-name, whereof I find four different septs, two in Connaught, i. e. one in Breiffne, whose lordship was the district called *Clajnrēanamūɣe*, and the other in Conmaicne, or *Sjol-anam-cuɣe*, who was toparch of *Clajnr-djanmada*, in the principality of *O'Madazaj*, or *O'Madɣn*; another *Mac-Eazán*, who is otherwise written *O'Heazán*, was one of the eight toparchs deriving under O'Carol in the country called *Eɣle ɣ Cheanbūɣl* or *Elia Carolina*, now partly in the King's County and partly in Lower Ormond, in that of Tipperary; and the fourth sept of the *Mac-Eagains* were dispersed through the Counties of Cork and Kerry, the chiefs of which were hereditary judges of the courts of Brehon-laws under the jurisdiction of the *Mac Carty-Mores*, kings of Desmond. A gentleman of this family of the *Mac-Eagains*, by name *baotlac* or *boetɣur Mac-Eazan*, was the Roman Catholic Bishop of Ross-Carbury, in the reign of King Charles I. of England, who having engaged himself with a party of the confederated Roman Catholics, as their spiritual director, in an expedition tending to relieve the town of Clonmel, and being taken prisoner of war by Lord Orrery, was immediately, and without examination or trial, ordered to be hanged like

a common malefactor; contrary to the laws of war, of nations, and of common humanity.

Eazan, a bottom; hence *poll dub-ajɣejn*, or *dub-eazajɣn*, an abyss.

Eazajɣ, order; *do cūɣ rē a neazajɣ*, he put in order.

Eazajajɣm, to set in order.

Eáz-brōt, a carrion.

Eáz-cáojne, a sick or dying groan, or plaint; from *eáz*, death, and *caojne*, plaint or moan.

Eázcaorɣ, a sounding line.

Eáz-cōjn, falsehood, injustice; also wrong.

Eázcoɣɣ, a face, form, figure, or countenance.

Eáz-crūajɣ, sick, weak, feeble: more properly in the literal explanation it means, not firm; Lat. *infirmus*.

Eáz-crūay, infirmity, sickness.

Eáz-cūbajɣ, unfit, improper.

Eazla, fear, dread, apprehension; *eazla zo*, lest that.

Eazlac, fearful, timorous.

Eazlajɣm, to fear; also to frighten, or deter, to affright; *do eazlaj-deadam zo mōɣ*, they were exceedingly afraid.

Eazlajɣ, the church; Wel. *egluys*, Lat. *ecclesia*, and Gr. *ἐκκλησία*, gen. *eazujɣe*, or *eazlajɣe*.

Eazlajɣeac, of or belonging to the church, a churchman, or clergyman.

Eazlajɣeamaɣl, or *eazajɣeamaɣl*, becoming a clergyman.

Eazlan, a biting.

Eazlayɣda, ecclesiastical.

Eázmaɣɣ, without; *aneázmaɣɣ lājme*, without a hand.

Eázmaɣɣ, reputation, fame.

Eázmaɣɣeac, very great; *ɣɣiáð eázmaɣɣeac*, very great love.

Eazmɣn, about; *circa*.

Eazna, prudence, wisdom; *vid. aɣna*.

Eaznac, wise, prudent, discreet;

and eaznaǵde, a philosopher.

Eaznaċ, or eacnaċ, blasphemy; do mġnn an fear ūd ēacnaċ, do mġad an ragart, ȝr follur zo mo ēuallaċaȝr a noȝa an eacnaċ, do fneazȝaȝr na lūdaȝȝ, ȝr bȝ-odċa baȝr duȝnn ē, that man has been guilty of blasphemy, said the priest, it is evident that you have heard now the blasphemy; the Jews answered, he is our mortal enemy, or an enemy who deserves death; ō do cōnaȝre an naom an mȝȝ az eacnaċ Cȝȝoȝd, azur az adnaċ deaman, when the saint (Patrick) saw the king blaspheme Christ and adore demons, &c.—Leāċaȝr bȝeac.

Eaznaċ, a complaint, also resentment, also a cause of grief and sorrow; as jomċa Eaznaċ aȝr Cȝȝȝnn.

Eaznaǵde, a wise man, a philosopher.

Eaznaǵȝm, to complain, to accuse.

Eaznaȝre, querulous, full of complaints; nȝr bu eaznaȝre, nȝr bu ealc, *non querula neque malevola erat.*

Eaznaȝre, love; an eaznaȝre a mȝe, *propter amorem filii*; vid. Brogan in Vita Brigidae; written indifferently euznaȝre, or eaznaȝre.

Eāznaȝcaȝre, a mediator.

Eaznaǵȝm, to set in order.

Eāȝrūad, impotent.

Eaz-ȝamujl, singular, matchless; from eaz, *non*, and ȝamujl, *similis*.

Eāȝramaȝl, strange, surprising, extraordinary; also various, diverse, mixed.

Eāȝramla and eūȝramlaċt, strangeness, variety, diversity.

Eāȝramluȝad and eāȝramlaȝȝm, to vary, to diversify.

Eāȝramluȝad, a varying or chang-

ing.

Eal, fainting; az dul a nēal, fainting; *vid. nēal*.

Eala, a swan.

Ealaċ and ealaċan, learning, skill, knowledge; also an art or science.

Ealaċanta, artificial, curious, ingenious.

Ealaȝȝm, to stalk; also to steal away, to desert, &c.

Ealaȝȝeac, a revolter, or deserter, one that sneaks off, or steals away.

Ealanȝ, a fault, or flaw.

Ealaȝ, salt.

Ealċa, a herd, or drove.

Ealc, malicious, spiteful, envious, &c.; nȝr bu eaznaȝre, nȝr bu ealc, *non erat querula, non malevola*.—Brogan in Vit. Brigid.

Ealcmaȝ, envious, spiteful; also lazy, sluggish.

Ealz, noble, excellent; hence Inȝr

Ealzȝa, a name of Ireland.

Ealoȝad and ealuȝad, sneaking, stealing away.

Ealuȝȝm, to sneak off, to steal away; as do ealuȝȝeadaȝr don ċaȝraȝȝ, they got by stealth into the city.

Eall, a trial, a proof, or essay.

Eallaċaȝr, a vast number, a great multitude.

Eallaċ, a hearth; an an teallaċ, upon the hearth.

Eallaċ, a burden, or load.

Eallaċ, cattle of any kind.

Eallaċ, an artful trick.

Eallaċ, a battle.

Eallaȝȝe, household stuff, furniture.

Eallaȝ, wonder, astonishment.

Eallaȝ, cattle given by way of a portion.

Ealȝcaċ, coziness.

Ealta, repentance.

Ealta, a flock, herd, drove, trip, rout, pace, &c.; ex. ealta eān,

á flock of birds; ealta muc, a herd of swine; ealta dam, a drove of bullocks; ealta gabar, a trip of goats; ealta madújde allta, a rout of wolves; ealta arrajl, a pace of asses; also a tribe or family, as ealta glan tyluag uá ngeal ccajr; ealta maíaca, a troop of the cavalry; ájtjb bjn-ealta, places resounding with the melody of birds.

Ealtájde, white.

Ealtjn, a razor.

Eaman, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

Eamaj, double; and eamanta, the same.

Eamajne, wisdom.

Eampajb, a kind of stone.

Eán, eún, and én, a bird, a fowl; éan fjon, an osprey.

Ean and an, water.

Eán, any; an eán-cór, in anywise, at all, in the least; an gac eán cór, by all means; *vid. aon*.

Eanda, a simple in physical drugs.

Eang, a year.

Eang, a track or footstep.

Eangac, a fishing net; also a chain of nets, such as is used for salmon and herrings.

Eangac, a babbler.

Ean-glór, of one voice or speech.

Eangla, an anniversary feast.

Eanglajm, a lining.

Eanglajr, bad or weak drink with bread, as milk mixed with water.

Eangnam, generosity, also dexterity at arms, prudence, &c.; a rē eangnam na Lochlanna do majr San Moğchorb ran, the dexterity of the Danes (at arms) was known to be inherited by that Moghchorb.—*Vid. Annal. Innisfallen*.

Eangrad, they advanced, or went

forward.

Eanlajneacđ, fowling.

Eannec, innocent.

Eánračad, at once.

Eantōg, a nettle; neantōg, *idem*.

Eántojrg, on purpose; also in one bulk; deántojrg is the usual expression.

Eán-tōit, of any manner or sort.

Ean-uajne, one hour; fear-eánuajne, a way-faring man that stays not above an hour in a place.

Eanuc, a eunuch.

Eaondacđ, an unity.

Ean, a head.

Eanad, fear, mistrust.

Eanajm, riding.

Eanam, to refuse, to deny; deánađan, they refused.

Eanajr, the end.

Earb, or fearboz, a roebuck.

Earba, to tell or relate; zo ndubajr oíneac na ragan me hjoa, ajtjm tu ajr oja beo zon earba dajnn an tū Crjoit Mac De, so that the high priest said unto Jesus, I conjure you by the living God to tell us if you are the Christ the Son of God.—*L. B.*

Earb, an offer; also command.

Earba, an occupation or employment; a rē fa hearba dō, bjē az jonzajne muc do Mhjlco nrg dal-Navjde in djtneab na rlējbe, his occupation was herding swine for Milco, king of Antrim, in the wilderness.—*L. B.*

Earball, a tail; bun an earbajl, the rump.

Earbam, to bid, or command; also to rely or depend upon; earbajm nrot, I depend upon thee.

Earic, speckled; also red.

Earic, a cow.

Earic, a salmon.

Eapic, honey; also a bee.
 Eapic, a tax or tribute; *jōc eapica*,
emyc, or kindred money.
 Eapic, Heaven.
 Eapicad and eapicajm, to fill;
eapicdāoɣ na ɣluajɣ, i. e. *do*
ljonadāoɣ na ɣluajɣ.
 Eapicamajl, sweet, pleasant, agree-
 able.
 Eapicdaɕ, coloured red.
 Eapicajll, a prop, post, or pillar.
 Eapicajle, a barring and hinder-
 ing.
 Eapicāom, noble.
 Eapicluācɣa, a lizard, an emmet.
 Eapicɣa, a deficiency, an eclipse.
 Eapicdaɕ, a feast or solemnity.
 Eapicdanal, a piper, trumpeter.
 Eapicflajɕeay, an aristocracy.
 Eapicgabājl, a miserable state of
 captivity.
 Eapicɣajm, to build, to frame, or
 make up; Gr. *εργειν*, *operari*.
 Eapicgabad, to apprehend, or make
 prisoner; ex. *an lubɣoɣɕ jn-*
naɣ eapicgabad lōɣa, the garden
 wherein Jesus was made prison-
 er.—*L. B.*
 Eapicɣajne, prohibition.
 Eapicɣajnm, to congratulate; also
 to prohibit or forbid.
 Eapicɣalan and eapicɣlan, a piper;
 also noisy, clamorous.
 Eapicɣnajd, magnificent, worthy,
 virtuous.
 Eapicɣnam, to prepare a feast.
 Eapicɣna, conception, quickness of
 apprehension.
 Eapiclam, noble, august, grand;
 hence Anglice, *earl*.
 Eapicma and eapicmajɕeay, gallop-
 ping.
 Eapicmad, arms.
 Eapicn, for *ōɣna*, barley.
 Eapicnaɣ, *ɣajnaɕ*, or *ɣajann*, iron.
 Eapicnad, redemption.
 Eapicnajl, a part or share.
 Eapicnede, to watch, to take care
 of; *azɣɣ bɣɣo ɣonn az eapicnede*

na hōɣa (Mujne) ɣo ndeacajm-
ɣe ɣuɣ an ɕajɕɣi duɣ an bɣa-
ɣajm jnnte neac da mbajl njd
dom ealeadɣn taɣ ceann coda
na hōɣe a noct; stay here to
 wait on the Virgin (Mary) till I
 go to the city, where I may find
 some person who may give this
 night's lodging and entertain-
 ment to the Virgin in exchange
 for some thing which belongs to
 my trade.—*L. B.*

Eapicn, and genit. *ejɣn* and *ejɣne*,
 the end or conclusion; also the
 limit or boundary of a place;
dujne a neaj a aoɣe, a man in
 the declension of his years; a
neaj na tɣne, in the limits of
 the country.

Eapicn, a champion; Gr. *ἥρως*, Lat.
heros; also noble, grand.

Eapicnaɕ, the spring; gen. *eapic-*
najɣ.

Eapicnad and eapicnūɕe, wares or
 commodities, furniture, accou-
 trements, either personal or
 household.

Eapicnad, a military suit, a complete
 armour; hence the English word
array.

Eapicnajɕm, to spring.

Eapicnāɕ, a mistake, a fault; Lat.
erratum; *an ɣon a eapicnāɕe*,
propter erratum.

Eapicnajɕeaj, to be served or at-
 tended.

Eapicnad, a sickness, or disease; *don*
teayad fūajm a oɣɕeac, he died
 a natural death.

Eapicnaɕnad, expulsion, banishment.

Eapicnajɕm, expulsion, banishment.

Eapicajlle, dispraise, disparage-
 ment.

Eapicam, to make, or do.

Eapicamlāɣ, or eapicamlāɣm, an ex-
 ample, sample, or pattern.

Eapical, a tail.

Eapicadonta, eapicadontaɕ, and *ea-*
ɣadontaɣ, dissension, disagree-

ment; also disobedience.
 Eapronnac, disobedient, repugnant, rebellious.
 Eaprontūgadh, schism.
 Eapan, a cataract, a fall of water, a cascade.
 Eapand, *idem*.
 Eapand, a quarrel; eapánd do bhoirdad, to provoke a quarrel.
 Eapangan, a tumult.
 Eayba, want, scarcity, defect, absence, also vanity; eayba bhá-gadh, the king's evil.
 Eaybáigim, to want or lack.
 Eaybáin, the kingdom of Spain.
 Eaybal, an apostle.—*Matt.* 10. 2.
 Eaybalóid, absolution.
 Eaybairta, or eaypoirta, vespers, or evening prayers.
 Eaybog, or eaycop, a bishop.
 Eayc, water, also old.
 Eaygayne, a warning.
 Eaygal, a storm, a blustering wind; also a surprise.
 Eaycan, or eaygōn, shooting into ear, as the corn does when it begins to form an ear.
 Eaycan, a fall; eaycan a mbéal beáinnan, to fall at entering a wide gap.
 Eaycana, an adversary, an enemy; from the particle eay, one of the Irish negatives, and cana, a friend.
 Eaycoman, dirty, filthy, nasty.
 Eaycomata, satisfied.
 Eaycomla, to die or depart this life; re bhágha agur ceitne fíctid ba rlan do Phílíp an tan nō eaycomla gur an ccōimde, i. e. Philip was eighty-six years old when he departed this life to enjoy God.—*L. B.*
 Eaycong, water.
 Eaycongna, a cry, or proclamation.
 Eayconn, an old man, an elder.
 Eayconn, the moon.
 Eaycna, a cup, a drinking vessel,

also a chaldron; á dubaigte loz rep fny golla gnád do eaycna nahngte do cūn a racnaigib benjamjn, i. e. Joseph said to his house-steward, put my silver cup into the sacks of Benjamin.
 —*L. B.*
 Eaycnadh, walking, stepping, or marching.
 Eáyga, the moon, also eáycan; *vid.* duajn j dubagájn.
 Eáygaid, easy, sensible; also nimble, active.
 Eaygayne, a curse or malediction, a cursing.
 Eaygal, a sound or noise.
 Eaygan, an eel; *rectius*
 Eayga, or rather eaygcū, an eel; from eay, or eayg, water, and cū, hound, and may properly be called a water-hound.
 Eaygleayadh, confusion.
 Eaygnadh and eaygnajm, to climb up, to ascend; hencee Ojandajn Eaygnadh, Ascension-Thursdays, so called anciently, but now it is commonly called Ojandajn Oeay-gabala, signifying the Thursday on which Christ sat on the right hand of God.
 Eaygul, a wave.
 Eayjde, conspicuous, remarkable.
 Eaylabna, bounty, courtesy, affability.
 Eaylájne and eaylájnte, a disease; also infirmity or unhealthiness.
 Eaylán, sick, infirm.
 Eayloc, a lake, or pool, &c.
 Eaymajg, a lath or spar.
 Eaymajl, a reproach, or reproof.
 Eaymajlteac, dujne eaymajlteac, a reproaching or chiding person.
 Eaynad and eaynam, a want of web enough for the loom.
 Eaynad, music; also a song, or any melody.
 Eaynad, time.

Eayōg, a weasel.
 Eayōman, a welcome.
 Eayōmōjō, or eayōgmōjō, disrespect, dishonour.
 Eayōmōjōdeac, disrespectful, disobedient.
 Eay-onōjn, dishonour, abuse.
 Eayonōjneac, abusive, unmannerly.
 Eayontac, rude.
 Eayōndūgāb, disorder, confusion.
 Eayonḡajm, contrition.
 Eayonḡajm, to hurt or offend.
 Eayonḡnab, squeezing or crushing.
 Eaypuḡ-ḡpeajm, the herb ox-eye-daisy; Lat. *bellis major*.
 Eaynannājt, the world.
 Eaynaojte, loose.
 Eaynuab, a famous cataract of the river Earn, now called the Salmon's Leap, which divides the County of Donegal from that of Leitrim — Vid. *As*.
 Eayraot, health.
 Eay-tannajm, extraction.
 Eayūanajm, to scum or skim.
 Eay-ūmal, disobedient.
 Eay-ūmlab and eay-ūmlacō, disobedience, obstinacy.
 Eay-unnūday, presumption.
 Eay-unnamac, disrespectful, stubborn; also a rebel or revolter.
 Eay-unnamac and eay-unnamacō, rebellion, disobedience.
 Eata, old, ancient; ōg aḡay eata, young and old; Gr. *eros*, i. e. *annus*, and Lat. *ætas*.
 Eatac, i. e. ḡeanōjn, an elder, or an aged person.
 Eatal, pleasure, delight; ay eatal leam, I am well pleased.
 Eatal and eatalab, flight.
 Eatal, the world.
 Eata, gone, sent.
 Eetan, a ship.
 Eatla, prayers or supplications; ex. do nḡnne Saḡad Chḡanājm eatla cum Ōja fḡj a. ttḡrad

ḡlān dá nḡonncajb, the convent or religious community of Kieran offered up their supplications to God for their safe return.
 Eatla, sadness, dullness.
 Eatlajm, to fly; do eatajḡjōday ḡan mujn, they flew into the sea; Lat. *attollo*.
 Eatonna, between them, amongst them.
 Eatḡātaac, late.
 Eatḡomān, a bladder.
 Eatḡujme, lighter; also lightness; vid. ead-tḡom.
 Eatḡḡōcajme, cruelty, no mercy.
 Eatḡḡōcajneac, unmerciful.
 Eatḡḡom, light, swift.
 Eatḡḡomam, to relieve, to make light.
 Ebejnt, or ebjnt, topography.
 Ebab, the aspen-tree; also the name of the letter *E*.
 Ebljng, to spring off or on.
 Ebljngeab, a skipping or leaping.
 Eblōg, or ebleōg, a hot coal or ember; eblōg deaḡ, red hot embers.
 Ebnon, a kettle, or chaldron.
 Ebul, or aōjbeal, a coal of fire; dim. eblōg, *supra*.
 Eccnac, reproof, or reprehension.
 Eccnajmc, the time past.
 Eccnajmc, a prayer or intercession.
 Eccoyḡ, model, shape, or appearance.
 Eccnadaac, spiteful, unfaithful.
 Eccnajde, enmity, hatred, spite.
 Ece, clear, evident, manifest; ece an talam, the land is in sight; Lat. *ecce*.
 Ecna, eating, spending.
 Ecyḡde, apparent, manifest.
 Ed, jealousy.
 Ed, gain, profit, advantage.
 Ed, to take, to receive, to handle.
 Ed, defence, protection.
 Ed, or ejd, cattle.
 Edoajḡ, uncertain.

Eddnejmjm, to catch at.
Edean, a receptacle.
Edeanb, false, uncertain.
Edejgneac, gelded.
Edele, prayers, or orations.
Edon and **eaddon**, to wit, namely, that is.
Edb, ugly, deformed.
Ebjm, to catch, to apprehend.
Ebjne, hostages.
Ebjngljmjm, to endure, to suffer.
Ebjmmedantōjn, a mediator.
Ebmaj, jealous.
Epeact, effect, also consequence.
Egceant, iniquity, injustice.
Egejallajb, absurd, silly, foolish.
Egpteac, an Egyptian.
Egmur, defect, lack, want.
Ejbljgm, to sparkle.
Ejbljt, an interjection.
Ejb, tribute, tax, or subsidy.
Ejb-djgde, ingratitude; from **eab**, negat. and **djgde**, gratitude; *vid.* **djgde**.
Ejde and **ejdeab**, cloth, apparel, raiment, also an armour; **go njomad onconn**, eac, **azur ejde**, with many colours or flags, horses, and armours; **cujn ojt tējde**, put on thy brigandine.
Ejdeab and **ejbjm**, to dress, to attire; **ejdeōctaj ē**, he shall be attired; **do ejdjg Saul Ōajbj**, Saul armed David.
Ejdeadač, harnessed.
Ejdeabčta, dissolute, loose; **dáojne ejdeabčta**, reprobates.
Ejdeajrcanjam, to scatter or disperse.
Ejdean and genit. **ejdne**, ivy; dimin. **ejdneán**.
Ejdneac, full of ivy; Lat. *hederosus*; hence **Cluajn hejdneac**, in the south of Leinster, which in St. Fintan's life is interpreted *Latibulum Hæderosum*.
Ejdeanán, the dimin. of **ejdne**, an ivy-branch or bough, an ivy-bush; **caon ejdnejn**, an ivy-

berry.
Ejdeanōg, another diminutive of **ejdne**.
Ejdljod and **ejdljom**, a plea, a case; also a claim, or demand of debt.
Ejdjdeac, a cuirassier.
Ejdjmjn, doubtful, uncertain.
Ejdjnte, doubtful.
Ejdjor-jolay, twilight.
Ejdjn, between, betwixt, amongst; Lat. *inter*.
Ejdjn and **fejdn**, to be able; **nj fejdn lej**, he cannot; it is not in his power.
Ejdjn, a captive or prisoner, a hostage.
Ejdjneacant, an equal distributive right; **jr jadryn da mac deag Ijrael zona nejdnjneacantajb**, these were the twelve sons of Israel with their equal portions or rights.—*L. B.*
Ejdjneacant focal, an interpretation.—*Vid. Old Parchment*.
Ejdjn-dealūgāb and **ejdnjdejl**, a difference, separation, or division; also a distinction.
Ejdjn-dealūgāb and **ejdn-dealajm**, to separate or divide, to distinguish.
Ejdjndjlzjn, a devastation, ravaging, &c.; as, **ejdjndjlzjn na cuzte uile eatonja**, the ravaging or devastation of the entire province between them.
Ejdjn-žleō, a decree, or judgment.
Ejdjn-žleōdajm, to judge, or decide.
Ejdjnlēn, captivity; **zaj fnjt a nejdjnlēn**, that he was made a prisoner; *vid.* **Cahtejm Thojndel**, an. 1311.
Ejdjn-meōdanac, **go hejdjmeōdanac**, mediately, indirectly.
Ejdjn-meōdantōjn, a mediator; also an interpreter.
Ejdjn-mjnjūgāb, interpretation.

Ejdjn-mjnūžad and ejdjn-mjn-
 žym, to interpret.
 Ejpeuct, effect, sense, conse-
 quence; njd žan ejpeact, a
 thing of no effect.
 Ejpeacdac, effectual; also sensi-
 ble.
 Ejpeacdamajl, the same.
 Ejpeayac, serious.
 Ejg-ceart, iniquity, injustice.
 Ejgcjallad, dotage; also stupidity,
 dullness.
 Ejg-cjallda, or ejg-cjallad, irra-
 tional; beatajdeac ejgcjallda,
 an irrational animal.
 Ejg-cjnnate, innumerable; also un-
 decreed, unresolved upon; also
 not to be comprehended or con-
 ceived.
 Ejg-cneayda, impolite, rude.
 Ejg-cneaydacd, frowardness, rude-
 ness.
 Ejg-cnjona, imprudent.
 Ejg-cnjonnacd, imprudence, folly.
 Ejgean, force, violence, compul-
 sion; dob ejgean dam, I was
 constrained; me hejgean, by
 compulsion; ejgean majždjne,
 the rape of a virgin or maiden.
 Ejgean, lawful, rightful, just; ej-
 gean and ajn ejgean, scarcely,
 hardly.
 Ejgeantac, necessary, indispen-
 sable; raotari ejgeantac, hard
 labour.
 Ejgeay, a learned man; pl. ejgye.
 Ejgeam, a crying, or roaring; gen.
 ejžme; ejrd me mejžme, hear
 to my cry.
 Ejgeamtōjn, a crier.
 Ejžjm, to cry out, to grieve, to la-
 ment, to bawl.
 Ejžjn, some, certain.
 Ejžjn, truly, surely, or certainly.
 Ejžljde, mean, abject.
 Ejžljdeact, abjectness.
 Ejžne, a salmon.
 Ejžnjžjm, to force, to compel; ná
 hejžnjž mē, do not compel me;

also to ravish, or commit a rape.
 Ejžnjžte, forced, ravished, com-
 pelled.
 Ejžnjūžad, a forcing, or compel-
 ing; also a rape.
 Ejžyeac, a school, a study.
 Ejžyrj, art, science, learning.
 Ejlcjm, to rob or spoil.
 Ejle, other, another; *rectius* ajle, *ex.* fear ajle; *Lat. alius.*
 Ejle uј phōgurtā and Ejle uј
 Chearnabajl, two districts in
 the County of Tipperary, north
 and north-east of Cashel, the
 ancient estates of O'Carrol and
 O'Fogurty.
 Ejle, a prayer or oration.
 Ejleacdamjm, to alienate, to part
 with, to pass away.
 Ejljžteōjn, a creditor.
 Ejlyt and ejlyd, genit. ejlte, a
 deer, a hind; *Gr. ελλος*, a fawn.
 Ejljūžad, accusation, charging,
 calling to an account.
 Ejljūžad and ejljžjm, to charge
 upon a person, to accuse; ejljž-
 dјr fejn a čejle, let them ac-
 cuse each other; a tajm dom
 ejljūžad azyb ye, I am called
 in question by you.
 Ejll and jall, a thong; žo hejll a
 bјōjze, to his shoe-latchet.
 Ejll, an ell or eln.
 Ejllžead, burial, interment.
 Ejlne and ejlned, uncleanness,
 pollution; nō žlan Ōja an te-
 ampul ōn uzle ejlned, azyr Ō
 ajtreab deaman dá naby ann,
 i. e. God cleansed the temple
 from all uncleanness and dia-
 bolical assemblies, or from being
 the habitation of devils.—*L. B.*
 Ejlnjžjm, to corrupt, to spoil; also
 to violate or profane.
 Ejm, quick, active, brisk.
 Ejme, a cry.
 Ejmeacd, obedience, compliance.
 Ejmjlt, dilatory, slow.
 Ejmjм, or ejjžjm, to cry out.

Ējmlēōȝ, a dead coal.

Ējn, or eān, one, the same; ejn-
cȝne, of the same family.

Ējneac, a face or countenance.

Ējneac and ejneacȝ, bounty,
goodness; also courtesy, affa-
bility.

Ējneaclan, protection, defence, or
safeguard.

Ējnfeacð, at once; do cūadan an
ējnfeacð, they went together.

Ējnȝjn, only begotten.

Ējnmēȝd, of equal size.

Ējnfead; any thing.

Ējpelad, to die or perish; aȝur
ejpeladȝ rē (Jacob) dā cūma
muna nȝa an aonan ȝlān cūȝe,
and he (Jacob) will die through
sorrow, if he alone (Benjamin)
does not return home safe to
him.—*L. B.*

Ējȝȝȝȝ, an epistle, a letter.

Ējnbearnam, to transgress.

Ējnbeac, a wasp.

Ējnbeac, a heretic.

Ējȝe, a burden.

Ējȝe, Ējȝonn, Ējȝonn, the name
of Ireland.

Ējȝeac, a heretic.

Ējȝeacð, or ejȝeacð, heresy.

Ējȝe, a rising; ejȝe na ȝrēȝe,
sun-rising.

Ējȝe, assistants; cōm-ejȝe, aux-
iliaries.

Ējȝȝm, to rise, to mutiny, to pass
on or advance.

Ējȝȝ, a viceroy, or chief governor;
na hejȝȝe bādan fōȝ ȝȝn lūda
fō aȝȝȝȝȝ nē lȝnn Ĉȝȝȝȝȝ,
i. e. the governors of Judea, un-
der Augustus, who were cotem-
poraries with Christ.—*L. B.*

+Ējȝȝ, an amercement, or fine for
bloodshed, a ransom or forfeit;
also a reparation.

Ējȝȝe, a command or government;
do mað ȝhānaoh ȝȝȝȝn ejȝȝe
Ēȝȝȝȝe do ȝȝȝȝ, i. e. Pharaoh
afterwards committed to Joseph

the government of Egypt.—
L. B.

Ējȝȝeacȝ, *idem.*

Ējȝȝm, to ride, to go on horse-
back.

Ējȝȝm, a summary or abridgment.

Ējȝȝn, rather Ējȝn, is the name of
Ireland in the Irish language.

The names of countries, rivers,
mountains, and other great ob-
jects of the creation, had origi-
nally some meaning founded in
the nature of things, and gene-
rally derived from some property
or quality inherent to the object,
which distinguished it in the
eyes of the people, who gave it
its name. This maxim is appli-
cable to all such names of coun-
tries as have not been borrowed
from the national name of the
people that inhabited them.
Camden's derivation of the word
Ējȝn, the name of Ireland, from
the Irish word ȝȝ, the west,
seems absurd for two reasons:
first, because the Irish word ȝȝ,
strictly and properly means only
after, (Lat. *post* and *postea*,) or
behind, as behind one's back;
and does not signify the *west*
but relatively to the position of
persons facing towards the east
at public prayers and sacrifices
offered to the Deity, according
to the practice of all antiquity,
both sacred and profane.—*Vid.*
Deȝȝ sup. In this position the
south is called by the name of
the right hand in Irish; and the
north by that of the left hand;
and as the Irish word ȝȝ signi-
fies *behind*, so it also means the
west, relatively to the position
now explained, and not other-
wise; for if a person turns his
face towards any other point,
the word ȝȝ is applied to what
is behind his back, even when it

is turned to the east. Secondly, Ireland is not properly to be counted a western country, but relatively to Britain and the lower parts of Gaul and Germany, and so on in that line; but we do not find that the word *ιαρ* was ever used by any of the people of those parts to signify the west. And as to the old natives of Ireland, among whom this word signifies the *west*, in the improper and relative sense above explained, it seems contrary to the propriety of language and common sense that they should have formed the name of their country from its western position, which was only relative to others, and not to *them* who were the inhabitants; nor is it natural to think that they would have given it a name of so insignificant an import as that of its being situate in the west of Britain, or the Lowlands of Gaul and Germany. The name is certainly of the pure Ibero-Celtic dialect, and must have had some meaning founded in the nature of things, in its original and radical formation, which indeed has been somewhat altered by vulgar pronunciation, but not very materially, as we shall see. As to Bochart's Phœnician derivation of the name of Ireland from *Ibernae*, i. e. *ultima habitatio*, the remotest habitation, to show its insufficiency we have but to observe, that though this Phœnician word *Ibernae* may plausibly pass for the original of *Ibernia*, the Latin name of Ireland, yet it would be a very awkward and unnatural origin for *Ερην* or *Ερην*, the genuine Celtic name given it by the old natives, which in its primitive

form afforded a very plain original both to the Greeks for their *Ιερων*, *Ιερων*, and to the Romans for their *Ibernia*, as we shall see by and by. Nor is it certain that the Phœnicians of Carthage and Gades did not know any habitation or land more remote from them, even to the west, than Ireland; since all readers of antiquity must allow that Pytheas of Marseilles, (of the fourth century before the Christian era,) whose city was never so famous for remote navigation as Carthage and Gades were in ancient times, discovered the island of Thule, which, according to the most probable opinion, is that we now call Iceland, situate in a meridian considerably more westward than that of Ireland.

But to return to the original Irish name of Ireland, and to show that it was the true archetype of the words *Ierne* and *Ibernia*, I shall first observe, that I am strongly inclined to the opinion that the word *Ερην* or *Ερην* is but a contraction of the words *Ι-ιαρην*, more properly written *Ι-ερην* or *Ι-ερην*, compounded of *Ι*, an island, and *ιαρην*, *ερην*, or *ερην*, the genitive case of *ιαρην*, *ερην*, or *ερην*, Engl. *iron*, Lat. *ferrum*; so that *Ι-ιαρην*, *Ι-ερην*, or *Ι-ερην*, literally signifies an island of iron, or a land abounding with mines of iron, copper, and tin, such as Ireland is well known to have been at all times; for which most useful productions it well deserved the first rank amongst the islands called *Cassiterides*, especially as its tin and iron excelled those of all other countries in quality as well as in quantity. The plural of this

compound word *Ι-ερην* is *Ιβ-ερην*, also *Ιβ-εριον*, signifying lands of iron mines; upon the former of which writings the Latin word *Ibernia*, used by Cæsar, Plinius, Solinus, Tacitus, and Orosius, hath been formed, as that of *Iberione* used by Antoninus in his Itinerary, and by St. Patrick in his Epistle to Coroticus, hath been struck off from the latter. But the Greek name *Ιερην*, as it is written by Strabo, Claudian, and Stephen of Bizantium hath been visibly copied from the original Irish name in its singular number; I mean from *Ι-ερυην*, or *Ι-ερην*. And a much more ancient author than any of the three now mentioned, uses the same word *Ιερνε* for the name of Ireland, I mean the writer of the book *De Mundo*, addressed to Alexander the Great, either by Aristotle, according to some critics, or by his cotemporary, Theophrastus, according to others.—*Vid. Usher. Antiq. Brit. p. 378.* But the author of the Argonautics, who calls Ireland by the name of *Ιερνις*, being either the old Thracian Orpheus, who is personated in that very ancient work, or at latest Orpheus of Crotona, a favourite of Pisistratus, the Athenian tyrant, cotemporary of Darius, the deliverer of the Jews, as Suidas informs us by the authority of Asclepiades; it follows that, inasmuch as this ancient author's *Ιερνις*, hath manifestly been formed upon the Irish name *Ι-ερην* or *Ι-ερην*, or its contract *Ερην*, this name, and the country which bore it, as well as the inhabitants whose language it belonged to, must have been known, at least by

historical report, to the Greeks, as early as the sixth century before the Christian era; that being the age of the three cotemporaries above-named: an antiquity (says Usher, *ibid.*) which far surpasses the earliest mention the very Romans could show of their name in any known author. I am grossly mistaken if any mention of the Roman name can be found in Herodotus, whose writings are by a whole century later than those of Orpheus of Crotona.

Ετηρ, an era, or account of years; *Ετηρ* *ελαπνε υγ Μηαδῳλ*-*Chonnajne*, the chronological history of the Mul-Connerys.

Ετηρ, a friend.

Ετηρ, mistrust.

Ετηρ, a fragment.

Ετηρ, destruction.

Ετηρ, a fragment.

Ετηρ, a gift, present, or favour.

Ετηρ, to require or call for; *ετηρῃς* *εταρ* *Connaet*, the rents of Connaught were called for; also to give liberally; Lat. *largior*; *εταρ* *αμλα* *ρη* *πο* *ετηρ* *εταρ* *Caesar*, for thus Cæsar's tribute was paid.—*L. B.*

Ετηρ, a shield.

Ετηρ, or *εταρ*, the end; *vid. εταρ*.

Ετηρ, snow; hence *εταρ-ετηρ*, ice, or congealed snow: it is commonly written *αταρ*, which appears to be an abuse, inasmuch as the Welsh have *eira*, the Cornish *er* and *irch*, the Armorican *erch*, to signify snow.

Ετηρ and *ετηρ*, a trunk or stump.

Ετηρ, to arise.

Ετηρ, a band or troop.

Ετηρ, a footstep, a trace, or track.

Ετηρ, the genit. of *ῥατ*, fish; *ετηρ*

also in the plural.

Ējreceāc, exception or exclusion.

Ējrecm, to cut off; also to except or exclude.

Ējreac, hearing, attention.

Ējrdm and ējreac, to hear, to listen, to be silent and attentive.

Ējreac, a seeking, or hunting after, a research.

Ējrean, or ejrjon, him, himself; i. e. ē rjn.

Ējreaytajn, he prayed.

Ējrejge, resurrection.

Ējrgjnn and ejrg-ljnn, a fish-pond.

Ējrgjn and ejrcjn, a ridge of high lands or mountains; ejrgjn nja-da, the bounds of North and South Ireland.

Ējrbjm, to drink.

Ējrdjm, to sit.

Ējrl, ejreōlac, rude, ignorant, unskilful.

Ējrm, to trace.

Ējrm, near, close at hand.

Ējrnjnl, weak, infirm.

Ējrdan, unclean.

Ējromal, valour, courage, bravery.

Ējromlajn and ejromplajn, a pattern, model, or example.

Ējrt, debate, discord, disagreement.

Ējrljnn, weak, infirm; cajnleán ejrljnnac, a pregnable fortress.

Ējrljr, neglect, mistake, or forgetfulness.

Ējrmeac, lying, false.

Ējrmeac, unready.

Ējrneac, an orphan.

Ējrreac, to loose or untie.

Ējrteac, death.

Ējrtjm, or ējrdjm, to hear.

Ējte, and diminut. ejteōg, a quill, a feather; also a wing; ajn ejtjb jolajr, on eagles' wings; ejteac ējrg, fishes' fins; hence ejtjneac, winged; oncon dejn-gejtjneac, a flag variously co-

loured.

Ējte, an addition, a wing put to the ploughshare when worn; hence ejtjne signifies a ridge.

Ējteaccajl, volatile.

Ējteac, a refusal.

Ējteallac and ejtjollac, flying, bouncing.

Ējteac, a lie or untruth, a mistake.

Ējteac, an oak.

Ējtjgm, to abjure; also to falsify, also to refuse or deny.

Ējtneac, a wilderness.

Ējtne, an end, conclusion, &c.

Ējtm, danger, hazard.

Ējteac, flight; ejtleōgac, *idem*.

Ējteōg, a bat; ejtljm, to fly; do ejtl rē, he flew; cōm-luac azur ejtjollay an jolajr, as swift as the eagle flies.

Ējteōrnac, flight or flying.

Ējtne, a trench, a furrow; a nej-tjrb an macajne, in the furrows of the field.

Ējtneōrnac, feeble, weak, unguided.

Ēla, a swan.

Ēle, or ealc, bad, naught, vile, malicious; *vid.* ealc.

Ēlēajne, grief, sorrow, pain.

Ēleatnajm, an election.

Ēleatnajn, a bier; Lat. *feretrum*.

Ēleatnac, one that carries a bier, a bearer.

Ēll, or jall, a flock, a multitude.

Ēll, hazard, danger.

Ēll, a battle; go bfuájn Ējne jomad-ell, that Ireland underwent many battles.

Ēllea, elecampane.

Ēlteayādeac, warmth, heat; elteamlac, *idem*.

Ēlton, steep, up hill; Lat. *acclivis*.

Ēn, a bird; *vid.* ēojn.

Ēn, ēan, and ējn, in compound words signify of one, or of the same; as luac ējntjge, men of

the same house, the household ;
 ējnċjnead, of the same family ;
 ējnċmējð, of the same bigness ;
 also with the word ċac pre-
 mised, it signifies each or every ;
 ċac ēandujne, every man ; ċac
 ēan tyealb, each drove or herd.

Ċnċeanaċċ, the comb of a cock or
 other bird.

Ċneac and eneċ, a shirt or smock.

Ċneaclann, a reparation or amends.

Ċne, behold, see ; Lat. *en*.

Ċō, a salmon ; Wel. *eog*.

Ċō, a peg or pin, a bodkin, a nail,
 a thorn ; ēō-a ċlēċċ, the sharp
 end or point of his spear.

Ċō, praise ; also good, worthy, re-
 spectable.

+ Ċō, the yew-tree ; also any tree.

Ċō, a grave, or place of interment,
 a tomb.

Ċōbċat, head-clothes, a coif, or
 cap.

Ċōca, the proper name of a man ;
 Lat. *Eochadius*.

Ċōcaċċ, a key ; plur. eoċċaċa.

Ċōcaċċ, a brim, a brink, or edge.

Ċōcaċċ, a tongue.

Ċōcaċċ, a young plant, a sprout.

Ċōcaċċ Māċċe, an old name of
 Brury, the chief regal house of
 all Munster in ancient times.

Ċōċan, the proper name of several
 great men among the old Irish.

Ċōċan-mōċ, surnamed Moċċnūaċad,
 was king of Munster in the se-
 cond century. During his mi-
 nority his kingdom was invaded
 and possessed by three usurpers,
 who enjoyed it by equal shares.
 They were supported in their
 usurpation by Con-ċeac-Ċac-
 ac, king of Meath, and his allies
 in the northern provinces ; not-
 withstanding whose power, com-
 bined with that of the usurpers,
 the young Momonian hero not
 only recovered his kingdom, but
 forced Con-ċeac-Ċacac and

the northern princes, whom he
 had defeated in ten successive
 battles, to come to an equal di-
 vision of all Ireland, whereof he
 possessed himself of the south
 moiety, by right of his great an-
 cestor Heber Fion, who had en-
 joyed the same half of the whole
 island, according to our histories.
 Eogan Mor's successors in the
 throne of Munster, who have
 been all of his posterity, were
 generally styled kings of Ċeac-
 moċ, i. e. Mogh's moiety, which,
 as I have said, was the south-
 half of all Ireland. This prince
 has been the common stock of
 the O'Briens, the Mac-Cartys,
 the O'Mahonys, the O'Sullivans,
 the O'Haras, the O'Carols, the
 Macnamaras, the O'Kennedys,
 and many other noble families.

Ċōċn, John ; Soċċċċēul an Naom
 Ċōċn, the Gospel of St. John.

Ċōċn, ēan, ēun, and ēn, a bird ;
 ċūċde ēōċn, *sessio alitis*.—Vit.
 S. Brigid.

Ċōċċċċadac, fowling, birding.

Ċōċn-ċealċajne, a fowler.

Ċōl, knowledge.

Ċōlac, expert, knowing ; also a
 guide or director.

Ċōlac, art, science, knowledge.

Ċōlċajne, sorrow, mourning, grief,
 concern.

Ċōlċajneac, sad, sorrowful.

Ċōlċaċċ, knowing, skilful.

Ċōlūċde, a guide or director.

Ċōlūċ, knowledge, direction.

Ċonadān, a cage or aviary.

Ċonċċaoċċċm, to divine, to con-
 jecture future events by the flight
 or pecking of birds ; ēonċċaoċċċm,
 the same.

Ċōċċċat, a coif or head-dress.

Ċōċċa, barley.

Ċōċ, ad ēōċ, it was said.

Ċċ, great, also noble.

Ċċa, a denial.

Eṁaḡḡ, apparel.
 Eṁceallan, a pole or stake.
 Eṁceanncaḡḡde, most certain, assuredly.
 Eṁcnete, transitory, not lasting.
 Eṁbeḡḡṁ, a burden or carriage.
 Eṁennac, an Irishman; *rectius* eṁneanac.
 Eṁṁn and Eṁṁn, Ireland.
 Eṁṁṁl, a sign, or foretoken, a prognostication of some event; eṁṁṁl tṁṁṁḡ aṁ ṁṁṁṁ Chṁṁṁḡḡ, the sign which marked out the passion of Christ.—*L. B.*
 Eṁoḡ, oḡḡṁeḡ, and eṁeḡac, ice.
 Eṁlam, a saint or holy person.—*Brogan.*
 Eṁṁ, an end, *vid.* eṁṁṁ, also the tail or fin; ex. a deḡṁṁeap eḡṁe ṁe neṁṁ bṁadṁṁ, aḡṁṁ ḡac ēḡṁe eḡle, written also aetṁe; as aetṁe bṁṁḡad bṁadṁṁ, the fins of a salmon.—*Vid. Tighern. Annal. an. 1113.*
 Eṁṁḡḡ, an error, or mistake.
 Eṁceptur, opposing.
 Eṁṁeḡmeac, deviating.
 Eṁṁṁ, death.
 Eṁṁṁ, a ship; ṁḡ deacṁḡḡ aḡṁ eṁṁ ṁṁe ṁan ṁṁṁ ṁṁḡḡ, any floating vessel; *potius* eḡ or eḡṁ.
 Eṁeḡe, a mute.
 Eṁṁopeac, an Ethiopian.
 Eṁṁeacṁ, death.
 Eṁṁe, age; ṁṁ ṁbṁḡḡḡ aḡḡde aḡṁ ēṁṁ, i. e. ṁṁ ṁbṁḡḡḡ oḡḡe aḡṁ aḡṁe, after being vic-

torious in youth and in old age; *vid.* ēata.
 Eṁṁṁṁac, an eunuch.
 Eṁṁeḡḡḡḡḡḡ, to awake a person.
 Eṁṁṁacṁl, unhandy.
 Eṁṁṁalanḡ, incapable, unable.
 Eṁḡ, ēad, and ēada, jealousy.
 Eṁḡac, *vid.* ēadac, cloth; ēṁḡac lām, a handkerchief or napkin.
 Eṁḡad and ēadaḡḡ, to clothe or dress.
 Eṁḡal, lucre, advantage, profit; *vid.* ēadṁṁl.
 Eṁḡan, or ēadan, the forehead.
 Eṁḡam and ēaḡam, to die; a tṁṁṁḡḡ aḡ ēṁḡ, we perish; ēṁḡṁa tṁ, thou wilt perish.
 Eṁḡcōḡḡ, wrong, injury.
 Eṁḡcōḡṁac, injurious.
 Eṁḡeṁṁḡḡ, an infirm person.
 Eṁḡeṁṁḡ, sickness, infirmity; eṁḡeṁṁḡ na ṁeōla, the infirmity of the flesh.
 Eṁḡṁḡḡ, or ēuconṁḡḡ, irrational.
 Eṁḡṁṁṁṁl, matchless, various.
 Eṁḡḡḡḡ and ēulōḡḡḡ, escape; ḡo ēulṁḡḡ ḡē, he stole away.
 Eṁḡṁṁṁḡḡ, slumbering; nēulṁṁṁṁḡḡ, *idem.*
 Eṁḡlōḡ, an escape.
 Eṁṁ, a bird, a fowl; ēunlṁṁṁ, fowls.
 Eṁṁṁṁṁṁeacṁ, galloping, riding.
 Eṁṁṁ and Eṁṁṁe, Lōc Eṁṁṁe, the famous lake of Earn in Ulster.
 Eṁṁṁṁ, light; *vid.* ēad-ṁṁṁ.

REMARKS ON THE LETTER ṁ.

ṁ is the sixth letter of the Irish alphabet, and is called by our grammarians Conṁṁṁṁ Lṁḡ, or a weak consonant. By fixing a full-point over it, or subjoining an h, it loses all force in the pronunciation, as don ṁean, or a ṁṁṁ, is pronounced don ean, or a ṁṁ, to the man, O man; a ṁeḡle, his generosity, is pronounced a ēḡle, &c. It is called ṁeanṁ, from ṁeanṁ,

vulgo ƿearnōz, the alder-tree; Lat. *alnus*. It is the same with the Hebrew *א*, because the figure and sound of both letters are very nearly the same; this letter agrees in many words with the Latin *v* consonant, as ƿear, *a man*; hence in the obliques and plural, ƿir, Lat. *vir*, ƿjor, *true*, Lat. *verus*; ƿjon, *wine*, Lat. *vinum*; ƿocal, *a word*, Lat. *vocalis*; ƿējxl, *a vigil*, Lat. *vigilia*. It often corresponds with the Greek *φ*, as ƿájð, pronounced ƿájz, *a prophet*, Gr. *φαις*, and Lat. *vates*; ƿeall and ƿala, *deceit, cheating*, Gr. *φauλος*, Lat. *vilis*; ƿeaza, *a beech-tree*, Gr. *φηγος*, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to ƿ, it is pronounced like *v* consonant; as from ƿaða, long, abƿað, is pronounced *a vad*; a bƿǣjre is pronounced *a vuaire*. It is evident that the Greeks and Latins have also observed a close original affinity with regard to the letters *f*, *b*, *v*, and *ph*, *b* for *v*; Lat. *cibica* for *civica*; Ir. beara, *a spit*, Lat. *veru*; and again *v* for *b*, as *aveo* for *abeo*, and sometimes *b* for *f*, as *bruges* for *fruges*, as Cicero relates, and Ir. bun, *the bottom of any thing*, Gr. *βενθος*, and Lat. *fundum*; Ir. brejm, *a terrible sound*, Gr. *βρεμω*, Lat. *fremo*, to sound or rattle: and again *f* is used for *b*, as *sifilare* for *sibilare*, which the French call *siffler*; hence we commonly say *suffero* for *subfero*, &c. We find that *β* was anciently used among the Greeks for *φ*; and Plutarch tells us that the Macedonians always said Βιλιππον for Φιλιππον; and Festus says that they used αλβον for αλφον, Lat. *album*. Note that in words beginning with the letter ƿ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that *ð*, *τ*, *m*, or *bh*, is prefixed to it; ex. ðƿeðjl, *of flesh*, ðƿear, *of or to a man*, are pronounced ðeðjl, ðear, &c., τƿear, *thy husband*, τƿeðjl, *thy flesh*, are pronounced tear, teðjl; mƿear, *my husband*, mƿeðjl, *my flesh*, are pronounced mear, meðjl, &c.; ár bƿir, *our men*, ár bƿearan, *our land or ground*, are pronounced as if written ár ðir, or *ar vir*; ár ðearan, or *ar vearan*; so that the initial ƿ is quite eclipsed, and taken no notice of in the pronunciation, though it always stands in the writing for preserving the radical frame of the word.

— ƿá, under; ƿán cclár, under the table: it is also written ƿé and ƿō.

ƿá, is sometimes the sign of an adverb; as ƿá cúl and ƿá ðrujm, backwards; ƿá ƿeac, apart, distinctly, separately, also alternately; ƿá tuajrjm, towards, to, about, as it were; ƿá ðejre, at length; ƿá ðō, twice; ƿá tɾj, thrice.

ƿá, is sometimes a preposition, and signifies to, unto, into, also upon;

ƿán cōjll, to the wood; ƿán mačajre mējð, into or on the open field.

ƿá, answers in sense to *bad*, and means was, were, singular and plural; as ƿá h̄j an tɾjgean, she was the lady; ƿá teajre azur ƿá olc mo laēte, few and evil have been my days; na mná ƿá ɾjnnē, of the elder woman, i. e. of the woman that was the elder.

ƿabal, a fable or romance; Lat.

fabula; pl. *fabajl*.

Fabal, an expedition or journey.

Fábaltay, *pro fáǵaltay*, profit, benefit, a return of gain, an income; *an te bair luǵa fáǵaltayr*, he that has the least income.

Fában, favour, friendship.

Fábna, a veil, a curtain; hence

Fábna, the hairs of the brow, and lids of the eye; pl. *fábnayde*.

Fábna, the month of February.

Fábtoirre, negligence.

Fábtoirreac, careless, negligent.

Fácájm, matter; Lat. *materia*; also a cause or reason, a motive.

Fácájn, a calling; also a temptation.

Fácájn, a fighting or engaging.

Fácáyll, full of woods.

Fáct, a battling or fighting.

Fad, long, either with respect to length of time, or the extent of any thing; *cá fad*, how long; *fad ó rjn*, long ago; *fad uad*, far off; *fada dñeac*, long or tall, and straight; *rē mñle fada an rjan*, a road six miles long.

Fad, length; *an fad*, in length, also all along; *an fad*, whilst.

Fada, long, tall.

Fadaǵad, or *fadūǵad*, a lengthening or prolonging; also a kindling; *fadūǵad an tejne*, the kindling of the fire.

Fadaǵjm, to lengthen or prolong, also to kindle; written also *fadajm*; *nj fajdēoctráoj*, ye shall not prolong; *do fadūǵead tejne*, a fire was kindled; also to incite or provoke.

Fadájl, lingering, delay.

Fadálac, lingering, tedious, dilatory.

Fad-clūayac, long-eared, flap-eared.

Fad-cōrac, spindle-shanked, long-

legged.

Fad-fajlñgeac, long-suffering.

Fad-fulanǵ, longanimity.

Fad and *fadb*, a mole.

Fad, cut.

Fadb, a question or enigma, a knot.

Fadb, a raven, or Royston crow.

Fadb, a mole, a knob, bunch.

Fadb, a fault; also a widow.

Fadbán, a mole-hillock.

Fadlajd, loosing.

Fadlajm, to distinguish.

Fadt, breath.

Fáetad, to kill; ex. *fáetay le Dhanuah dá ndeacajnn ann*, ol Maoirre, Pharaoh would kill me if I had gone there, says Moses.

—*L. B.*

Fáete and *fáetead*, laughter; genit. and plur. *fáetbe*, rather a disposition for laughing; *fáetead an ǵáirre*, an appearance of laughter.

Fafa, an interjection, O strange!

Fágam and *fáǵbam*, to quit or leave, to forsake; *ná fáǵ rjnn*, do not forsake us.

Fáǵajl and *fáǵbajl*, a leaving behind, or abandoning.

Fáǵa, or *foǵa*, a spear; hence an attempt or offer.

Fáǵajl and *fáǵajm*, to get or procure, to gain, to receive; *ajmrjn né cajll azur ajmrjn le fáǵajl*, a time to lose and a time to gain.

Fáǵaltac and *fáǵaltajreac*, profitable, advantageous.

Fáǵaltay, gain, profit, advantage.

Fáǵrajm, to favour or befriend; *rectius fábnajm*.

Fajc, a sparkle.

Fajce, a stitch; as *fan fajce don lejne*, without a stitch of the shirt.

Fajcealac, evident, plain, manifest.

ƿajcealac̃, evidence.
 ƿajceamajl, of a moment, in a trice.
 ƿajceall and ƿajcjl, wages, reward, salary; plur. ʒo ƿajcjl̃b̃, i. e. ʒo d̃tuanaydalajb̃.
 ƿajceallac̃, a lamp, a light, a candle; also luminous.
 ƿajcead̃ and ƿajcjm, to see, to behold; nac̃ ƿajceann, azur nac̃ cclujneann, which neither sees nor hears.
 ƿajcryn, a seeing; also sight; ʒan ƿajcryn, without seeing.
 ƿajcryonac̃, visible, that may be seen.
 ƿajde, longer, also length; ñj ar ƿajde, longer, further.
 ƿajdeoz̃, lot, chance.
 ƿajd̃, he went; do ƿajd̃ tan alp̃a ujl̃e, he passed beyond the Alps.
 ƿajd̃ and ƿajz̃, a prophet; Lat. *vates*.
 ƿajdead̃ojn, a prophet.
 ƿajdead̃ojneact̃, the gift of prophecy; also prophecy.
 ƿajdeam̃jl, prophetic; also apt to criticise; also happy in expressions, witty.
 ƿajdjm, to give up, to yield; do ƿajd̃ a ʒp̃jonad̃ ʒũar, he yielded up the ghost.
 ƿajz̃, a prophet; *vid.* ƿajd̃; an ƿajz̃ D̃om̃nall, Daniel the prophet; beanƿajz̃, a prophetess; ʒle azur ƿajz̃, *vates*.
 ƿajzle and ƿajzleac̃, words; also conversation.
 ƿajzleac̃, ivy.
 ƿajzjn, a sheath or scabbard; Lat. *vagina*.
 ƿajzjm, to speak, to talk.
 ƿajl, a ring, a wreath, a collar, an ouch; pl. ƿajlze; ƿajlze d̃ojn, collars or ouches of gold.
 ƿajl, a sty; ƿajl mujce, a pig-sty.
 ƿajl, company, society; an ʒgeul̃ dob̃ aʒc̃ ljom̃ do c̃leʒc̃; ñj jnjr-

ʒjnn a ƿajl ban, I would not tell a secret in the company of women.
 ƿajl, the hiccup; a ta ƿajl ojm, I have the hiccup.
 ƿajl, liberal; ƿajl, fatal; jnjrƿajl, one of the old names of Ireland, supposed to have been derived from the ʒʒazƿajl, or the fatal stone used at the coronation of the Scottish kings.
 ƿajlb̃ejm, a blasting, as of corn.
 ƿajlbe, lively, sprightly; also a man's name; hence the family-name of the O'Falvys, anciently lords of ʒberata in Kerry.
 ƿajlbeac̃, vegetation.
 ƿajlbeay and ƿajlbeac̃, liveliness.
 ƿajlb̃jz̃jm, to quicken or enliven.
 ƿajlc, any gap or open, also a hair-lipped mouth; do c̃uñ ʒe ƿajlc̃ ajn, he broke his jaw.
 ƿajleabad̃, death.
 ƿajleoz̃ and ƿajlneoz̃, a hillock.
 ƿajleoz̃, the hiccup.
 ƿajlze, d̃ojb̃ ƿajlze, a territory in the County of Kildare, the ancient estate of O'Conor ƿajlze.
 ƿajlzjm, to beat.
 ƿajll, a kernel; also a hard lump of flesh; *callus*.
 ƿajll, *rectius* ajll, a cliff or precipice; ƿajll̃ ajd̃, a high cliff.
 ƿajll, advantage, opportunity; ex. do ʒuajr̃ ʒe ƿajll̃ ajn, he took an advantage of him.
 ƿajll, leisure.
 ƿajlleac̃ and ƿajll̃z̃e, neglect, failure, omission; ʒan ƿajll̃z̃e, without fail.
 ƿajll̃z̃jm, to fail, to neglect, or delay; Gall. *failir*.
 ƿajlte, welcome; c̃ujrjm̃ ƿajlte, I welcome; also a salutation, or greeting.
 ƿajlteac̃, welcoming, agreeable.

Բայլեյջմ, to welcome, to greet or salute.

Բայլեյջած, a bidding welcome ; also a saluting or greeting.

Բայլեյն, an intermeddler in other men's business.

Բայն and Բայնն, a ring ; *rectius* այն ; այնն, a circle, a ring.—*Vid. Remarks on ւ*.

Բայն, a wart ; Բայնն, *idem*.

Բայն, a weakening, or lessening ; hence առ-Բայն, fainting, or great weakness.

Բայնց and Բանց, a piece of Irish coin.

Բայնց, or Բանց, a raven.

Բայնց, a light, insignificant fellow.

Բայնած, the hair of the body ; also the hair or fur of a beast ; *rectius* Բյոնած.

Բայնն, ignorance.

Բայն, watch thou ; the second person singular of the verb Բայնմ, to watch ; Gall. *gara*.

Բայն, the rising or setting of the sun.

Բայնծ, weeds ; Բայնծ աշուր Բյե-
անտան, weeds and grass of a mossy nature.

Բայնծն, a notch, or impression on a solid substance ; also a fault, a stain, a blemish.

Բայնց, extent.

Բայնց, a diocese, a parish, an episcopal see ; Բայնց Շիւանա, the diocese of Cloyne.

Բայնցեալ, a reward.

Բայնծնայր, a bramble.

Բայն, a watching, also watchfulness, also a watch ; աչ Բայն, watching ; լուծ Բայն, the watchmen ; Բայն ռա մայն, the morning watch.

Բայնեօջ and Բայլեօջ, a hillock.

Բայնցեօյն, a spy ; երկ Բայնցե-
օյնք առ չափ ո՞ծ, three spies on

each road.

Բայնջ, a parish.

Բայնմ, to watch, to guard.

Բայնջրյոնա՛, a brave, warlike champion.

Բայնեա՛, site, position, situation.

Բայնմյմ, a train or retinue.

Բայնյւյցմ, to obtain, to get.

Բայնրէ, the sea ; plur. Բայն-
րէք.

Բայնրէօյն, or Բայն Բայնրէ, a seaman, a sailor.

Բայնրեանց and Բայնրնց, wide, large, spacious.

Բայնրնց, plenty ; also largeness, extent.

Բայնրյոն, upon.

Բայնրնցմ, to increase, to enlarge or augment ; առ սայն Բայն-
րեօնչար ըն, when he shall extend.

Բայնէ, a feast.

Բայնէ, or առ Բայնէ, soon, quickly, immediately.

Բայնք, violence, compulsion, force ; աճօճա Բայնքն ո՞ծ-Բայնքն, violence deserves violence, i. e. repel force by force.

Բայնք, cheese : written also Բայնքն.

Բայնց and Բայնցեա՛, a fold, a pound, or pinfold.

Բայնցեա՛, a squeezing or pounding.

Բայնցեամայլ, flat, compressed ; also spungy, yielding, that may be pressed.

Բայնցմ, to wring or press, to push or bear hard upon.

Բայնցէ, squeezed, compressed.

Բայնցեան, a press.

Բայնջմ, to remain.

Բայննայր, intelligence, relation, or rehearsal.

Բայննայնցմ and Բայննայնցմ, to certify, to evince or prove, to tell or relate.

Fálteanóir, an augur, or sooth-
 sayer, a prophet.
 Fáltné, an omen, or prophecy;
 fear-fáltné, a soothsayer;
 dnoic-fáltné, a bad omen.
 Fáltnéac, a wizard.
 Fáltéar and fáltéoir, fear, ap-
 prehension; gan fáltéoir, in
 safety, without apprehension.
 Fálteac, fearful, timorous.
 Fált and fáta, a field, a green.
 Fált, heat, warmth.
 Fált, apparel, raiment.
 Fálte, the hem of a garment.
 Fáltjéoir, reluctance, dread of
 bad consequence.
 Fáltjm, the hem, or border of any
 cloth or garment.
 Fáltjoltóir, a broker.
 Fáltjleóg, a lapwing, or a swal-
 low.
 Fált-líoir, a wardrobe.
 Fáltíoróir, the yeoman of the
 robes, or he that keeps the
 wardrobes.
 Fáltneann, a liking.
 Fáltre, the south, or the southern
 point.
 Fáltreac, southward, southern.
 Fál, a fold, a pinfold, &c.
 Fál, a wall or hedge; fál doir, a
 thorn hedge; Lat. *vallum*.
 Fál, a king or great personage.
 Fál, much, plenty.
 Fál, guarding or minding cattle.
 Fála, or fálta, spite, malice,
 fraud, treachery; Lat. *falla-
 cia*.
 Fálac, a veil or cover, a case, &c.;
 fálac glibac, a shag-rug, an
 Irish mantle.
 Fálacda-fionn, according to Dr.
 Keating, are places in the open
 fields, where Fion Mac Cumail
 and the other champions of them
 times used to kindle fires.
 Fálajjm, to hide or cover, to keep
 close.

Fálam and fólam, empty, void.
 Fálamnúgáid, dominion, sovereign-
 ty; fálamnay, *idem*.
 Fálajjteóir, who covers or hides.
 Fálajnn, a mantle, or Irish cloak
 or covering.
 Fálanaid, pacing, ambling, &c.
 Fálatair, chastisement.
 Fáltaic, one troubled with the
 hickup.
 Falc, barren, sterile.
 Falc, frost; also sterility proceed-
 ing from drought; ex. doirnean
 moir azur falc déarman ran
 gémnead ro, great rains and
 hard frost this winter.—*Vid.*
Annal. Tighernachi.
 Fálead and fálajm, to hedge or
 enclose.
 Fálta, dominion, sovereignty.
 Fáláin and fálán, wholesome,
 healthy, salutary; teagáir fál-
 láin, wholesome instruction; also
 sound, safe, fast.
 Fáláine and fáláinear, health,
 soundness.
 Fállamnáid and fállamnúgáid,
 rule, dominion.
 Fállamnajm, to govern, to rule as
 king.
 Fállamnay, a kingdom or domi-
 nion.
 Fállán, sound, healthy, safe; *vid.*
 fálláin.
 Fállán, beauty, handsomeness.
 Fáltn or fálláinn, a hood or
 mantle, a cloak; Lat. *pallium*.
 Fálta, deceitful, fallacious; Lat.
fallax.
 Fáltaid, philosophy; also deceit,
 fallaciousness.
 Fállur, sweat; *rectius* allur.
 Fálmuir, a hole.
 Fálra and fálanaid, pacing,
 ambling, &c.; eac fálra, a
 pacing horse.
 Fálrajjjm, to pace or amble.
 Fálra, false; also sluggish.

ƿaltanar, an occasion or pretence, also a quarrel or enmity; a **ƿaltanar** **ne** **Ceallacán**, at enmity with Callaghan.

ƿalūmajn, a sort of coarse garment.

ƿám, under me, or mine; **ƿám** **clejt**, under my roof; **ƿám** **có-rujb**, under my feet, i. e. **ƿa mo**.

ƿa'n, *pro ƿá an, per apostroph. ut apud Græcos*; into, or upon, or under; **ƿán** **ƿrajrge**, upon the sea, or by sea; **ƿán** **zcojll**, into the wood; **ƿán** **zcláir**, under the table.

ƿán and **ƿána**, prone to, propense.

ƿán and **ƿánað**, a declivity, an inclined position, a descent; **ne ƿánuð**, down headlong; **do ƿjt fōn ƿán**, he ran down.

ƿán, a wandering or straying, also a peregrination, or pilgrimage; **caðjre ar ƿán**, strayed sheep.

ƿán, a church or chapel, a fane; Lat. *fanum*; as **ƿán lobujr**, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

ƿanajtēac, mad, frantic, fanatic.

ƿanajm, to remain, to stay, or continue; **do ƿán rē**, he stayed.

ƿanajt, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; **mac rujbne ƿánaajt**. **Aradmjr** was more particularly the estate of the O'Doghertys.

ƿanz and **ƿanjz**, a raven.

ƿanz, a thin coin of gold or silver; gold foil, or leaf-silver; **ƿanjz ndeairz ðjr**, a piece of red gold.

ƿán-leac, the same in literal meaning, as **crom-leac**, an altar of rude stone standing in an inclined position.

ƿann and **ƿanna**, weak, infirm, feeble.

ƿannƿac, ignorant.

ƿanntajr, weakness, languishing, or propensity to faint.

ƿanntajreac, fainting, inclining to faint.

ƿannuðjdeac, negligent, careless.

ƿaobaí, an edge; **ƿaobaí clōjðjm**, the edge of the sword.

ƿaobanac, sharp or keen-edged; also active, nimble, supple.

ƿaobanajm, to whet or sharpen.

ƿaocōz, a periwinkle, or sea-snail.

ƿaod, or **ƿaoj**, the voice; hence **ƿaojgle**, or **ƿujgle**, words or expressions, language; **ƿƿaoj jonnamajl onzajn**, your voice as melodious as the organs.

ƿaodbað, to shout, cry aloud, or proclaim, &c.

ƿaoz, punishment.

ƿaoj, below, underneath; **ƿaoj bun**, underneath.

ƿaoj, Lat. *vicis*, Gall. *fois*; **ƿaoj ðo**, twice; Gall. *deux fois*.

ƿaoj-rjn, i. e. **ƿo na ƿamajl rjn**, for that reason.

ƿaojcearbaíre, or **ƿaoj-cjmjre**, an usurer.

ƿaojcearðam, to lay out money at interest.

ƿaojdeam, a messenger.

ƿaojðjm, to sleep or rest; **ƿo ƿaojð ƿōr lejc**, he slept on a rock speaking of a saint.

ƿaojðjm, to go; **ƿo ƿaoj rē**, he went, also to send; **do ƿaojð crrjonað ar**, his spirit left him **ƿaojte teacða**, messengers were sent.

ƿaojð, a voice, a noise, or sound *vid. ƿaod*.

ƿaojleac and **ƿaojlyð**, glad, joyful thankful.

ƿaojlyzjm, to rejoice, or be glad.

ƿaojlleán, a sea-gull.

ƿaojlyð, the name of February.

faoim-*c̃*jal, interpretation.
 faoim, to indulge.
 faoimleázan, mildness, gentleness, good-nature.
 faoimeálaç, foolish, silly.
 faoimread, aid, help, succour; also mending in or after a sickness, recovering.
 faoimide and faoimidn, a confession or acknowledgment of a guilt; *maillle nē faoimidn acur nē leoidoizgeay*, with confession and contrition.
 faoimidn, to confess; *naçajð mē ðfaoimidn mo þeacajðe don and-razant*, I will go and confess my sins to the high priest.
 faol, patience, forbearance; also a prop or support.
 faol, wild; faolcū, a wild dog, a wolf, *quod vid.*
 faolab, learning, also learned; ceannfaola, a learned man.
 faolcon, the falcon, or large kind of hawk.
 faolcū, a wolf, or wild dog; gen. faolcon, plur. faolcojn; it is also used to signify a brave warlike man.
 faolycad, burning, setting on fire.
 faolynam, swimming.
 faomajðteac, submissive, humble.
 faom, consent, permission.
 faomad and faomajm, to assent to, to bear with; *njon faom rē freayabnab*, he did not bear with opposition.
 faomatajn, a predecessor.
 faon, void, empty; also feeble.
 faoram, protection, relief.
 fan, Anglice, *for*; as *cat fan*, wherefore, for what reason; Anglice, *what for*; from fá, a reason, and an, upon which, or why.
 fanaca and fanca, a mall, a mal-

let, or beetle.
 fanall, a sample or pattern.
 fanallajm, to bear or carry; also to offer or present.
 fanaon or fōijn, alas! an interjection.
 fanayda, or fōnyda, solid, sober.
 fanca-tjnnuðe, a flaming thunderbolt.
 fandajl, the major part of any thing.
 fandonay, the lintel of a door.
 fançad, to kill or destroy; *zo fançrad a çeyle*, that they destroyed each other; *zo fança roçujðe da mujnɛjn*, till a great number of his people were killed.
 fançbayr, that leaves behind.
 fanlajc, or doç fanlajc, to cast.
 fannajcjm, to find.
 fannaç, or fōnnac, violence, force.
 fannad, comparison; a *ðfannad nē çeyle*, in respect of themselves.
 fannad, with, in company with, &c.; *an lūcð do ðj na ðfannad*, the men that were with them; *do řujð am fanñad*, he sat by me; *nañ ðfannajðne*, along with us.
 fanñan, force, violence, anger.
 fanñanta, tombs.
 fanñanta, great, stout, generous.
 fanñan, explication,
 fay, void, empty.
 fay, increase, growth; *an ðana fay*, the second growth.
 fay-na-hēun-ojðce, a mushroom, i. e. a growth of one night.
 fayac, desolate, desert; also a wilderness, also a road; *řean řayujð*, the old ways; also an edge or border; also stubble, waste grass.
 fayajm, to grow, to increase;

deazla go b'fayad rjad, lest they increase.

fayamajl, growing or increasing; also wild or desert.

faycojll, a grove in its first, second, and third years.

fay-folum, ruinous.

fayz, a prison.

fayzadan, a sconce; also an umbrella, or small shadow.—*Pl.*

fayzad, a shelter, or refuge; man ajt fayzad on zaojt, as a place of shelter from the wind: written also foyzad.

fayznajm, to purge.

fayne and fayneoz, a wheal or pimple, a measles.—*Pl.*

faytužad and faytužjgm, rather foytužjgm, to stop or stay, to seize or lay hold on.—*Pl.*

faytužad, rather foytužad, a fastening, securing, or seizing.

fayuzad, a devastation, or laying waste.

fāt, a cause or reason; čned fāt, wherefore.

fāt, skill, knowledge; also a poem.

fāt, heat.

fāt, the breath, a breathing.

fātač, prudence, knowledge.

fātač, or atač, a giant; fātač-tūata, a plebeian.

fātān, a journey.—*Pl.*

fātšajm, the hem of a garment.

fāt-ojde, a schoolmaster.—*Pl.*

fē, under; fē čalam, under ground; the same as fá, *quod vid.*

fē, a rod for measuring graves.

fē, a hedge, pound, or pinfold; fē fjad, a park.

feab, good.

feab, a widow.

feab, as, as if, &c.

feab, a conflict or skirmish; plur. feabta, ex. a b'feabta buđ čnōda an čunad, the champion

behaved gallantly in all his encounters.

feab, means, power, faculty.

feabal, loc feabajl, an ancient name of Lough Foyle in the County of Derry.

feabay, goodness; az dul a b'feabaj, improving, growing better, also beauty; *vid.* feabay, *idem.*

feabba, goodness, honesty; also knowledge.

feabna, February.

feabya, rent.

feabrac, cunning, skilful.

feabay, beauty, comeliness, decency; dá feabay do bj a rtajd, at his best state.

feac and feac, the handle or stick of a spade.

feacad, a turning.

feacejd, they put, or set.

feacam, to bow or bend, to turn; feacad an rajžjtčōjn a boža, let the archer bend his bow.

feacc and fecc, a tooth.

fēac, see, behold; *vid.* fēacajm.

feacad, a pick-ax, or mattock.

feacadōjn, a wizard, a seer.

fēacajn, a view or sight: pronounced fēucajnt, a glance.

fēacajm, or fēucam, to look, to see, to behold; d'fēac rē, he looked; az fēacajn go f'fjōčnamac, looking steadfastly; t'fēucajnt, he came to visit.

feacd, time, turn, alternative; *Lat. vicis, vice*; feacd naon, on a certain time, formerly; an t'reay feacd, the third time; feacd nájll, another time, formerly, žac ajle feacd, every other turn.

feacd, a journey, an expedition.

feacd, danger.

feacrajčean, they shall be sent.

feacta, was fought: the same as čupčta; feactar cat, a battle was fought; also set, put, pitched.

Feacna, *idem*.

Fead, to tell or relate; *amujl ad fead leaban* *Gljnn dá Loc*, as the book of Gleann da Loch relates: also written *feat*; Greek dual, *φαρον*, from *φημι*, *dico*; Lat. *fatus*.

Fead, a whistle; *feaduigjol*, *idem*.

Fead, a bulrush.

Fead, a fathom; *fiyce fead*, twenty fathoms.

Fead, an island.

Feadað, a relation or rehearsal.

Feadajm, to be able; *feadmaoð*, we can.

Feadan, a pipe, a reed.

Feadanaç, a piper.

Feadanajm, to pipe, or whistle.

Feadarylajç, the old law, or the Old Testament; *vetus lex, veteris legis*.

Feadantact, possibility.

Fead-ğujle, lamentation.

Feað, extent; *ar feað na harja uyle*, throughout the extent of all Asia; *ar feað meðlajr*, through the extent of my knowledge; *feað a nae*, whilst he lives.

+Feað, or *fiðð*, a wood; pl. *feáða* and *fiððbujde*; hence *Injr na bfiððbujde*, the Island of Woods, or the Woody Island, a name of Ireland.—*K. do cum feáða, ad silvam*.

Feáðajneact, a gift or present.

Feáðajneact, strolling, or idling.

Feadajm, to rehearse, or relate; *vid. fead*.

Feadan, a band, a troop, or company; gen. *feáðna*, as *cean feáðna*, a captain, or head of a troop or company of men.

Feadan and *feadanyanaç*, wild, savage.

Feaðb, a fault or defect; also a widow; *vid. faðb*.

Feað-cúa, venison.

Feaðmac, potent.

Feaðmadøjr, he that hath the use of a thing.

Feaðmajm, to make use of, to serve or administer to.

Feaðmanaç, a governor, or overseer; also *feaðmanaç tğge*, a steward, also a servant; *feaðmantac*, the same.

Feaðmantar and *feaðmantac*, superintendence.

Feaðm-ğlacajm, to make his own by possession.

Feaðm-ğnaçğğað, usurpation.

Feağa, a beech-tree; Lat. *fagus*, Greek Dor. *φαγος*, *pro φηγος*; *cayleac feağa*, a pheasant.

Feağað, an old verb: the same as *feacað*, to see, behold, &c.

Feal, bad, naughty, evil.

Feal, *vid. feall*.

Fealb, a kernel, or a lump in the flesh.

Fealcayð, austere, harsh; also deceitful, knavish.

Fealcayðeact, sharpness, sourness, knavery.

Fealcayðear, a debate or dispute.

Feall, treason, treachery, conspiracy, murder.

Feallam, to deceive, to fail, &c.; *nğ fealla mē oxt*, I will not fail thee; also to brew mischief for a person, to conspire against; Gr. *σφαλλω*, Lat. *fallo*.

Feallya, philosophy; *dob eaznujde a bfeallya*, was skilled in philosophy.

Feallyam, a philosopher.

Feallyamnacð, philosophy.

Fealmac, a learned man; also a monk or friar.

Fealymnac, a sophister.

Fealtøjr, a traitor, or villain.

Feamaçar, superfluity.

Feamnac and *feamajr*, sea-ore, or sea-rack; Lat. *alga*.

feancað and feanzcað, wrestling
 or writhing, crookedness.
 feancay, genealogy.
 feannōz, a Royston crow; also a
 whiting.
 feannta, full of holes.
 feár, good; feárr, better; feárr-
 na, *idem*.
 fear, a man, also a husband; in
 the genit. and vocat. singular and
 nominat. plur. it makes fjn, Lat.
vir; in compound words it is
 generally written fjn in all
 cases, as fjn-gejn and fjn-gej-
 neac, (Lat. *virile genus*), cor-
 rupted into fjnjon and fjnjonaç,
 a male, or of the male kind;
 and thus, by the by, bujnjon
 and bujnjonac, a female, or of
 the female kind, have been cor-
 rupted from ben-gejn and ben-
 gejneac. In the Irish language
 the radical and primitive frame
 of the *leading* words in com-
 pounds is generally better pre-
 served in the conjunct than in
 their single state, though the
subsequent word in the com-
 pound very frequently suffers
 either an alteration or an ampu-
 tation of some of its radicals, of
 which several instances are ob-
 servable in this dictionary. The
 above compounds, fjn-gejn and
 ben-gejn, show us that fjn and
 ben were the true original Celtic
 names of *man* and *woman*, upon
 which the Latins have formed
 their *vir* and *venus*: for *Venus*,
 though set up for a goddess, sig-
 nifies no more than mere *woman*,
 the emblem of all beauty, ac-
 cording to the Pagan mythology.
 The Irish having no *v* consonant
 in their alphabet, always used
 either an aspirated *b* or an *f*
 instead of it, which, by the by,
 was likewise the Æolic *v* conso-
 nant, called the Æolic digamma,

as they always pronounced it
 like an *f*. The words bján
 and bjánac, changed sometimes
 into bjonán and bjonánac by
 the abusive rule of *leatan le*
leatan, show us also that an-
 ciently this word was written bjn
 as well as fjn.

fēar, fēur, or fēr, green grass or
 verdure; Gall. *verdeur*, Lat.
viridis, *viride*.

fearað and fearajm, to act like
 a man, to fight; ex. do fearað
 caç mōn-fujleac eatonja, a
 very bloody battle was fought
 between them.

fear-ajm, a hay-loft, or hay-
 yard.

fearaðact and fearamlaç, force,
 might, power.

fearamalaç, manliness.

fearamajl, manly, brave.

fearán, a quest, or ring-dove;
 fearán-bneac, a turtle.

fearanda, a countryman, a boor,
 or farmer.

fearann, ground, land, or coun-
 try; fearann clojdjm, sword-
 land.

fearann-rajnjl, or rajngeal, a
 territory eastward of Limerick,
 the ancient estate of the O'Conu-
 ings, called Sajngeal, i.e. Sajn-
 angeal, the apparition of an an-
 gel, where St. Patrick baptized
 Captan-fjonn, king of North
 Munster, ancestor of the O'Bri-
 ens, &c.

fearayað, imitation.

fearayōjm, an ape or mimic.

fearb, a cow.

fearb, a word; Lat. *verbum*.

fearb, a wheal or pimple, any
 bunch or protuberance on the
 skin or flesh.

fearb, goodness.

fearbað and fearbajm, to kill,
 destroy, or massacre.

Fearbán, the herb crowfoot.

Fearbaine, a herdsman.

Fearbólg, a scabbard or sheath; also a budget or bag, as fearbólg a sa coim zac fjr djob, every man of them carried budgets under his arm; *vid.* bolg.

Fearbóg, the roebuck.

Feanceall, a territory between the Counties of Kildare and Meath, which anciently belonged to the O'Molloys; in Irish Ó'Máolmúad.

Feancuirdnead, threefold.

Feancur, a champion; also manhood, courage.

Feanda, male, also manly.

Feandaet, manhood.

Feang, anger.

Feang, a champion or warrior.

Feangac, angry, passionate.

Feangacd, anger, passion.

Feangajm, to vex or fret; ná feangujō tū fejn, do not fret thyself; do feangujōead ē, he was angry or fretted.

Feanmojge, a territory in the County of Antrim, anciently the estate of O'Čarajm and O'Čjgejna; also a large and very pleasant tract of land in the County of Cork, now called the Barony of Fermoy, and the half barony of Condons. In the old Irish it was distinguished by the name of fjr-majge fejne, i. e. *Viri Campi Phœniorum seu Phœnicum*, from the people that were its inhabitants, who probably were a party of the Gaditanian Phœnicians, for which opinion some reasons may possibly soon appear in another work. This territory was possessed from the third century to the tenth, by the O'Comycrajj, or Cosgras, and the O'Dugans. Of the former branch descended

the Saint Malaga (*vid.* Colgan, Act. SS. in Vit. Mologæ) and the great Cūana, son of Čajcjin, Dynast of Čloc-ljačmujn, near Mitchelstown, celebrated for his great hospitality and liberality in the seventh century. Of the latter branch there were two chiefs, each called O'Dužan, one residing at Čatajn-dužajn, near Doneraile, and the other at Čūnmanajn, now called Manain, near Kilworth. These families were the offspring of an Archi-Druid called Možnūt, in the third century. The O'Keeffes encroached upon these old possessors towards the tenth century; and they again were dispossessed by the Flemings, the Roches, and the Condons in the thirteenth century: the Roches obtained in process of time the dignity of Lord Viscount of Fermoy, now extinct since the death of the late Lord Roch, Lieutenant-General in his Sardinian Majesty's service, and governor of Tortona.

Feanmajc, strong or able men, altogether courageous.

Feanmaj, full of grass.

Feajm, and genit. fejanna, dimin. fejannōg, the alder-tree; hence it is the name of the letter f in Irish.

Feajn, good.

Feajn, a shield.

Feajna, the town of Ferns, a bishop's see in the County of Wexford.

Feajna, the mast of a ship; do čuajō rōjreaj clanna Mjlead ran fejanna rjajl, the youngest of Milesius's sons climbed up the mast.—*Chron. Scot.*

Feajnāje, masculine.

Feajm, better; aj fejajm, best;

an cúrd b̄ar feárr don ola, the best of the oil.

Feárrda, manly, brave; also of or belonging to a man.

Feárrdaict, manhood; rather goodness.

Feárra, a verse.

Feárrad, *vid.* feárryde, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.

Feárrad, a spindle; feárrad na láime, the ulna, or ell, or the lowest of the two bones of which the cubit consists.

Feárran, a short verse.

Feárrycal, a man; cjonar nō zējn-taoj rjn, ol rj, ōjn n̄j feadau azur n̄j fjonab̄ra feárrycal zjn bá b̄eo, how shall that come to pass, (says Mary to the angel,) for I know not and will not know a man while I live.—*Teab̄ar b̄neac.* This explication of the ancient Irish Paraphrast is agreeable to that of St. Austin and other holy fathers, who from this answer inferred the blessed Virgin had made a vow of perpetual chastity; Lat. *quomodo fiet istud, quoniam virum non cognosco.*—Luc. 1. 34.

Feárryda, a pool, stagnant water.

Feárrt, any good or virtuous act; feárrta fēsle, acts of generosity.

Feárrt, a miracle; feárrtajb̄ ár tt̄janna, the miracles of our Lord; hence feárrtamajl, miraculous.

Feárrt, a grave, a tomb; feárrt-laoj, an epitaph.

Feárrt, a country or land.

Feárrteamajl, miraculous.

Feárrtaġġm, to bury.

Feárrtajlle, a funeral oration.

Feárrtuġn, rain; corrupted from

feárr-ŷjon, a word which is compounded of feárr or fēn, green grass or verdure, and ŷjon, weather; so that feárr-ŷjon literally signifies grassy weather, i. e. weather productive of grass or verdure, for which effect rain or moisture is absolutely necessary. The opposite of this word fēur-ŷjon, is cruad-ŷjon, signifying a drying or scorching weather; z̄ajnb̄jon, corrupted from z̄ajn̄b̄-ŷjon, is rough, boisterous weather; and z̄ajlljon, a corruption of z̄all-ŷjon, means very severe weather, as if it blew from a strange country.

Feárrmolað, a funeral oration, an epitaph.

Feárrtullaç, a territory in the County of Meath, which belonged anciently to the O'Doolys.

Feárr and f̄joġ, genit. f̄jġ, knowledge; n̄j feárr d̄uġnn, we know not.

Feárraç, knowing, skilful; feárramajl, the same.

Feárraz, a fibre.

Feárrcaŕta, late, in the evening.

Feárrcoġ, the evening; Lat. *vesper*, Gr. *ἑσπερος*; járr ŷūde feárrcoġ, after the setting of the evening star; ō majd̄jn zo feárrcoġ, from morning till evening.

Feárrcoġlaç, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

Feárrc̄nac, late.

Feárrda, a feast or entertainment.

Feárrda, or feárrta, a festival, or festivity.

Feárrda, hereafter, henceforward, forthwith.

Feárrfoŕtaġað, a gargarism; feárrġlanad, *idem*.

Feárrġalaġde, a herald.

Feárrġoġ, a separation.

Fēarōg, a beard.
 Feartneac, a muzzle.
 Feat, *idem quod* fead; Lat. *fari, fatus*.
 Feat, music, harmony.
 Feat, learning, skill, knowledge.
 Featað, the sight.
 Featal, the face or countenance.
 Featal, a bowl or cup.
 Featan, fur or hair.
 Featrgaojleað, the palsy.
 Feb, whilst, as long as.
 Fēbarajǵjm, to correct or amend.
 Fec, weakness, feebleness.
 Fed, a narrative or relation.
 Fedajm, to tell or relate; ad fead, i. e. do jnnj; reancar ad fedajm, I speak of genealogy; amajl ad fead leabari na cceart, as is related in the book of Regal Rights.
 Fed, hard, difficult.
 Fedan, flight.
 Fejb, as.
 Fejb, a long life.
 Fejb, good.
 Fējc, or fējt, a vein or sinew; don fējc do cnap, of the sinew which shrank; plur. fējte and fējte-anna.
 Fējcteamnac, a debtor; mar majctmjd dāri bfejcteamnajb fējn, *sicut et nos dimittimus debitoribus nostris*.
 Fejdl, just, true, faithful, chaste.
 Fejdljðe, a follower.
 Fejdljðjm, to continue true and faithful; mar cnejdjom bunad jn ājl leatya, azur fejdljūžad ann, rlanpadra tu, if you embrace the faith, and persist true and faithful therein, I will cure you.—*L. B.*
 Fejðm, use, employment, necessity; dā gcu a bfejðm annya ccampa, to employ them in the camp; mar njð gan fejðm, as

a thing of nought; gac fejðm ejle, every other necessary business.
 Fejðm-ceáram, to usurp.
 Fejðmǵljc, provident.
 Fejðm-realbajǵjm, to make a thing your own by long possession.
 Fejdjl, faithful, &c. X
 Fejdjn, able, possible; coming from feadam, *possum, valeo*, and answers all the persons singular and plural, as fejdn ljom, leat, &c.
 Fejdjn, or feadarn, nj feadarn mj-ri rjn, I do not know that.
 Fejz, bloody, with effusion of blood.
 Fējǵ, sharp; ex. nob rǵjač no ročbna fējǵe, *sit noster clypeus contra arma acuta*.
 Fejǵe, a warrior, champion, or slaughterer; plur. fejǵjb.
 Fejǵe, the top of a house, hill, or mountain.
 Fejǵljǵ, long.
 Fejǵljǵjm, to catch or apprehend.
 Fejl, a bfejl, secretly.
 Fējl and fējle, and fējǵjl, the vigil of a feast; sometimes the feast itself; fējl Mjčjl, *vigiliae Michaelis*.
 Fējle and fējleacð, generosity, liberality; cojne fejle, a kind of furnace or chaldron that was formerly in constant use among the Irish bjataǵjb, or open house-keepers; hence in the Welsh *felaig* signifies a prince.
 Fejle, arrant, bad in a high degree; ex. fejle bjeamnac, an arrant thief; fejle bneagac, an arrant liar.
 Fejljor, the second sight.
 Fejljor, vanity, a trifle.
 Fejljorac, frivolous, trifling.
 Fejljorlabnōjn, a whifler, a vain fellow that talks of trifles.
 Fējljne, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

fējlteac̃d, a feasting, or keeping of holidays; **bnejt-fējlteac̃d**, the solemnity of one's birth-day; **fējltejūg̃ad̃**, the same.

fējmdeac̃d, denial, refusal.

fējmean, the feminine gender.

fējmneac̃, feminine, effeminate.

fējn, self; **tū fējn**, thyself; **ē fējn**, himself; **jād fējn**, themselves; also own, proper; **jona am fējn**, in its proper season.

fējne, a farmer, or husbandman, a boor, or ploughman.

fējnne, or **fjānaje**, the Fenii, or the famous old Irish militia.

fējn, a bier, or coffin; Lat. *feretrum*; **ad cōncadajū dā dām alla go fējn eatar̃ta agur an corp ann**, they saw two wild oxen and a bier slung between them, whereon a corpse was laid.
—*L. B.*

fējn, the genit. of **fēaj**, or **fēuj**, hay, grass; **luc̃fējn**, a shrew, or field-mouse.

fējn-ōnjr, a bramble, or briar.

fējnēac̃d, a ferret.

fējnge, anger, indignation; gen. of **fear̃g̃**.

fējnn fēōjl lujnge, the lower end of a mast.

fējnnyj, strength, courage.

fējnyde, plur. of **fear̃yad̃**, the pits or lakes of water remaining on the strand at low water or ebb; hence **bēl na fējnyde**, the town of Belfast, in the north-east of Ulster, takes its name.

fējy, a convention, a convocation, or synod; as **fējy team̃nac̃**, the solemn convention of the princes and petty sovereigns of Meath at Tara; **fējy Eam̃na**, and **fējy Cnūac̃na**, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught; **fējy**

Chajr̃jl, the parliament of Cashel.

fējy, an entertainment.

fējy, a pig, swine, &c.

fējy, carnal communication.

fējyte and **fējyteaj**, entertainment, accommodation; **fējyteaj ojd̃ce**, a night's lodging.

fējt̃, honey-suckle; **dujlleabaj**

fējte, the leaf of honey-suckle.

fējt̃, a vein, a sinew; plur. **fējteaca** and **fējteanna**.

fējt̃, tranquillity, silence.

fējteam̃, or **fējtjom̃**, to wait, or attend, to oversee; **lujg̃ rē a bējteam̃**, he lies in wait; **ag fējteam̃ ōr cjoñn**, overseeing.

fējteam̃, a taking care of, looking at; **fējteam̃ d̃jt̃ceallac̃**, earnest expectation; genit. **fējtme**, **luc̃d fējtme na nēultan**, star-gazers.

fējt̃jde, a beast.

fējt̃jy, to gather, or assemble; also to keep, or preserve; **non fējt̃jy**, i. e. **nō cōjmēadujy**, you kept or preserved.

fējt̃leōg̃, the husk or pod of beans, peas, &c.

fējt̃mēōjñ, an overseer or steward.

fēl, strife, debate.

fēleac̃añ, a butterfly.

fēleaj̃tar̃ and **fēleaj̃tnom̃**, or **eleỹtnom̃**, a water-plant called a flag; Wel. *silastar* and *elestr*.

fēlj̃n and **fēlōg̃**, honey-suckle; *vid. fējt̃*.

fēm and **fēm̃en**, a woman or wife; Lat. *fēm̃ina*, Gall. *fēm̃me*.

fēn, a wain, a cart, or waggon,

fēn-cēap, the ring of a cart-wheel.

fēnēōjñ, a carter, or waggoner.

fēnēul̃, fennel; **fēnnēul̃ at̃aj̃b̃**, fennel-giant.

fēodaj̃d̃, hard.

fēōd̃nac̃d̃, a manner or fashion.

fēōjl̃-d̃ata, flesh-coloured, or car-

nation.

Feōþlynn, a farthing.

Geōl and geōjl, flesh meat.

Feōladōjn, a butcher.

Feōlbān, fleshy, full of flesh, fat.

Feōlmac, flesh meat.

Feōnán, a green; also a mountain-valley, or land adjoining to a brook.

ꝥeōtað and ꝥeōtaȝm, to wither;
ꝥeōcta, dry, withered.

feōtán and feōtánán, or feōtadán, a thistle.

Fēnen, a thigh.

Per, a mouth; also an entry.

For, to kill or destroy; for an
mſjſd, he ſhall kill the cham-
pion.

řet, a sinew; *rid.* řějt.

Let, science, knowledge, instruc-
tion.

Peta, fur or hair.

ῥετλεὼς, honeysuckle.

Leuc, see, behold.

fēucām and fēacām, to see, to behold.

pēucajn, or *pēācajn*, a look or aspect; *pēucajn uajbneac*, a proud, disdainful look.

fēudað and fēudajm, to be able;
 jonay má fēudam, so that if we
 can.

fēuzmāy, absence, want ; a b̄fēuz-
māy b̄jō, without meat.

-*ḫēun*, grass; *ḫēun tḫum*, hay.

ƿeun-ca, a hay-loft, or hay-yard;
ƿeun-lán and ƿeun-loc, the
same.

𠄎, fretting; also anger, indignation.

fj, bad, naughty, corrupt; hence the English interjection *sie!*

Lyá, land.

ῥῆῑῃῃῃ, or ῥῆῑῃῃῃ, an ague, or fever; ῥῆῑῃῃῃ ῥῆῑῃῃῃ, a hot fever; Lat. *febris*.

f̄*j*acajl, a tooth; ejdɨn-*f*̄*j*acajl,
the foreteeth; f̄*j*acla fopajɨ,

late grown teeth; ꝑꝑꝑꝑꝑꝑ can-
bayd, cheek or jaw teeth; coꝑꝑ-
ꝑꝑꝑꝑꝑꝑ, madness of dogs; ꝑꝑꝑꝑꝑ-
ꝑꝑꝑꝑꝑꝑ, tusks or gag-teeth.

Ējač, or ējađač, hunting.

f̄jāc, a raven; f̄jāc f̄ajnyge, or
f̄jāc-māna, a cormorant.

ꙑѧѭ, debt; plur. ꙑѧѡ and ꙑѧѣѥ; аѧѡ ѡꙑѧѣѥ оꙑѧѧне, we ought, or are obliged.

ƿjaclać, having great teeth or tusks; **ƿjacla collajce**, boar's tusks.

Čjaša, a lord.

Рѣдъ, land.

Čjađa, savageness, wildness.

ṣjād, meat, victuals, food; uḅal
ba ṣjō ṣjād, an apple which was
good food.

fjad, a deer; fjad ruad, red deer; cajn-fjad, a stag or buck; fjad-fjonn, a fallow deer: geann-fjad, a hare: hence the Sab. *faedus*, for *haedus* of the Lat. — Vid. Festus Antiq. and Varro: *Hircus*, says he, *quod Sabini fircus; et quod illic faedus in Latio rure haedus*. I have observed that the inhabitants of the Pyrrhenian valleys, near Tarbe and Bagnieres, pronounced the letter *h* like *f* in the beginning of words; thus, for *Pierre-fite* they say *Pierre-hite*, the name of a village near Barege.

Fjāda, a testimony, or witness-
ing.

Ɛjaða, laoz Ɛjaða, a fawn.

Fjādač, venison; also hunting a deer: hence it is put for any hunting game.

ƿjādač, hunting; gen. ƿjādaɟ;
 luēt ƿjādaɟ, huntsmen or hunt-
 ers.

Љаџаџ, detesting, hating.

fjadajm, to tell or relate; fja-
 dajd a báy, they relate his death;
 amajl fjadajd l'íne, *sic*ut tes-

taktur historice.

Fjādaŋge, or fjaŋuŋde, a huntsman.

Fjādaŋ and fjađuŋ, wild, savage; ŋaŋaŋ fjaŋaŋ, the rock-goat.

Fjāð-cullað, a wild boar.

Fjāðŋað, a hunting-spear.

Fjāð-lonŋa, a hunting pole.

Fjāðmuc, a wild boar or sow.

Fjāðnaŋŋe, presence, witness, testimony; a þfjāðnaŋŋe an ðuŋne ŋo, before this man.

Fjāðnaŋŋeað, a bearing witness.

Fjāðnaŋŋm, to bear witness, to testify.

Fjāð-ŋoŋđuŋ, wild radish; fjað-abal, a wilding, a crab-tree;

fjað-ŋoŋá, a wild rose.

Fjaŋŋac, inquisitive; fjaŋŋaŋŋ-teac, *idem*.

Fjaŋŋuŋað and fjaŋŋaŋŋm, to ask, to inquire, or be inquisitive about; fjaŋŋoŋca tū ðoŋan, thou shalt ask him.

Fjaŋle, weeds.

Fjaŋl-teac, a house of office.

Fjal, the veil of the temple, which hung between the people and the *sancta sanctorum*, and was of a prodigious thickness; ex. ŋoð luŋŋeað ŋaŋam fjal an teampuŋll a ðŋðbleŋŋb ō tū a uáčðan ŋo a ŋoððan, aŋur ŋo cumŋcuŋŋeað an talaŋ, aŋur ŋoð luŋŋeað na cloca, aŋur ŋoð hoŋlaŋŋe na haðnacajl, hereupon (at the death of Christ) the veil of the temple was rent in two from the top to the bottom, and the earth trembled, (was thrown into a confusion or convulsions,) and the rocks were burst asunder, and the tombs were opened.—*L. B.*

Fjal, generous, liberal; ðuŋne fjal, a generous person; hence fjeŋle, generosity.

Fjal, a ferret.

Fjalaj, consanguinity.

Fjallað, a hero, a champion, a knight-errand.

Fjalmaŋ, bountiful.

Fjalmuŋne and fjalmuŋneað, liberality, bounty.

Fjalteag, a place where ferrets are bred; tŋŋ laŋaŋ ŋoŋb aŋ a þnaŋaŋð, aŋur aŋ a ŋŋoð amaŋl laŋaŋ ŋuŋŋne teŋne aŋur þneŋŋŋtear le fjalteac an laŋaŋ ŋŋ, out of his throat proceeded a great flame of fire, just as from a blazing furnace, which stunk like a ferret-fold.—*L. B.*

Fjamaŋact, a glutton.

Fjam, a footstep, a trace, or track.

Fjam, fear, reverence.

Fjam, ugly, horrible, abominable.

Fjam, a chain.

Fjamað, a tracing, or pursuing.

Fjamaŋ, a heinous crime; fjam-coŋŋ, the same.

Fjan-boð, a tent, hut, or cottage.

Fjann Eŋnean, a kind of militia or trained bands in Ireland; amongst whom Fjonn Mac-Cuŋl was as much celebrated as Arthur in Britain.

Fjan, crooked; also wicked, perverse.

Fjanað, ðoŋb fjanað, a large territory comprehending the greatest part of the County of Galway, which anciently belonged to the O'Heynes and to the O'Shaghnessys.

Fjanað, ðoŋb fjanað, now called Tuam uŋ Mheara, in Tipperary, the estate of the O'Mearas, and of that sept of the O'Neills who descended from Eogan Moŋe, son of Ollŋololŋm.

Fjanað and fjanaŋm, to twist or wreath, to bend; also to warp, as in a board that warps or bends.

Fjanaŋ, a crookedness.

fjafmuġe, *pro* **fjafmuġe**, a question.
fjapċa, wreathed or twisted.
fjar, ad **fjar**, I will tell or relate, *vid.* **fjadam**.
fjardar, anger.
fjatġajl, vetches.
fjġ, *rectius* **fjuċuċ**, a portion of land, or a fee farm.
fjċ, a country village, or castle; *Lat. vicus rusticus*; *ex. dā dġr-ġjobul taġnġ ō lewralem ġon-ġe an fjċ dānad aġnm Emaur.*—*L. B.* Two disciples who came from Jerusalem unto the village called Emaus.
fjċm, to put, or sell; also to break.
fjċm, to fight; *ex. fjġrġd ceġne cata fġi cġuġnġb*, they fought four battles with the Picts. This Irish word is of a Germano-Celtic origin, as appears by its close affinity and resemblance to the Anglo-Saxon word *fight*. It makes **fjċtear** and **fjċt** in the third person singular of the perfect; as **fjċt rē**, he fought; **fjċtear cat Ĥġffe**, &c., the battle of the banks of the river Liffey was fought by, &c.—*Vid. Chron. Scotor. passim.*
fjċd, twenty.
fjdēoġ, a small pipe, a whistle.
fjġeġr, a spear or lance.
fjġeaġ, a custom, manner, or fashion.
fjġġm, to weave or knit; *vid.* **fjġm**.
fjdġln, a small fiddle.
fjġe, of a fig-tree; **dajlleada fjġe**, fig-leaves.
fjġeċān, a garland, a wreath; also a web, or weaving.
fjġeab, a weaving or knitting.
fjġm, to weave; **mā fjġjon tū**, if you weave.
fjġeadōġn, a weaver.

fjġeadōġn, the woof or weft, the set of threads that crosses the warp; also the genitive case of the word **fjġeadōġn**, a weaver.
fjġeall, a buckler.
fjġjod, a fig; **fjġeada ūn**, green figs.
fjlbġn, a lap-wing.
fjle, a poet or bard; **fjle foġ-lamċa**, a learned poet.
fjleadaċd, poetry; **fjlġeacċd**, *idem*.
fjlēad, a fillet.
fjleōġn, a spruce fellow, a crafty man.
fjlm, I am; **fjl tū**, you are; **fjl rē**, he is; **fjlmġd**, we are; **fjl rġb**, or **fjlġ**, ye are; **fjld**, they are.
fjlleab, a fold or plait.
fjllm, to turn or return; **do fjlleadaġn**, they turned; **ġo fjllġd tū**, until your return; **fjlġd būn nġlūn**, bend your knee, also to wrap or fold; **āġ fjllead a nēudajġ**, wrapping up their clothes.
fjllġr, *pro* **feallajr**, that betrayest.
fjllte, folded, also a folding; **beāġān fjllte na lāġme**, a little folding of the hand.
fjm, drink; also wine; **do dājlead fjm a cġeġġn**, wine was administered out of cups; where note that **cġeġġn** is of the same root with **cġatena**.
fjmġneac, a hypocrite.
fjmġneacċd, hypocrisy.
fjne, a tribe or family; kindred or stock; a nation or people; **cġne rġuġt rāoġn an fjne**; **mac ār feārde fjne**; also a soldier.
fjnēal-cuġċa, the herb sweet fennel; *Lat. fœniculum dulce*.
fjnēal-rġāġde, sow-fennel; *Latin, peucedanum*.
fjneacāy, an inheritance.

ƿneadačar, a nation.
 ƿneamaɲ, and genit. ƿneamna,
 a twig or osier, or any other
 small rod; ex. lá ceɲɲm aɲ ƿ-
 neamuɲ; Lat. *in curru vimin-*
eo.—Brogan; also a vine or
 vineyard; nɲ ɲobaɲð mé don to-
 ɲað ɲo na ƿneamna, *non bibam*
ex hoc fructu vitis; do čuɲɲ
 ɲað na ƿneamuɲ, *et misit eos*
in vineam suam.

ƿneun, a stock or lineage.
 ƿɲdeac, wise, prudent, &c.
 ƿɲn and ƿɲonn, white; also milk.
 ƿɲndabaɲɟ, a counterfeit sigh.
 ƿɲne, attendance.
 ƿɲne, testimony.—*Matt.* 10. 18.
 ƿɲnnell, a shield; ƿɲnnen, *idem*.
 ƿɲnɟeɲnte, the Norwegians, or
 rather the Finlanders; and duɟ-
 ɟeɲnte, the Danes.
 ƿɲnɲdeacð, care, vigilance.
 ƿɲnɲɟéal, a romance or story of
 the Fenii.
 ƿɲobaɲ and ƿáoɲaɲ, an edge, or
 point, a whetting.
 ƿɲoc, wrath, anger, choler.
 ƿɲoc, land.
 ƿɲocða and ƿɲocmaɲ, angry, per-
 verse, fierce, froward; ɲuɲl ƿɲ-
 ocða, an angry look.

ƿɲocna, anger.
 ƿɲocuɲl, having twenty angles or
 corners.
 ƿɲodað, laughter.
 ƿɲodað and ƿɲodaɲm, to laugh.
 ƿɲoð, a wood or wilderness.
 ƿɲodaɲɲ, shrubs.
 ƿɲodaɲɲ, a witness.
 ƿɲoðbaɲ, hollowness.
 ƿɲoðbað, a wood, a thicket, or wil-
 derness; pl. ƿɲoðbaɲðe, as *ɲnɲɲ*
na ɲɲoðbaɲðe, a name of Ire-
 land, i. e. the Woody Island.

ƿɲoð-čat, a wild cat.
 ƿɲoðnač, manifest, plain.
 ƿɲoðnač, increase.
 ƿɲoðnað, fashion.

ƿɲoðnaða, a wood or thicket.
 ƿɲoɟ, a wall; ɲɲeɲ an ɲɲoɟ,
 through the wall.
 ƿɲoɟ, a braid or wreath; ɲolt aɲ
 a ƿɲɟe, the hair out of its braid-
 ing.
 ƿɲoɟaɲt, a four-square figure.
 ƿɲoɟaɲ, a figure, a sign; ɲɲe ƿɲo-
 ɟaɲ na čɲoɲɲe, through the
 sign of the cross; ƿɲoɟnač,
idem.
 ƿɲoɟoɟ, a fig-tree.
 ƿɲon, wine; Lat. *vinum*; ƿɲon
 ƿɲonn, white wine.
 ƿɲon and ƿɲonn, small, little, few;
 also white.
 ƿɲonabał, a grape, i. e. čaor na
 ƿneamna.
 ƿɲonač, old, ancient.
 ƿɲonaɟaɲll, the Fingallians, inha-
 bitants of Fingal; *vid.* ƿɲonɟal.
 ƿɲonboč, a tent, or booth.
 ƿɲončáoɲ, a grape.
 ƿɲondlor, a wine press.
 ƿɲonduille, a vine-leaf.
 ƿɲon-ɲáɲɲɟčéan, a wine press.
 ƿɲonɲað, the beard; also fine hair
 or fur; *vid.* ƿɲonnað.
 ƿɲonɲúaɲ, cool, tepid.
 ƿɲonɲúaɲne and ƿɲon ɲúaɲnear, a
 coolness, a gentle gale.
 ƿɲon-ɲuɲɲmeað, a maxim.
 ƿɲonɟal, or ƿɲnɟuɲle, treason; bu
 properly the murder of a rela-
 tion, a parricide; compounded
 of ƿɲne, a family or kindred,
 and ɟal or ɟuɲle, slaughter,
 murder, &c.
 ƿɲonɟalač, a murderer, a parri-
 cide; ƿɲon-ɟall, a Fingallian.
 ƿɲonɟoɲt, a vineyard.
 ƿɲon-ɲaɲnaɲm, to verify.
 ƿɲonmuɲ, abounding with wine, also
 a wine-bibber.
 ƿɲonn, white, pale; also fine, plea-
 sant.
 ƿɲonn, sincere, true, certain; ɲo
 ƿɲonn, verily, without doubt.

ƿjonn, little, small; *ay éju ƿear ƿjonn*, I saw a little man.
 ƿjonn loclannač, a Norwegian.
 ƿjonnad, a waggon or chariot.
 ƿjonnad, hair, fur, &c.; *ƿjonnad lġat*, grey hairs; *ƿjonnad ġá-bán*, goat's hair; *a ġeujnnead an ƿjonnad*, against the grain or hair.
 ƿjonnadmač, hairy, having hair or fur.
 ƿjonnƿjntean, called *ƿjontan*, long coarse grass, usually growing in marshy or low grounds; *ƿajnb azar ƿjonnƿjntean*; *vid. Cat-nejm Thoju Dealb*.
 ƿjonnam, to look upon, to behold, to see, also to pay for; *ďƿjonn-ƿajďyr na rlojġ rjn*, the army would pay dear for it.
 ƿjonnaob, neat, clear, clean.
 ƿjonnaolta, white-washed.
 ƿjonnárga, or *ƿjon-ƿárga*, bands wherewith vines are tied.
 ƿjonnfađac, fine, smooth; also sensible.
 ƿjonnfuařad, a cooling or refreshing.
 ƿjonnčormajl, probable.
 ƿjonn-čormalačd, a probability.
 ƿjonn-občajď, sober, abstemious.
 ƿjonnuyr, a territory in the County of Tyrconnel, formerly the patrimony of the O'Forananes and the O'Carnahanes.
 ƿjonnŷ, a well.
 ƿjonnŷgoč, a flower.
 ƿjonnŷgočac, white-shield, a surname.
 ƿjonnua, a grandson's grandchild.
 ƿjonuġ, the vine-tree; *Lat. vitis*.
 ƿjon, true, also notable; *Lat. verum*.
 ƿjonađ and *ƿjonam*, to make certain, to verify; *azur do ƿjonađ an ƿáyrťjne*, and the omen was verified.
 ƿjonađdeacđ, veracity.

ƿjonan, salutation, welcome.
 ƿjon-čormalačd, a probability.
 ƿjonda, sincere, true, righteous.
 ƿjonġlan, pure, clean, sincere; *ďġ ƿjonġlan*, the immaculate virgin.
 ƿjonġlujne, sincerity; also the quintessence of a thing.
 ƿjon-jočtar, the lowest, or the bottom; *ƿjon jočtar an uajm ajďrġġe ud jořnuġnn*, the bottom of that stupendous furnace of hell.
 ƿjonnamejnt, the firmament.
 ƿjon-ďnđa, illustrious.
 ƿjonnajdeac, frivolous, trifling.
 ƿjonnajdeacť, truth, veracity.
 ƿjonnájďteac, that speaks the truth.
 ƿjonnajťrġr, the same.
 ƿjonŷa, *don ƿjonŷa*, of necessity.
 ƿjontan, long coarse grass growing in marshy places.
 ƿjoruġġjm, to justify.
 ƿjon-uyrġe, spring-water.
 ƿjoj, art, science, knowledge, also vision, understanding; *ƿear, idem*; *genit. ƿjre*; *Lat. visus, visio*; *čájnġ dom ƿjoj*, he came to see me.
 ƿjořac, knowing, expert; *ƿearac, idem*.
 ƿjořajďjm, to know.
 ƿjořnajġťeac and *řjořnac*, inquisitive, busy, prying; *percunctans*.
 ƿjořnajġjm, to know; also to examine, to inquire, or be busy about.
 ƿjočnajre, sorcery.
 ƿjočnajre, poison.
 ƿjn, the *genit. of ƿear*, as *lám no čor an ƿjn*, the man's hand or foot; also the *nominat. plural*, as *ƿjn črōđa*, gallant men. This Irish word *ƿjn* or *ƿear*, a man, one grown up to man's ability or strength, is like the Hebrew

word **אֲמִיר**, which signifies a strong or able man, *robustus, potens, validus*.—Vid. Buxtorf. et Opitius Lexic. Hebr. **אִישׁ** or **פֶּאֶר** signifies the male sex, and answers exactly to the Lat. *vir*; as **דַּוְנֶה**, which has a close affinity with the Greek *δυναμει*, *possum, validus sum, &c.*; hath also the same signification with the Lat. *homo*, and is a common name to the human race, whether male or female; *vid. דַּוְנֶה*.

פִּיב, swiftness.

פִּיבֹלֶז, the third colony, according to Keating, that came into Ireland before the Milesians. There are yet, says he, three families in Ireland descended from the Firbolgs, viz. **זַמְנַאֲזֶגֶרֶכָּא** in Connaught, **פִּינ־טַאֲרֶה** in Failge, and the **זַלִּלְיֻנְי** of Leinster. N. B. There were many other families of them, and perhaps are still subsisting in Ireland, such as the Martins of Galway and Limerick, and the following:

פִּינ־חַרְאֹדְבֶה, or **פִּינ־נַא־חַרְאֹדְבֶה**, a tribe of the Belgians in the province of Connaught.

פִּינ־דְּלֶאֶר, true, genuine.

פִּינֹרְיֶר, a bramble.

פִּינֶה and **פִּינֶאֶכֶד**, truth.

פִּינֶאֶד, a bottom, a floor.

פִּינֶאֶד, a ferret; Lat. *viverra*.

פִּינֶאֶן and **פִּינֶאֶנַּכֶּ**, a true-hearted or just man, righteous.

פִּינֶאֶנְנֶה, male, masculine; **פִּינֶאֶנְנַּכֶּ** and **פִּינֶאֶנְנַּדָּה**, *idem*; *vid. פֶּאֶר, supra*.

פִּינֶאֶנְנֶה, a chain, or garter.

פִּינֶאֶנְנַּכֶּ, one of the male sex, a boy or man.

פִּינֶאֶנְנַּכֶּת, manhood.

פִּינֶאֶנְטָה, true, just, righteous, loyal.

פִּינֶאֶנְטַכֶּד, integrity, righteousness.

ness, loyalty.

פִּינֶעֻנַּם, to justify, to verify.

פִּינ־מְיֹל, the utmost coast or border.

פִּינֶן, a despicable little fellow.

פִּינֶנֶה, the truth.

פִּינֶנֶעַכֶּ, true, just, faithful; **זֶ**

פִּינֶנֶעַכֶּ, truly, certainly.

פִּינֶנֶרֶע, the masculine gender.

פִּינ־יֹנַאֶכֶּ, a lieutenant.

פִּינ־לְיֹנַמְ, to multiply.

פִּימֶדֹנֶן, a farmer. —

פִּינֶרְיֶ, strength, power. *x viii*

פִּינֶטֶאן, bound, obliged.

פִּינֶ, colour, a dying, or tincture.

פִּינֶ, a dream.

פִּינֶ and **פִּינֶרֶע**, the genit. of **פִּינֶרֶע**, knowledge, also a vision; **פֶּאֶר־פִּינֶרֶע**, a seer; *vid. פִּינֶרֶע*.

פִּינֶ, a collation, or low mess, a breakfast.

פִּינֶ, land.

פִּינֶרֶע, or **פִּינֶרֶע**, woven, wreathed, twisted, braided.

פִּינֶאֶן, a quill; **פִּינֶאֶן פִּינֶרֶעֶדֹנַּה**, a weaver's quill.

פִּינֶאֶן, a hog.

פִּינֶרֶעֶדֹנַּה, twenty; an **פִּינֶרֶעֶדֹנַּה**, the twentieth.

פִּינֶרֶעֶדֹנַּה, and genit. **פִּינֶרֶעֶלֶלֶה**, a full or complete armour, consisting of corslet, helmet, shield, buckler, and boots, &c.; as, **פִּינֶרֶעֶדֹנַּה לִּינֶרֶעֶכֶּ אַזֻּר פִּינֶרֶעֶדֹנַּה פִּינֶרֶעֶדֹנַּה** **וְיֶזֶר צַאֲרִיִּל זֶה יֶזֶר טֶעֱמִינַּכֶּ**, the king of Cashel presented to the king of Tara thirty coats of mail and thirty complete armours.

פִּינֶרֶעֶלֶלֶה and **פִּינֶרֶעֶלֶלֶה**, tables, or chess-board; **אַזֻּר יִמְיֶט פִּינֶרֶעֶלֶלֶה**, playing at tables, or chess.

פִּינֶרֶעֶן and **פֶּאֶר־טַאֲרֶה**, a doctor or teacher.

פִּינֶרֶעַכֶּ, that kind of sea-rack which is called **דַּוְלֶאֶרֶזֶ**, or sea-grass, and is wholesome to be eaten in the morning, as some

think.
 ſjū, worth; aꝝ ꝑjū aꝝꝑꝑō ē, it is
 worth silver, also worthy; nꝑ
 ꝑjū mē, I am not worthy.
 ſjū, like, alike.
 ſjūbāꝝ, dignity, worth.
 ſjūcāc, boiling.
 ſjūcāc and ꝑjūcāꝝ, to boil up, to
 spring forth.
 ſjūcāc, a boiling, or springing
 forth; Lat. *scatebra*.
 ſjūn and ꝑjūnāꝝ, price or value.
 ſjūntāc, worthy, deserving; ꝑō
 ꝑjūntāc, worthily; Lat. *digne*.
 ſjūntāꝝ, merit, worth, dignity.
 ſjāꝝndeāꝝ, sanguine or murrey,
 being a staynard colour in he-
 raldry, used to express some
 disgrace or blemish in the fa-
 mily.
 ſjāꝝndeāꝝꝑꝑāc, the bloody flux.
 ſjāꝝ, a lord, also a prince or
 king; Arm. *flach*, and formerly
 a kingdom; ꝑlāc, *idem*.
 ſjāꝝ, a kind of strong ale or beer
 among the old Irish.
 ſjāꝝꝑꝑāꝝta, a man's proper name;
 whence O'ſjāꝝꝑꝑāꝝta, a fa-
 mily-name descended from the
 stock of the O'Connors of Con-
 naught, and whose ancient pro-
 perty was the territory called
 ſjāꝝꝑꝑāꝝta, in that province
 of which they were proprietary
 lords.
 ſjāꝝꝑꝑāꝝ, a royal treasure.
 ſjāꝝꝑꝑāꝝ, generous.
 ſjāꝝꝑꝑāꝝ, generosity.
 ſjāꝝꝑꝑāꝝ and ſjāꝝꝑꝑāꝝ, sove-
 reignty, rule, or dominion, a
 kingdom; ſjāꝝꝑꝑāꝝ ſjāꝝꝑꝑāꝝ,
 the realm of Ireland, also the
 kingdom of Ireland; ſjāꝝꝑꝑāꝝ
 ſjāꝝ, the kingdom of God; it
 likewise means a reign, as ſjāꝝ-
 ꝑꝑāꝝ ſjāꝝꝑꝑāꝝ, the reign of Heber;
 ſjāꝝꝑꝑāꝝ na ſjāꝝꝑꝑāꝝ, the
 Heaven of Heavens, or the king-

dom of Heaven.
 ſjāꝝꝑꝑāꝝ, a heathen priest.
 ſjāꝝ, ſjāꝝ, blood; also red.
 ſjāꝝ, the proper name of several
 great chiefs of the old Irish.
 ſjāꝝ, whence O'ſjāꝝ, English,
 O'Flin, a family-name of which
 I find four different chiefs de-
 scended from different stocks.
 One in Connaught, of the same
 stock with the O'Connors of that
 province, who was distinguished
 by the name of O'ſjāꝝ-ſjāꝝ,
 and whose estate was the district
 called ſjāꝝ-moelꝑꝑāꝝ; ano-
 ther O'ſjāꝝ, descended from
 Cella-uaꝝ, king of Ulster and
 Meath in the fourth century, was
 dynast, or chief lord of Hytuir-
 tre, in Orgiala, of which district
 O'Donallāꝝ had a share; *vid.*
 Donallāꝝ. A third O'ſjāꝝ,
 of the stock of the O'Donoꝝꝝ,
 was proprietor and lord of the
 large district called ſjāꝝꝑꝑāꝝ-
 ſjāꝝ, extending from the ri-
 ver Dribseach, near Blarney, to
 Ballyvoorn; his principal resi-
 dence was the old castle of Ma-
 croom, built by one of the
 O'Flins, and called ſjāꝝꝑꝑāꝝ-
 ſjāꝝ, from the name of its
 founder. This family continued
 proprietary lords of that country
 until towards the beginning of
 the fourteenth century, when the
 Mac Cartys of Blarney over-
 powered them, and after putting
 their chief to an ignominious
 death, possessed themselves of
 all his lands and castles. A
 fourth O'ſjāꝝ, of a more an-
 cient stock than any of those
 just mentioned, being of the
 old Lugadian race, was called
 O'ſjāꝝ-ſjāꝝ, from the place
 of his residence, which was the
 castle of Arda, near Baltimore,
 in the west of the County of

Cork. He was lord of the district anciently called *Íb-bačlj-amna*, in whose centre is situated that castle whose ruins are still to be seen.

ꝥlannaʒán, whence *O'ꝥlannaʒán*, a family-name, of which the Topographical and Genealogical Poems of O'Dugan and Mac-Fearguil, mention five chiefs of different stocks and in different provinces of Ireland. First, O'Flannagan of Orgialla, who was proprietary lord of a large district called *Tuat-íáta*, in the County of Fermanagh, and descended from the same stock with the Maguires, lords of Inniskillin, and the Mac Mahons, all descendants of *Colla-dá-Críoc*, brother of *Colla-uajr*, king of Ulster and Meath, soon after the beginning of the fourth century.—*Vid. Cambren. Eversus*, p. 26. The present hereditary chief of this family is Colonel John O'Flannagan, now an officer of particular note and merit in the Imperial service, whose younger brother, James O'Flannagan, Esq., is Lieutenant-Colonel of Dillon's regiment in France. A second O'Flannagan, descended from the stock of the O'Connors of Connaught, was dynast, or lord of the country called *Clancačajl*, jointly with *O'Moel-Mórda*, *O'Cančajd*, and *O'Mončejn*.—*Vid. Camb. Evers.* p. 27. A third O'Flannagan was dynast of of a district called *Comar*, in Meath.—*Vid. Camb. Evers.* p. 25. But his particular stock I am not enabled to point out. A fourth O'Flannagan of the same stock with O'Carol of *Éjle-I-Cheanbūjl* in the King's County and that of Tipperary, descen-

dants of *Čajdʒ*, son of *Čjan*, son of *Oljoll-olum*, king of the south half of all Ireland, in the beginning of the third century, was dynast, or lord of the territory formerly called *Čjneal-anča*, in the King's County. And a fifth O'Flannagan, of what stock I cannot ascertain, was dynast of the territory called *Uáčtaí-čjne*, on the borders of the County of Tipperary towards that of Waterford.

ꝥlanyʒaojleað, the bloody flux.

ꝥlan-ryjleac, that has red eyes.

ꝥlač, or *ꝥlač*, a prince.

ꝥlačá, a sitting, or session.

ꝥleað, a banquet, feast, or entertainment; *ꝥleāʒ*, *idem*.

ꝥleaðajm, to feast, or banquet.

ꝥleaðacay, a feasting or banqueting; *ꝥleāʒacay*, *idem*.

ꝥleayʒ, a rod or wand; *do íað Ója an ꝥleayʒ fíor álaʒn a lájm Maojre*, i. e. God gave the wonder-working rod to Moses.

L. B.

ꝥleayʒ, a wreath, a rundle or ring.

ꝥleayʒ, moisture.

ꝥleayʒ, a sheaf; *ꝥleayʒa na mac uile do íleáčtajn do ꝥleayʒ íoyep*, the sheaves of all the sons bent themselves before the sheaf of Joseph.—*L. B.*

ꝥleayʒac, a fiddler; also a clown, a rascally fellow.

ꝥleayʒacán, an ignoble fellow, a rustic.

ꝥleayʒláma, land, a field, farm, or tenement.

ꝥlyče, phlegm, moisture; also the comparative degree of *ꝥlyuč*, wet, moist.

ꝥlyčeáčd, moisture, ooiness.

ꝥlyčmeað, any measure for liquids.

ꝥlyd and *ꝥleyd*, chick-weed; *Wel-gulydh*.

land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

Ʀodač, wise, prudent, discreet.

Ʀođalajm, to divide, to distinguish.

Ʀođbrujd and **Ʀođčnuđm**, fiends, furies.

Ʀođ, knowledge, skill.

Ʀođajl, a division; also releasing, or dissolving.

Ʀođajlm, to loose or untie; *vid.* **Ʀođalajm**, to divide.

Ʀođb, a cutting down.

Ʀođjn, *vid.* **Ʀonn**.

Ʀođořd, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

Ʀođajne, any man in low life, a plebeian.

Ʀođuđajm, perceiving.

Ʀořjada, a yard, a park, or enclosure.

Ʀořajl, to teach, or instruct; also to dictate; *mo Ʀořajl ře jad uřte*, he dictated them all (to his clerk).—*Vid. Anal. Tighern.*

Ʀořađ, *infra*.

Ʀořajm, do **Ʀořajm ře**, he commanded; *vid.* **Ʀořnađ**; also to publish.

Ʀoř and **Ʀořađ**, is the radix of the word **Ʀořlajm**, and of the same signification; as do **Ʀoř ře dořb řač** a **čunajm**, he instructed them with the intent of his expedition; *vid.* **cařčnejm** **Čořm** deal.

Ʀoř, entertainment, hospitality.

Ʀořa, a dart, also an attack, a rapt; hence **Ʀoř-mařač**, a sea-robber, or pirate.

Ʀořajl, an inroad into an enemy's country, robbery, &c.

Ʀořalajm, to plunder, to spoil; derived from **Ʀoř**, a rapt, *quod vide*.

Ʀořalujde, a robber; *ře ařřořala*,

the same.

Ʀořal, the whole.

Ʀořanajm, to do good, to suffice, to serve.

Ʀořanta and **Ʀořantač**, good, prosperous, serviceable.

Ʀořantačd, goodness, prosperity, sufficiency.

Ʀořađč, a gentle gale or blast.

Ʀořař, a sound, a noise, or voice; also a tone or accent; **đařřořař**, or **deařřořařač**, a diphthong; and **čřeařřořařač**, a triphthong.

Ʀořařač, echoing, resounding, loud, noisy, clamorous.

Ʀořařajm, to make a noise, to tingle.

Ʀořbanán, a thistle.

Ʀořlajm, learning, instruction.

Ʀořlamčeač, a novice, an apprentice, a scholar; **Ʀořlujnte**, the same.

Ʀořlama and **Ʀořlamč**, learned, ingenious; **čeařd Ʀořlama**, skillful artists; sometimes written **Ʀořlamč**.

Ʀořalajm, to commit trespass, to rob; *vid.* **Ʀoř**.

Ʀořlajam, to grow pale.

Ʀořlamajm, to learn; **deřla go břolajmřeač ole**, for fear you should learn vice.

Ʀořlujžad, a ransacking, or robbing, &c.

Ʀořlujnte, a scholar, or apprentice, a novice.

Ʀořmař, the harvest.

Ʀořmořač, a sea-robber, a pirate; *vid.* **Ʀoř**.

Ʀořnajb, enough.

Ʀořnajm, to suffice, to do good; *vid.* **Ʀořanajm**; also to serve, to be in slavery; *do čeačřna čřebe Ʀořnajb*, *quatuor familiis inser-viebat*.—*Vit. S. Patricii.*

Ʀořnam, servitude, slavery, i. e. **Ʀořnam**, *in servitude*.—*Vit. S.*

Patric.

Foglaím, to loose or untie.

Fōgnað, fōgfōgna, and fōgaínt, a warning, charge, or caution; also a proclamation or decree, an ordinance or declaration.

Fōgnað and fōgnaím, to warn or caution, to order or decree.

Fōgtaínta, a district in Leinster, possessed anciently by the O'Nua-lans.

Fogur, near, at hand; a bfogur do, near him; its comparative and superlative is fojce, or fojze, nearer, or next.

Foj, i. e. Cnámchoill, the name of a place near Cashel.

Fojceall, i. e. foimail, a day's hire or wages, a salary, &c.

Fojcill, to provide or prepare; nō badar tñ bjažana az fojcill na flejze řjn, they were three years preparing for that feast.

Fojdōjun, quick, smart, ready.

Fojdeartar, is sent, gone, &c.; anyjn fojdeartar řjlad cun-řujñ foj ceann loya, zo ttjad-řad dá azallad, then Pilate sent a messenger for Jesus that he may come and speak to him.—
L. B.

Fojdneac, a little image.

Fojdneacda, likeness.

Fojřd and fojřde, patience, forbearance.

Fojřdeac, patient, forbearing.

Fojřdead and fojřdōjm, to bear patiently.

Fōřjn, a green plat, a mead.

Fojze and fojřj, nearer, or next; nř az fojze, nearer; do řj ře fojze don nřž, he was next to the king.

Fōřl, a while; zo fōřl, yet, as yet, also a little while; řan zo fōřl, stay a while.

Fojlbeama, fierce, cruel, terrible.

Fojlbejm, a blast, also a scandal

or reproach; fōřlbejmñžad, *idem*.

Fojlceadnað, adjuration, conjuring.

Fojlceadtōjn, a conjurer.

Fojleaba, a truckle-bed.

Fojlēad, a fillet, a woman's coil.

Fojleanaím, to follow, to go after, to hang after.

Fojlearbāð, death.

Fojleayān, an asp.

Fojlleacdaç, a research.

Fojlleact, a track, a footstep.

Fojllēan, the bud of a flower.

Fojlljžeac, negligent, sluggish; written for řajlljžteac.

Fojlljžeac and řajlljžteac, properly means hidden, latent, which does not exteriorly appear. Our old parchments of medicine use it frequently in this last sense.

Fojllyřžjm and řajllyřžad, to reveal or discover, to express, declare, or manifest; zo bfojllyre-ōcad majnm, that I may declare my name.

Fojllyřžte, manifested, made plain.

Fojllyřžad, a manifestation, or declaration, discovery.

Fojlmean, a bad dress.

Fojmeal, consumption.

Fojmōjn, in expectation of.

Foj-neal, a little cloud.

Fojnye and řojnyeōž, the ash-tree.

Fojnyj, wells, springs, or fountains.

Fojnyjon, i. e. řojnye-amujn, the name of a river in the County of Cork and barony of Fermoy.

Fōjn, help thou; řōjn opt řējn, save thyself.—*Matt.* 27. 40.

Fōjn, a ship's crew, any number of people stowed in one place; pl. řujne; hence *fuirion*.

Fojnbjm, to be present.

Fōjnbfjāçnaç, an adverb.

ƿojrþrjoc, force, power.

ƿojrceadal, instruction, exhortation, admonition, also a lecture, &c.; ƿojrceadeal, *idem*.

ƿojrceadalajm, to teach, instruct, or admonish.

ƿojrceann, the end or conclusion; zo ƿojrceann na talman, to the end of the earth; also the front or forehead.

ƿojrcjobal, a reinforcement.

ƿojrdejc, more excellent.

ƿojreamajl, steep, headlong.

ƿojredjm, to prevent.

ƿojregean, violence, constraint.

ƿojrfe, old, ancient; also perfect.

ƿojrfeacð, old age; also perfection.

ƿojr-fjacla, the foreteeth.

ƿojrgealla, witness, testimony.

ƿojrgjol, a declaration, manifestation, &c.; ƿojrgjol na ƿjryjne, the manifestation of the truth.

ƿojrgjolaajm, to prove, to declare.

ƿojrgljðe, nobility.

ƿojrgljðe, true, certain.

ƿojrgljðj, they used to swear.

ƿojrgneam, a building; ƿojrgne-aðað, a building, *edificium*.

ƿojrgnjðjm, to build.

ƿojrjarað, preposterous.

ƿojrjƿjðjm, to perform, or execute.

ƿojrjðjm, to stay, to wait, or delay.

ƿojrjðcþj, aid, help, relief, succours; ƿojrjðcþj do luð an rðjð, a relief to the afflicted; also written ƿojrjð and ƿojrjðjnt.

ƿojrjm, to bless or make happy, to relieve or assist; also to heal, to save; ƿojrj oþrujnn a ʒhjaþna, help us, O Lord.

ƿojrjmeal, the utmost part, the furthestmost limit; also the circumference of a circle; ex. ðn

meððon zo ƿojrjmeal, a *centro usque ad circumferentiam*.

ƿojrjmealac, a front; also extrinsic, on the outside.

ƿojrjomrjð and ƿojrjomrjðteað, a ceremony.

ƿojrjomrjðteac, ceremonial.

ƿojrjleatan, extensive, large; zo ƿojrjleatan, at large, in an extensive ample manner; but in old parchments it signifies in general, universally.

ƿojrjljon, much, many.

ƿojrjljonað, a completion; also a supplement.

ƿojrjljonað and ƿojrjljonaajm, to complete, to make perfect.

ƿojrjljonta, complete, perfect.

ƿojrjm, a form or manner, an image.

ƿojrne, dwellers, inhabitants; na rean ƿojrne, the old inhabitants; the plur. of ƿurjjon and ƿurjynne.

ƿojrneað, inclination; an ƿojrneað, headlong.

ƿojrneajnt, oppression, high hand; að jmjnt ƿojrnjnt oþrujnn, oppressing, or laying a heavy hand on us.

ƿojrnejl, manifest, apparent.

ƿojryead and ƿurjryead, harrowing.

ƿojrtbe, a cut, or cutting off.

ƿojrtbeateaðnūðað, divination.

ƿojrtcþj, black, swarthy.

ƿojrtcþj, i. e. ƿojrtuþjð, a shoe.

ƿojrtcþj, enough.

ƿojrtcaazaz, rudiments, or introduction.

ƿojrtjbe, slaughter, massacre; ƿojrtjbe Dealbna la hoþrūjðjð, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*

ƿojrtjl, able, strong, hardy; Lat. *fortis*.

ƿojrtjle, the comparat. and su-

ay ƿolluy, as is manifest.
 ƿolluycað, a scalding.
 ƿolluyġġm, to make apparent, or manifest, to discover.
 ƿolluyġlan, clear, loud; le ġut ƿolluyġlan, with a loud voice.
 ƿolmāc, that makes hollow or empty.
 ƿolmāġġm, to make empty; do ƿolmuyġeað ē, it was emptied.
 ƿoloycajn, a tad-pole; *ranunculus*.
 ƿolorġ, a burning of heath.
 ƿolt, the hair of the head; ġo nuyġe an ƿolt lġač, even unto hoary hairs; also a tail; ex. coġmuyġġb ġe a ƿolt, he moveth his tail.—*Job*, 40. 17.
 ƿoltčġb, a leek.
 ƿolūdað, to be active or nimble.
 ƿoluajmneac, stirring, active, nimble; also prancing; ġtēað ƿoluajmneac, a prancing steed.
 ƿolūamajm, a giddy motion; also a running away or flying; a skipping.
 ƿolūan, a footstool.
 ƿoluġġeac, hid, secret.
 ƿolumajm, bad clothes.
 ƿomamūġað, obeisance, humiliation.
 ƿōmajm, harvest, autumn.
 ƿōmajrða, autumnal.
 ƿomġġġeac, half drunk.
 ƿōmōm and ƿōmōmajc, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of ƿōmajmajġ, formerly infested this nation, and were at last overthrown and banished by Lūġġ Lām ƿada. This word is understood by some to mean a giant, for Cločān na ƿōmajmajġ, in the County of Antrim, is rendered the Giant's Causeway; ƿōmōmajġ, or rather

ƿōġmōmajġ, properly signifies sea-robbers; from ƿōġ, rapt or plundering, and mōm, muiġm, or majm, the sea; *vid.* ƿōġ.
 ƿonamāð, jeering, or mockery; ƿonomāð, *idem*.
 ƿonamāðac, a jeering person.
 ƿonamāðajm, to mock, to deride.
 ƿonn, land, earth.
 ƿonn, delight, pleasure; a desire, or longing; a tā ƿonn oġm, I long very much.
 ƿonn, a tune or song; a bƿonnuġb dġada, in hymns.
 ƿonn, inclination, desire; ƿonn aġuy ƿaġġġġoġ, inclination to act, accompanied with a dread of bad consequence; *vid.* ƿaġġġoġ, *supra*.
 ƿonnad, a journey.
 ƿonnaġmajm and ƿonnmajm, willing, inclined, or prone to.
 ƿonnaġmajneacð, inclination, propensity, willingness.
 ƿonnya, a hoop.
 ƿonra, a band.
 ƿonraġne and ƿonrōġm, a cooper.
 ƿontabmajm, to rejoice, or be glad.
 ƿōm, before; *Angl.* *fore*, in compound words,
 ƿōm, over, or upon; ƿōm ƿeamaġb Eġmjonm mo cġnn an macāom, the youth excelled all the Irish; also beyond, into, &c.
 ƿon, discourse, conversation.
 ƿōm, protection, defence.
 ƿōm, enlightening, illumination.
 ƿōna, a seat, or bench; ƿonada, *idem*.
 ƿonabajð, early, ripe, or before the time; *præcox*.
 ƿonacajm, a watchman.
 ƿonajðeac, fierce or cruel.
 ƿonajðeac, fierceness, cruelty.
 ƿonajġġm, or ƿaġm, to watch or guard.

Fonajjyr, or **fonáojr**, a forest ; also the kennel of a fox, or the haunt of any wild beast.

Fonajl, excess, superfluity.

Fonájllm, to offer ; **ðfonájll rē dojb rjē rútajn**, he offered them an everlasting peace.

Fonajm, a journey.

Fonajnm, a pronoun ; also a nickname, an epithet.

Fonajne, a watch or ward ; **annya bfonajne**, in the ward ; **an jonadajb fonajne**, in the lurking places ; *rectius* **fonfajne** ; also those that lie in ambush.

Fonajmeað, remembrance.

Fonán, anger, wrath.

Fonán, a short verse, or versicle, a song.

Fonánta, angry, resolute, presumptuous.

Fonaorōglac, old, ancient, an old man ; **fonaojrbean**, an old woman.

Fonar, knowledge, understanding.

Fonar, a ford in a river.

Fonar, old, antique, ancient.

Fonar, increase, or augmentation.

Fonar, a law ; also a foundation ; **fonar-feara**, a history ; **fonar-focal**, an expositor or etymologicon.

Fonarda, grave, sedate, sensible.

Fonardaēt, gravity, sobriety.

Fonayna, illustrated.

Fonb, a landlord.

Fonba, land ; Gr. **φορβη**, Lat. *herba* ; also glebe-land, or the lands annexed to a church ; hence the word **cōmorba**, or **cōmponba**, a successor in a see or church-living ; **cōmponba Páttariz**, St. Patrick's successor in the see of Armagh ; it also signifies a lay possessor of part of the lands annexed to a church.—*Vid. War. cap. 17.*

Antiq. Hib. et Giral. Camb. Itin. Camb. l. 2. c. 4. Also a partner in a benefice, such as those laymen who enjoy part of the tithes of a parish by way of impropriation.—*Vid. cōmfonba.*

Fonba, a tax, or contribution.

Fonbaē, i. e. **cujd na manb.**

Fonbaē, cutting, slaying, or slaughtering.

Fonbajr, to grow or increase ; **zon ajne rjn nō far azur nō fonbajr zōrta dhrjm ann**, in consequence a great famine increased there.

Fonbajrē, increase, profit, emolument.

Fonbajr, a conquest ; **do dēanam fonbajr fōr Eirjnn**, to make a conquest of Ireland.—*Vid. Annal. Tighern. et Innisfallen.*

Fonban, banns of marriage, any proclamation or edict.

Fonban, excess, extravagance.

Fonbar, a snare or ambush ; *vid. castrējm.*

Fonbrat, a cloak, the upper garment ; **reanar janam a fonbrat**, she afterwards spread her cloak.—*Brogan.*

Fonbfaorleað, mirth, rejoicing.

Fonc, firm, steadfast.

Foncæd, to teach, instruct, &c. ; **jr a nzaíjlē jr cōmlájne nō foncæd loya a earbula jn na rúnajb djada**, it was in Galilee Jesus instructed his apostles fully in the divine mysteries.—*L. B.*

Foncan, violence ; also a wooden hook.

Foncagna, or **fonōzna**, a command, an order, or decree.

Foncæojn, a catch, or quirk ; a caption in words.

Foncōzna, persuasion, advice, instigation ; **ex. zo nō adnæd rad maca lynaæl an cōjmbe frj**

forconzna *hellj an fájd*, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

L. B.

forconzna, a command.

forconznajm, to bid or command.

forconjceann, the foreskin.

forcomajd, superfluity, excess.

forcomal, a binding together.

forconajd, superfluity, excess.

forconajd, rising or dawning; **forconajd majdne**, the dawning of the day.

forcut, the fore part of the head.

fordal, erring or straying.

fordab, a lid or cover; **an fordbabj mo júl**, upon my eyelids.

fordanc, the light; also plain, manifest.

fordnojn, a loin; **od fordnoinjb**, from thy loins; also the womb of a woman.

fordulac, erroneous.

foréjgean, force, a rape, violence; but **éjgean** is the common word for a rape.

foréjgneac, violent, ravishing, &c.

forf, a guard.

forfajne, a watch, or ward; *vid.* **forajne**.

forfajneac, watching; also a watchman.

forfajnm, to watch or guard; also to lie in ambush.

for-focal, a by-word, a proverb.

forfajneōg, a window-shutter; a wire or lattice before a window.

forzajnm, a convocation.

forzajnm, to provoke; also to call together.

forzal and **forzall**, a lie, fable, or romance.

forzalam and **forzajzlm**, to tell, relate; **nán forzajl gō**, that told or invented no lies.

forzant, the fore part of the head.

forzay, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.

forzlacajm, to prevent.

forzla, for the most part; *plerumque*.

forzla, election, choice.

forzajn, a wound.

forzgo, i. e. *γῆδ*, jewels, or precious things.

forzge, sincere, true.

forzong, a rudiment, or trial of skill.

forlan, force, power; hence **an-forlan** is oppression, tyranny; **forlan** is also superfluity, excess of any thing.

forlajm, leaping or bouncing.

formac, an increase, a swelling.

formad, i. e. *τῆν*, envy, a mortal sin.

formalac, a hireling.

formamajl, of good form or figure.

forman, a type or mould.

formna, much, a great deal.

forneant, violence; *vid.* **fōjneant**.

fornzajne, a command, an offer.

fornzabajl, hardness.

for-no-deay, a rudiment.

for-ōrda, renowned, famous.

for-ōrdūgād, predestination.

forriac, an angling rod; also a perch.

forriajd, near to, hard by; also towards.

forriajlm, to shine forth; also to manifest, or discover.

forriōgeana, served, did service, or good.

forriūma, fringes.

forriūma, sent.

forrianaajm, to shine.

forriaojltean, divination.

ƿorȝate, fore-knowing.
ƿortan, or **ƿrtean**, tied, or bound up.
ƿortay, a straw.
ƿorta, a seat.
ƿortan, plenty; **ƿortan** **ƿrnrē**, abundance of cattle; **ƿortan** **ȝnosde**, a stud or breed of horses.
ƿortyl, strong, hardy, patient; **ƿortyl** **la ȝaot**, strong for labour; also courageous, brave; **ba ƿortyl an ūajn ēaza**, he had fortitude at the hour of death; **laoc ƿortyl**, a courageous champion; Lat. *fortis*; vid. **ƿortyl**.
ƿortnāȝȝ, a rising; **ƿortnāȝȝ** **maȝne**, the dawning or rising of the day.
ƿorūad, a bastard red, reddish.
ƿorur, knowledge; **ƿorur** **ƿeara** an **Ērnrnn**, *Notitia Hibernice*.—K.
ƿōȝ, yet, still, also; **acō ƿōȝ**, but yet, but moreover.
ƿor and **ƿorad**, a delaying, staying or resting, fixing or pitching, also a prop or buttress, a wall or ditch; Lat. *fossa*; **ƿor-tȝȝ**, the wall of a house; Wel. *fos*; hence the word **ƿor-long-ƿont**, an encampment, a camp; from **ƿor**, pitching, and **long-ƿont**, a tent; which is again compounded of **lōȝ**, any covering or tent made of timber or other matter; and **ƿont**, the area or surface of ground upon which the house or tent is drawn; **lja muca ȝabay ƿor**, *cum porcorum grege jugiter permansit* (*Patricius puer*).
ƿorad, an atonement.
ƿorajȝ, cessation.
ƿorad, a stopping or resting; **ȝan ƿorad**, without delay; **ƿorad cōm-brayȝ**, a cessation of arms, or fighting.
ƿorad and **ƿorajm**, to stay or rest,

to pitch, or lodge, **do ƿorujȝ ȝē**, he rested.
ƿorclajm, commonly said and written **orȝlajm**, to open, to unlock; **ƿorȝcēoltuȝ būȝ ȝūȝle**, your eyes shall be opened.
ƿorcujlȝe or **ƿorȝajlȝe**, opened, open; **ȝo ƿorcujlȝe**, publicly, openly.
ƿorȝad, a shadow, or shelter from heat or cold; vid. **ƿayȝad**; Wel. *kysgod*.
ƿorlong, a mansion, or dwelling-house.
ƿorlong-ƿont, an encampment, a camp; vid. **ƿor**, *supra*; **do ȝnn-neadaȝ ƿorlong-ƿont**, they encamped; **az deunam ƿor-long ƿont**, encamping; **az tneȝȝean a ƿorlong-ƿont**, raising the siege, or decamping.
ƿorua, i. e. **ȝrteatnūȝad**, releasing, dissolution.
ƿorrolajȝ, heavenly, superior; **ȝon an cēatuȝl ƿorrolajȝ**, *sonus, seu concentus superiorum civium*.
ƿortam, to hire; also to stop; **do ƿort ȝē an laoc**, he stopped the champion. In contracts it is applied in engaging a house, a room, or the like, and has the same meaning with the French word *arreter*.
ƿot, a giant.
ƿot, raging, storming, violent.
ƿortartnaȝȝeac, a glutton.
ƿota, a foundation.
ƿota, taken away, or out of.
ƿotaȝ, a cough.
ƿotaȝ, a lake or pond.
ƿotannān, a thistle; Lat. *carduus*.
ƿotannān-beandujȝe, blessed thistle; Lat. *carduus benedictus*.
ƿotaȝȝrteaca, suburbs.
ƿotlajnteac, a novice or apprentice.

ƿoƿonȝað, cleansing.

ƿoƿnȝað, a bath; *am̃ra* ɔj an ƿoƿnȝað *renta im̃pe b̃a deapnȝlað*, *præclarum ipse quod balneum benedicendo vertit in ceruisiam*.

ƿoƿnȝƿoʝn, a bath; pl. ƿoƿnȝ-*toʝan*, *idem*, i. e. a well of purification or cleansing.

ƿoƿnȝajm, to bathe.

ƿoƿnom, a great noise or rustling.

ƿoƿuȝað, a beginning.

ƿouʝn, or ƿoȝajʝn, diphthongs or triphthongs; *nȝ* ʝoʝnteap̃ an ƿoȝap̃ *na* ɔtoʝuȝ, the diph or triphthongs are not divided into different syllables or sounds.

ƿnȝ, a woman, or wife; Ar. *grak*, and Wel. *guraig*, Ger. *frau*, or *frei*.

ƿnȝ, a hand.

ƿnȝ, a shield or buckler, because worn on the hand to defend the body.

ƿnȝoʝneȝað, a floating.

ƿnȝȝ, a bush of hair.

ƿnȝȝ, the sea.

ƿnȝnc, France.

ƿnȝnneac̃, a Frenchman, French; *bolȝac̃* ƿnȝnneac̃, the French pox.

ƿnȝnneac̃, or *luç* ƿnȝnneac̃, a rat.

ƿnȝoç, heath, ling; ; Hisp. *breco*, and Lat. *erica*.

ƿnȝoç, hunger; ƿnȝoç ƿȝacal, fretting or hungry teeth; also rage, anger, fury.

ƿnȝoçajȝe, fretful, furious; ƿnȝoçȝa, *idem*.

ƿnȝoçȝ, wortleberry.

ƿnȝo-çeañc̃, a heath-poult, or grousehen; pl. *ceañca* ƿnȝoçȝc̃.

ƿnȝay, a shower.

ƿnȝay, ready, active.

ƿnȝayac̃, fruitful, showery.

ƿneacajʝn and ƿneacajʝ, use, practice, frequency; *le* ƿneacajʝn *na*

Sacramejnte, by frequenting the Sacraments.

ƿneacajʝ, witness, testimony.

ƿneacajʝan, a wrestling-school, or any place of exercise.

ƿneacnūȝað, exercise; ƿneacnūȝað, *idem*.

ƿneacnȝȝȝm, to exercise or accustom, to discharge an office or duty.

ƿneacnȝȝc̃, the present time.

ƿneað, a pillaging or plundering.

ƿneazap̃að, or ƿneaznȝað, an answer.

ƿnezap̃ajm, to answer, to make answer.

ƿnezap̃ac̃, answerable, accountable.

ƿnezap̃etȝȝn, a respondent or defendant.

ƿneaznȝajm, to work or labour.

ƿneaznȝȝc̃, conversation.

ƿneaznȝam̃, labour.

ƿneaznȝañcajʝm, to converse.

ƿneaznȝað and ƿneaznȝajm, to answer or reply; *do* ƿneazajʝn *ȝē*, he answered.

ƿnēam̃ and ƿnēam̃ac̃, a root; also a stock, or lineage.

ƿnēam̃að and ƿnēam̃ajm, to take root, to root; *vid.* ƿnēam̃að.

ƿneanc, to make crooked, to bend.

ƿneancac̃, winding or turning.

ƿneap̃að, medicine.

ƿneap̃að, a running, bouncing, or skipping away: otherwise written ƿneabad.

ƿneayc̃, upwards.

ƿneayab̃na, opposition, reluctance;

nȝȝ ȝan ƿneayab̃na, a king without opposition; *nȝȝ* ȝo ɔƿnȝayab̃na, *rex cum reluctantia, aut æmulum principum renitentia*.

—Vid. O'Flaherty's *Ogyg.* pag. 486.

ƿneaydal, serving, waiting, attending; *bean* ƿneaydajʝ, a

waiting-woman, a nurse-tender, or charing-woman; *fneaytal*, *idem*.

fneaydalajm, to wait, to attend, or serve.

fneaygabájl, ascension into heaven.

fneaygam and *fneaygabam*, to climb, to ascend.

fnecojméud, to reserve.

fneimac, fundamental.

fneycj, a reflection, or supposition.

fneycne, brittle, withered.

fneyljg, anger, resentment.

fneunajde, a foundation.

fneunajdjm, to found or establish.

fñj, or *fñja*, in old Irish manuscripts is the same as our modern *ajñ* or *ñe*; *fñjy*, the same as *lejy*, or *ñjy*; *fñjom*, as *ljom*, or *ñjom*; *fñjot*, as *leat*, or *neat*; *fñju*, as *leo*, or *ñju*; *fñjnn*, as *ljnn*, &c.

fñjalta, freed.

fñjocnam, care, diligence, circumspection.

fñjocnámac, diligent, careful, circumspect; *go fñjocnámac*, carefully.

fñjoctalam, to fry or parch.

fñjoctán and *fñjoctájl*, a frying-pan; *fñjor-ajgean*, *idem*.

fñjorznajm, to answer.

fñjotal, a word, interpretation; *fean fñjotajl*, an interpreter; *rejm fñjotal*, politeness.

fñjoctbñut, a refusal or denial.

fñjoct-cantajneacð, recantation.

fñjoct-cojdeay, antipathy.

fñjotola, a covenant.

fñjotolam, service, attendance.

fñjoctnádajm, to contradict.

fñjoctrájljñdean, that shall be served.

fñjreant, an answer.

fñjrejm, to hope.

fñjrejcj, hope, expectation.

fñjymbeant, to betray or deceive, to kill or murder; ex. *neac fñjymbeant a Thjarna: nñj-bad ñle a lybeanna; go mbeantajd námajd a ceann: a gábajn, jñ a ðujðgeann; i. e. whoever shall betray his Lord, let his habitations be not numerous, let his enemies deprive him of his head, and of his horse, and of his sword.*

fñjynejd, he told or said.

fñjynñnle, attendance.

fñjogcabyad, they stood up, or arose.

fñjt, *do fñjt rē*, he was found, or he behaved or acted; *do fñjt go majt ljom ē*, he behaved well to me.

fñjt, a wild mountainous place; *fñaojc*, heath, has an affinity with this word; hence *fñjtne*, *quod vide*.

fñjt, profit, gain, advantage.

fñjtbeantajm, to object, or contradict.

fñjtñuajlteac, is often used in old parchments which treat of medicine; as *lejgñor fñjtñuajlteac*, *medecina repercussiva*, a healing, or preserving remedy.

fñjtcedfajd, a witnessing, a testimony.

fñjtñojlte, *lucð fñjtñojlte*, servants, waiting men or women, attendants; *rectius fñjtñojlte*.

fñjtñjgjd, attending, serving, waiting.

fñjtñj, earnest, eager, fervent.

fñjtne, an uninhabited wood or mountain; ex. *a bñfñjtne na cconajne*, in the mountainous or by-roads.

fñjtñjgean, a frying-pan.

fñjtñeanc, a return of love, a mutual regard.

fñjtñeact, a returning back.

řnožajm, wrong, or injury.
 řnoželjn, a whirl.
 řnomad and řnomajm, to try, to taste, to examine, to inquire.
 řnomad, a trial.
 řnomta, tried, experienced; dujne řnomta, an experienced man.
 řnoř, dark, obscure.
 řnotal, a whirl.
 řu, under, into, &c.; like řō, řá, řē, *quæ vid.*
 řuac, a word.
 řuacajd, a jilt, a tricking, intriguing harlot.
 řuacay, a cry, an outcry; řuacay, *idem.*
 řuacayac, a den, a cave, a hole; a řa řuacayajže az na řjon-načajb, the foxes have holes.
 řuacod, cold, chilness.
 řuacoda, an engraver.
 řuacodan, a sore on the heel occasioned by extraordinary cold, a kibe.
 řuad, a bier; Lat. *feretrum.*
 řuadac, a running away with, a rape; řuadac mná, the running away with a woman; lučod řuadajž, a press-gang.
 řuadacod, robbery, depredation.
 řuadajm, to snatch away, to sweep off, to run away with; do řuadajž an aman řad, the river swept them away; řuadužžjm, *idem.*
 řuad and řuac, hatred, aversion.
 řuad, i. e. čřodčar, a bier.
 řuadmar, odious, hateful.
 řuadmarneact, abomination, detestation.
 řuadar, haste; also a preparation to do a thing.
 řuadarac, active, diligent.
 řuadřad, to cross or hinder.
 řuadužžeaž, ravenous.
 řuadužžte, taken away, snatched away.

řuažajl, sewing or stitching.
 řuažala, a ring.
 řuažajm, to sew or stitch; řuažalam, *idem*; do řuajžeadar dujlleoda řjže dá čejle, they sewed fig-leaves together.
 řuazarita, proclaimed, published.
 řuazna, a proclamation.
 řuaznajm, to admonish, or proclaim.
 řuajd, a remnant.
 řuajdlean, anger, or fury.
 řuajdřjm, to stagger or reel.
 řuajlřead, to leap or skip.
 řuajlřeadan, the ureter.
 řuajm, a sound, a rebounding noise.
 řuajmeamajl, resounding, rebounding.
 řuajmeturajž, the herb fumatory; Lat. *fumaria.*
 řuajř-čřeatajm, to shiver with cold.
 řuajře, cold.
 řuajř-žřeadad, a warming blast.
 řuajřjm, to find, to discover.
 řual, urine, also water.
 řualactad, to boil; do žnjd řacob amajl řjn, ařur řualacta an mjonan ařur tuž dá ařjřj ē, Jacob did so, and the kid being boiled, he gave it to his father.
 L. B.
 řualan, a chamber-pot.
 řualay, a tribe or family.
 řualayčajde, osiers, small twigs.
 řual-břořtač, a diuretic, a medicine to provoke urine.
 řualjorž, the strangury.
 řual-loržad, difficulty of urine.
 řuaman, a shade or shadow.
 řuaman, whiteness.
 řuaman, a rebound.
 řuamnajm, to sound, to rebound.
 řuamře, under me.
 řuan, cloth, veil, &c.
 řuanajm, to cover, to clothe.

Ʀuan, cold, chilly.
 Ʀuanad, a cooling, or making cold.
 Ʀuanad and Ʀuanajm, to make cold, to cool; ɔƦuan an anbrut, the broth is cold, to make cold, to cool.
 Ʀuanazam, to nourish, cherish, &c.
 Ʀuanalac, cold, chilly; Ʀuananta, *idem*.
 Ʀuanan, a spring or fountain; also any water wherein cattle stand to cool themselves.
 Ʀuanaydajm, judicious; a mbnejt ūgdajm Ʀuanaydajm, in the opinion of a judicious author.
 Ʀuanbalad, an ungrateful scent, a stench.
 Ʀuan-ɔnabad, hypocrisy, or indevotion.
 Ʀuan-ɔnabteac, a hypocrite: it rather means tepid in acts of religion and devotion.
 Ʀuandacɔ, coldness.
 Ʀuanad, a controversy.
 Ʀuaycan, fright, affrighting, or terror.
 Ʀuaycanajm, to put to flight.
 Ʀuayglad, a ransom; also redemption; Ʀuaygalt, *idem*.
 Ʀuayglad and Ʀuayglajm, to redeem, to set at liberty.
 Ʀuayglujɔceojm, or Ʀuaygaltōjm, the Redeemer or Saviour; ɔɔra Ʀuaygaltōjm an Chjne daona, Jesus, the Redeemer of mankind.
 Ʀuaynad, to astonish; ɔɔ Ʀuaynad azur ɔɔ hymeazlad an luct ɔɔmēada bj Ʀōjm an adnagal, i. e. the guards of Christ's sepulchre were astonished and terrified.—*L. B.*
 Ʀuaynujɔteac, tumultuous.
 Ʀuat, hatred, aversion, abhorrence.
 Ʀuat, an image, a spectre, or ap-

parition.
 Ʀuatad and Ʀuatajm, to hate, abhor, or dislike.
 Ʀuatad, a detestation, or abhorring.
 Ʀuatayr, a den, or cave.
 Ʀuatōz, an armour or coat of mail.
 Ʀubal, or pubal, a general's tent, or pavilion; Lat. *papilio et prætorium*.
 Ʀuba, a hurt, or scar.
 Ʀubtaɔ, threats or menaces.
 Ʀud, amongst; an Ʀud na lūata, among the ashes.
 Ʀuz, ɔɔr Ʀuz bay, i. e. ɔɔ Ʀuajm bay, that died.
 Ʀuzōz, a thrum, a loose thread, or end in weaving cloth.
 Ʀujbje, an argumentator, or disputant; bj ad Ʀujbje, ná tɔnējz tɔɔɔd, be a disputant, argue on.
 Ʀujceact, lust, leachery.
 Ʀujɔb, a knob or bunch.
 Ʀujɔeac, with joy or thanks.
 Ʀujɔjm, gain, profit.
 Ʀujɔjm, a word.
 Ʀujɔjm, a veil.
 Ʀujɔjm, a hireling.
 Ʀujɔne, attendants, servants, &c.; plur. of Ʀujɔjm.
 Ʀujɔneac, naked, or exposed.
 Ʀujzeal, Ʀujzjol and Ʀujgleac, a relic, also a remnant.
 Ʀujzeall, or Ʀuzall, judgment.
 Ʀujzeall, a word.
 Ʀujzjm, to get or obtain.
 Ʀujzjm, to leave, or forsake, to abandon; ɔɔ Ʀujz a tɔjm, he forsook his country.
 Ʀujzle, words or expressions, language.
 Ʀujzljm, to say or speak; to tell, relate.
 Ʀujl, blood, gore.
 Ʀujleac, bloody.
 Ʀujlead, increase, profit, gain.

fajlat, bloody.

fajljde, blood-red.

fajlm, to be; *cajt a bƿajl tū*, where art thou? *vid. fajlm*.

fajlyngeac, enduring, patient.

fajlyngeac, armed with a shield or spear.

fajlleađ, a reward.

fajlteac, bloody, cruel.

fajlteađ, blood-shed.

fajn, the end or termination of any thing; *fajne laoj*, the end of the day or evening; also a bound or limit; *Lat. finis*.

fajneađ and **fajnm**, to knead bread; hence perhaps *baƿajgjon*, i. e. *baƿa-fajne*, a cake of bread, *vid. bajnjgjn*; also to dress meat; *maibtear leat mjonan azur fajnn-tear janam ē azur tabajr do lyaac*, here it means dressed and prepared.

fajneađ, a boiling.

fajngeall, an idiot.

fajneōg, a window; *trjđ an fajneōg*, through the window; pl. *fajneōga*.

fajnnjmed, foundation.—*Matt. 7. 25.*

fajnnrean and **fajnreann**, an ash-tree; *alias ojnreog* and *ojnrean*.

fajnnreōg *cojlle*, the herb called *virga pastoris*.

fajnte, kneaded.

fajnteōjn, a kneader, a baker.

fajnteōnađ, the trade of kneading, or baking.

fajneađ, delay; *az fajneađ*, staying, waiting, or expecting.

fajneačajr, deliberate; *go fajneačajr*, deliberately, also violent; *go fƿaočajge fajneačajr*, fretful and violent.

fajneađ, a preparation; also a feast.

fajneanal, a chamber: rather *urnjal*.

fajnjde, ready, prepared; also sensible, ancient, old.

fajnjon, furniture; also the crew of a ship; also any assembled body or association of people; genit. *fajnjonne*; *fojnne*, pl.

fajnjeađ, a travelling, or going.

fajnjeađ, humiliation, lessening.

fajnjeađ, a seat.

fajnjeal, tired, fatigued.

fajnmjđ, hard.

fajnnējr, a furnace; *Lat. furnus*, a stove.

fajr, active, thrifty.

fajte, a sound, or reiterating noise.

fajte, under her or it.

fajt, a rag of cloth.

fajtjn, good land; from *fo*, good, and *trjn*, land.

ƿulájn, is a verb impersonal; it has the negative *nj* or *nác* before it, and then signifies must; as *nj ƿulájn đam*, I must; *re nác ƿulájn do gajmeađ*, he must be called: when *noj*, *dob* for *no ba*, or *do ba*, &c., which are affirmatives, go before, it has a contrary meaning; as, *ay ƿulájn đujt*, you are free, or at liberty; so that when a negative comes before this verb, it implies a necessity or obligation to do a thing; but an affirmative dispenses with the obligation, and sets at liberty, like the Latin verbs *caveo*, *timeo*.

ƿulang, patience, forbearance; *ƿulang ƿada*, or *ƿad-ƿulang*; *Gr. μακροθυμία*, longanimity; also a foundation, a prop, or buttress; *ƿulang trjg*, a prop or shore-post put under the weak parts of the wall or timber of a house to prevent its falling; also a stud or boss; *le ƿulangajb ajrjgjd*, with studs of silver.—*Cant. 1. 11.*

ƿulangajm, to endure, to bear with; also to prop or support.
ƿulla, a lie, falsehood, or untruth;
ƿan ƿulla, truly, sincerely, certainly.
ƿulla, a leaping or skipping.
ƿullon, an ornament.
ƿullangujðe, a sufferer; **luçð ƿullangujðe**, sufferers, patients.
ƿulnad and **ƿuljnuç**, corruption, corrupt blood, or gore; **ƿoll-naçt**, *idem*.
ƿum, under me; i. e. ƿu mē; **ƿū**, **ƿō**, or **ƿā**, *idem*.
ƿun, land or ground, earth.
ƿunaçar, expectation.
ƿunajl and **ƿunajleam**, an offering, a command; also incitement, instigation.

ƿunajn, plenty, abundance.
ƿunajalajm, to offer, to incite, provoke, &c.
ƿunmujn, a prompting or exciting;
ƿunnajðe, a dwelling, resting, staying.
ƿunrianaç, civil, obliging.
ƿuntaçð, ease at the crisis of a disorder; also comfort, relief.
ƿuntajðjm, to help or relieve;
ðƿuntajð onnujn jon ar neay-bajðjð, he relieved us in our wants.
ƿuntajðteðjn, a helper or comforter.
ƿunçajn, satiety, sufficiency.
ƿuça, under them; i. e. **ƿū jad**;
ƿuça-γjor, underneath all.

REMARKS ON THE LETTER Ʒ.

Ʒ is the seventh letter of the Irish alphabet, and is ranked by our grammarians in the number of heavy consonants, called by the Irish *Conroyneada Tnomá*, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called *Conroyneada Eadnomá*. In this aspirated state, Ʒ being the initial letter of a word, is pronounced like *y* in the English words, *York*, *young*, &c., or like the Spanish (*j*) consonant in the words *Jesus*, *Joseph*; but Ʒ, aspirated by a subjoined *h* in the middle or end of a word, is rendered quite quiescent or suppressed in the pronunciation. Thus the words **Ʒjðeajna**, a lord, and **Ʒjðj**, a king, are pronounced **Ʒeajna** and **Ʒj**; but Ʒ in its unaspirated and natural state has always the same strong power with the Greek *γ*. The very figure of the letter Ʒ in some of our old parchments is not essentially dissimilar to some of the cuts of the old Abrahamic and Phœnician **א** in the first alphabet or middle column of Dr. Bernard's table of old alphabets published by Dr. Morton. The Hebrews call this letter **א**, as we are assured by grammarians, from its crooked figure bearing some resemblance to a camel, which in Hebrew is called **גמל**, and, to observe it, by the by, *gamal*, as well as *camul*, is the Irish for a camel. In the Cadmean and Ionic alphabet, to be seen in the eighth column of Dr. Bernard's Table, this letter (*g*) is called *gamla*, which is but a variated writing of the Hebrew **א**, or the Syrian **ܐ**, as the *γ* of the

less ancient Greeks is likewise but a different utterance of the Ionic word *gamla*.

It hath been observed in the remarks on the letter C , that it is naturally commutable with γ , both letters being of the same organ, and very nearly of the same power, and hence, in our old parchments they are written indifferently for each other; of which practice some examples have been cited. I cannot, however, but be of opinion, that this indifference should be limited, and that the general and unlimited use of it should naturally be deemed abusive; for the most ancient alphabets of the Hebrews, Phœnicians, Syrians, and Greeks have the \aleph and \beth , or the γ and κ , as two distinct letters of different powers or functions, and consequently those letters are to be regarded as two different radicals of words, in the original elementary formation of all dictions. The same indifference, or interchangeable use of the letters g and c in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Dullius the Consul, whereupon were engraved the words *Macistratos*, *Leciones*, *pucnando*, *Carthacinenses copias*, instead of *Magistratos*, *Legiones*, *pugnando*, *Carthaginenses*. From the manner of this inscription some writers have concluded that the letter g was not in the Roman alphabet, nor used in the Latin tongue till after the first Punic War; and Plutarch informs us that it was brought in by Sp. Carvilius, wherefore Diomedes calls it *Nova Consona*. But there is this other foundation for judging that the Latins had the γ , or g , from the beginning, as a quite different letter from the κ : viz. that inasmuch as they received their alphabet from the Greeks, who had theirs from the Phœnicians; and as the Phœnician alphabet had always the \aleph , or g , different from the \beth , or c ; both which different letters were also from the beginning in the old Ionic alphabet, as appears by Dr. Bernard's 8th alphabet, column 9th of his table, it follows that the Latins had also from the beginning both these letters with different powers or functions. Nor do I believe it will ever appear that the old Romans wrote *cenus*, *ceneratio*, *caudium*, for *genus*, *generatio*, *gaudium*, and other such words, which I cannot but think were always written with a γ , or g , different from c . The primitive Latin alphabet, as well as the old Ionic, contained the letter k or κ , which served for a c as well as for a k , in the same manner as the Ionic γ served for a g and a c . But as the letter k was not agreeable to the genius of the Latin tongue, to serve instead of which the Latins changed the γ into a c , and then made a separate letter of the γ , or g , which they removed into the seventh place, with a figure or shape not much different from their c , which remained in the place of the primitive γ . This change of place was doubtless what gave occasion to Diomedes to call the g a new consonant. The bare inspection of the old Latin alphabet derived from the Ionic, as it was used by the Romans about 714 years before Christ, to be seen in Dr. Morton's edition, column 17, will be sufficient to justify what hath been now advanced. In the meantime we should not have forgot to observe, that the name of the letter γ in Irish, is $\gamma o r t$, which signifies the *ivy-tree*, vulgarly called *ejbneán*, Lat.

hædera. Our grammarians commonly use *cc*, or double *c*, instead of *ç*, especially when the radical word begins with *c*, as, a *ccora*, *their feet*, a *ccjnn*, *their heads*; which are pronounced a *çora*, a *çjnn*: but the most correct manner of writing them and the like words is, a *ç'cora*, a *ç'cjnn*, &c.

ç á

Çá, is sometimes put for *az*; as, *çá çmūajnead*, thinking, meditating; *çá çad*, saying, &c.

Çá, the same as *cá*; as, *çá hay*, whence? *çá çad*, how long, how far?

Ça, or *çat*, a spear or javelin.

Çabáçrde, colewort, cauliflower, or cabbage.

Çaba, or *çoba*, a smith; *çjnn çjñt çaba*, there was no smith found; plur. *çabann*, *çajbne*, *çajbñjb*; hence *çabajneact*, smithery.

Çaba, want, danger, need, occasion; a *çgáçajb ajmne*, in danger of rivers.

Çabáçl, to take, to make prisoner, to bind in fetters; hence *çabann*, a prison, is like the word *כבל*, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedivit*.—Vid. Henricus Opius's *Lexicon Hebræo-Chaldæo-Biblicum*. *Do çabað an laoc le bjodçajb*, the hero was made prisoner by the enemies; *çam a çabála*, in order to take him; hence *çabáltay*, &c.; *vid. çabam*.

Çabáçl, spoil or booty; plur. *çabála*, also a conquest; *leabann çabála*, the book of conquests; *çear çabála*, a conqueror.

Çabáçl-çjne, the ancient law of Gavelkind, formerly used in Ireland, by which the lands of the chief house of a family were divided and subdivided among its branches or descendants; hence

ç á

the *Gavelkind* of the English, an universal custom amongst the Anglo-Saxons, as well as among the Britons and Irish.

Çabal, the fork, or groin; *çabal çjnn*, or *mná*, a man or woman's fork, as well as groin; hence *çablūçad çejnealtajç*, the branches of a family. Note, that *çlūn* and *çlūjne*, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as *çabal*, the fork, is used to express the collateral branches; and this is agreeable to the style of the primitive Hebrews, who expressed their descents or generations from those inferior parts of man, as in Gen. cap. 49. 10. *Dux de femore ejus*.

Çabáltay, any land-property or possession obtained by conquest or otherwise. It is now used to signify a farm or piece of land rented from a landlord to his tenant.

Çabam, to take or receive, also to beat, also to pass, or go by; *çabajb ajmm*, take ye up arms; *çabajb leçç*, receive ye him; *do çabadann do çlocajb ajm*, they beat him with stones, or they stoned him; *an çearmann an çabamajnn çjñd*, the land we passed through; *do çabadann çmann*, they landed; *çabam ab-ñáçnn*, let us sing songs; *do çabadann çejlb*, they took possession.

Ṣabann, a gaol or prison: it is now more commonly used to signify a pound to confine cattle on account of trespass.

* Ṣabari, or cabari, a goat; ṣabari-črō, or ṣabari-lann, a goat-fold, also a stable; ṣabari ulca, a goat's beard; plur. ṣabna and ṣabnarj; Lat. *caper et capri*.

Ṣabariac, skipping, bouncing; Gr. γαυρος, *hilaris*.

Ṣabla, a spear or lance.

Ṣablac and Ṣablānac, forked, divided.

Ṣablaɣm, to spring or shoot out; ṣo nṣablōcujb aɣɣɣ, that it will sprout out again.

Ṣablān, a branch, the fork of a tree or branch.

Ṣablōz, any forked piece of timber used to support a house; also a forked instrument used in making hay.

Ṣablūṣaḁ, propagation, also genealogy; ṣablūṣaḁ clojɣne ʃj-bjɣ ʃjɣn, the genealogical branching forth of the posterity of Heber-fionn.

Ṣabnān, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Ṣabčta, taken; ṣabčta na ʃɣjɣɣū-nac, taken prisoner.

Ṣabujɣ, or ṣamujɣ, a calf; hence ṣabanač and ṣabnač, a stripper, i. e. a cow that has a grown calf or heifer; as the word laoḡlɣ-eac, or loɣlɣeac, is a milch cow, or a cow that lately calved; from laoḡ, a young calf, and lɣ-ṣeac, a heifer, because the cow's first care is to lick her calf.

* Ṣabla, a cable.

Ṣac, each, every; ṣac nɣujɣne, each man; ṣac nāon, every one; ṣac uɣle, all in general.

* Ṣaḁ, a withe, or twisted twig, or osier.

Ṣaḁ and ṣaḁaḁ, a stealing or taking away.

Ṣaḁaḁ and ṣaḁaɣm, to take away, to carry off by stealth, to steal.

Ṣaḁa, or ṣaḁčta, stolen, taken away; ṣaḁaɣčte, *idem*.

Ṣaḁaɣbe, a thief.

Ṣaḁān, a voice, a noise.

Ṣaḁ, or ṣač, an arrow, a dart; ṣo čuɣ ṣaḁ ṣčearɣɣɣ na čɣɣɣbe, he pierced his heart with a sharp dart; also a ray or beam; as, ṣaḁ-ṣɣeɣne, a sun-beam.

Ṣaḁ, a skirmish, fighting.

Ṣaḁ, peril, want; *vid.* ṣāba.

Ṣaḁaɣm, or ṣuɣɣɣm, to pray, to entreat.

Ṣaḁari, or ṣaɣɣeari, a dog, a mastiff.

Ṣaḁuɣɣe, a thief.

Ṣaḁuɣɣɣm and ṣoɣɣɣm, to steal.

Ṣaɣ, or ṣaɣa, a hook, or any curved instrument; is like the Hebrew **ג**, which means a crookedness or curvature.—*Vid.* *Optius's Lexic.* Hence the name of the letter **ɣ**.

Ṣaɣann, henbane.

Ṣaḡ, a cleft or chink.

Ṣaḡač, leaky, full of chinks.

Ṣaḡaḁ, a cleft.

Ṣaḡaḁ and ṣaḡaɣm, to split.

Ṣaɣ, or ṣāoɣ, a lie, or untruth; ṣō, *idem*.

Ṣaɣbne, the plur. of ṣaḁa, a smith.

Ṣaɣbneacḁ, the smith's trade.

Ṣaɣbteac, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. ḁujɣne ṣaɣbteac, a querulous man.

Ṣaɣḁbɣn, a little study or closet.

Ṣaɣɣe, a proud coxcomb.

Ṣaɣɣe, stammering or stuttering.

Ṣaɣl and ṣal, smoke, vapour, fumes.

Ṣaɣle, or ṣujle, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.

ḡajleas and ḡajlm, to evaporate.

ḡajlġn, a parasite.

ḡajlmeaċ, flattery, soothing.

ḡajll, or adḡajll, he spoke to ;
vid. azalla.

ḡajllċeapġ, a duck or drake.

ḡajlleaċ, the gum.

ḡajllċean, a strange or foreign bird.

ḡajllġan, a dart, or arrow.

ḡajllġan, the name of a tribe of the Fir-bolgs, or Belgians, a colony that came to Ireland before the Scots. From this tribe of Belgians, Cōġe ḡajllġan, the Irish name of the province of Leinster, is supposed to be derived.

ḡajllġm, to hurt.

ḡajllġm, Galway, the chief city of the province of Connaught.

ḡajllġeaċ, an earwig, a very nimble insect, dangerous to come near persons' ears.

ḡajmċean, a skin or hide.

ḡajmġġn, a skillet.

ḡajn, ḡajġneac, and ḡajġm, sand.

ḡajn, clapping of hands, applause.

ḡajġceap, a pillory, a pair of stocks.

ḡajne, hunger, scarcity.

ḡajne, a shaft ; also sand.

ḡajneamant, a sandy-stone.

ḡajneōġn, an archer.

ḡajnġ, jet, or agate-stone.

ḡajġmeġn, sandy ; le cloċajb ḡajġmeġn, with gravel stones.

ḡajġne, poorer ; the comparat. of ḡann, poor, needy.

ḡajġne, a reed or cane, an arrow ;
com ḡġneac le ḡajġne, straight as an arrow.

ḡajġne, scarcity ; from ḡann, scarce.

ḡajġneac, a place where reeds or canes grow.

ḡajġ, an outcry, a rejoicing, also laughter ; do ġġn ḡajġe, he

laughed ; ḡajġ ḡola, a lamentable weeping, or outcry.

ḡajġċe and ḡajġċeacġ, roughness, harshness, tartness.

ḡajġċċeac, a coarse garment.

ḡajġċeoġl, big-lipped.

ḡajġċ-ġġnn, rough weather, a tempest, or violent storm ; Wel.
garu-hin.

ḡajġċeacur, pleasure, joyfulness ;
ḡajġċeacur, *idem.*

ḡajġċġan, a guardian.

ḡajġċġċeac, or ḡajġċuġac, a rejoicing, or congratulating.

ḡajġċġm and ḡajġċġġm, to rejoice, or be glad.

ḡajġċġn, a garden ; ḡajġċa, *idem.*

ḡajġe, laughter.

ḡajġe, reparation, or amendment ; also good luck or auspices ; ex.
ġġn ḡajġe ḡenajġ, felicitus auspiciis natus est.—In Vit. S. Patric.

ḡajġeac, a bawling or calling.

ḡajġeac, a vault.

ḡajġfecc, *gelasinus*, a dimple, or dent on the cheek.

ḡajġġ, a diver, or a cormorant ; and ḡajġġċċean, *idem.*

ḡajġġċean, a niece.

ḡajġġġn, dung, ordure.

ḡajġġġe, a diver.

ḡajġġe, a pilgrim's habit ; ḡajġġn, *idem.*

ḡajġġ, short, lately ; comparat.

ḡajġde, sooner.

ḡajġleōġ, garlic.

ḡajġm, to extoll, to rejoice, to laugh ; Gr. χαίρω, *gaudeo* ; do ḡajġeadaġ an pobul, the people rejoiced.

ḡajġm, to call, to bawl, or shout ; ḡajġm aġġ, I call upon him ; ḡajġmedġġ, let them shout ; also to invite ; ḡajġm-ġcoġle, a convocation ; ḡajġm-ġġolla, a crier.

ḡajġm, a title, a calling, or qualification.

Հայրայր, to call, to qualify, to
dub.

Zajmzean, a niece.

Հայրնայմ, a short form, or compendium.

Ζάγρηξάς, a raven or vulture.

Հայրիշեա՛, rocky, full of rocks
or cliffs.

Зажыreamajl, wanton.

Žajnyeamlačd, lewdness, debauchery.

Զայրեյե, a short life ; from
 շար, short, and յեյե, լա-
 ճալ, life ; Lat. *sæculum*, Gall.
siecle.

Зайте, a narrow path.

Зажитѣл, a garter.

Ḍajr, a torrent, or stream; plur.
ḏjṛjḏ; *rectius* cajr and cajre;
plur. cajiṛjḏ.

Ἰαγδε, a gin or trap to ensnare
rats, deer, or any beast; Ἰαγτε,
the same.

Зайрѣеау, painting.

ḡaḡze, bravery, feats of arms ;
lučd ḡaḡze, brave men.

Zajrgeamajl, valiant, warlike,
brave.

Ḑayḑeamlaçð, the doing valiant
actions.

ἄρχις, a champion; *rectius*
 ἄρχις, from ἄρχις, a war-
 rior, and ἄρχις, a shield; *vid.*
 ἄρχις and ἄρχις, *infra*.

ἄρρην, to flow; Angl.-Sax. *gush*.

Հայրե and շայրեաշ, a snare,
gin, or trap, a wile; a նշայրեմ
an Օյաբալ, in insidiis *Diaboli*;
vid. շարտ.

Ζαγρτjm, to trepan, or deceive.

Жаҗтјн, a crafty fellow; also ingenious, thrifty; цаҗтјн, *idem*; цаҗтјнџоџ, a little bird of the same size with a wren.

Σαπτῆς, a brief, an abridgment.

Ḥāl and ḥāl, smoke, vapour, exhalation; Lat. *caligo*.

Gal, a puff, or gale, a steam, also heat; Lat. *caleo*, to be hot; gal

жаоѣе, a gale of wind.

Зал, a blast, or flame; зал сурп, a blast or flame of straw.

Ζαλ, warfare, a battle, &c.; ζαλα
αοιηζην, a duel; also courage,
valour.

Ḫal and ḫaol, kindred, relations.

Zalabay, a parasite.

ḡalac̃, valour, courage, fortitude;
also valiant, brave; ḡuac̃ ḡalac̃,
ḡuac̃uḡ, the brave or valiant;
ḡalann, *idem*.

Zalann, an enemy; Wel. *gelyn*.

Ḫalan, a disease, or distemper; pl.
ḫalna.

Ḡalayṭajj, or ad ḡalayṭajj, they spoke to; from aḡḡallad.

3alba, rigour, hardness; Latin,
chalybs, steel.

Ḥalḥajǧim, to be hot or warm.

Galbolzac, the French pox.

Ḫalḫad, stout, valiant, a champion.

Żalja, a helmet, or military cap, a hat; Lat. *galea*.

Gal, according to the modern acceptance of the word, signifies an Englishman; as, *yean-Gall*, the old English, or Strongbonians. The Danes or any other foreigners are in Irish writings called *Gall*; but the true meaning of the word is *Gall*, the Gauls, those from ancient Gaul, now called France.—*Vid. Remarks on the letter G.*

Залл, a rock, or stone; plur. залл-
леацуб.

Gall, a cock; Lat. *gallus*; also a swan.

Ἰαλλ-τῦμπα, a trumpet, or clarion.

Ḥalla, brightness, beauty.

Заллнга, a district in Meath, anciently belonging to a tribe of the O'hongurayb, or Hennessys; it was called **Заллнге-бег**, to distinguish it from **Заллнгамон**, now the barony of

Galen, in the County of Mayo, anciently the estate of the O'Haras, descended from Cormac Galnzač, great grandson of Oljol-olum, king of Munster and Leat Mož in the beginning of the third century.

Gallic, a rat.

Gallunac, soap.

Galma and Galba, hardness.

Galnūžad, divination.

Galtac, or Galltač, a Gaul.—*Vid.*

Lhuyd Archæol. tit. 1. pag. 23. col. 3.

Gamažneac, zo gamažneac, scarcely, hardly.

Gamažnžge, scarcity.

Gamal, a fool or stupid person; is the same in letters and sound with the Hebrew גמל, which means a camel, the most stupid of all beasts.—*Vid. Isa. 21. 7.*

Gamal, or camul, a camel.

Gam, winter; Corn. *guar.*

Gamann, a ditch.

Gamanna, the place called Innyur, in the County of Mayo.

Gamnac, *vid. gažujn*, a stripper, or unbullied cow.

Gamužn, or gažujn, a calf, a yearling; maž-gažujn, a bear; gažujn-nūad, a yearling deer.

Gan, without; Lat. *sine*; žan ōn, *sine auro*; žan mac, *sine filio*; olim can and cean in old parchments.

Ganažl, a rail, a fold.

Žanžajd, falsehood, deceit.

Žanžajdeac, false, deceitful; also pitiful, narrow-hearted.

Žanžajdeact, craft, knavery, deceit.

Žann, scarce, little, short.

Žannažl, lattices.

Žanna, a gander.

Žantan, hunger.

Žaod, a swan.

Žaoj, prudence, wisdom.

Žaoj, or žō, an untruth, or lie.

Žaojžean, idle, slothful.

Žaojžean, a false colour, a counterfeit.

Žaojžjol, an Irishman; also a Highlander of Scotland.

Žaojl, a family or kindred; žear

žaojl, a kinsman; žrāčajr-

žaojl, a man of the same tribe or clan.

Žaojleaz, the Irish tongue.

Žaojne, good.

Žaojne, goodness, honesty.

Žaojž and žaojž, wisdom, prudence.

Žaojž, from žaoč, wind.

Žaojžreōž, a blast, or blowing.

Žaolam, to break.

Žaojžte, a whirlwind.

Žaojžmar and žaojžmur, prudent, skilful; žaoč, *idem.*

Žaoč, a dart; also a stitch, or shooting pain.

Žaoč, the wind; žaoč nūad, a blasting wind; žaoč žūajnde-ajn, a whirlwind; anpaž žaojžte, a tempest.

Žaoč, the sea.

Žaoč, wise, prudent.

Žaoč, pains; žaoča žmēodanača, interior pains.

Žaoč, theft; mnā-žaojžte, thievish women.

Žaoča, streams left at low water.

Žaočac and žaočānac, windy; žaočmur, *idem.*

Žaočmar, painful; cnēad.

Žaočmar, a painful wound.

Žaočmažneact, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Žaočmažžm, to winnow.

Žar, desert, merit, or commendation.

Žar, near, nigh to; anžar, near, at hand; do žmužd ajmžjn anžar, the time drew near; mōžar, very nigh; cōm-žar, equally

near, also short, not long since;
 аѣмѣи ѣан, a short time, or
 while.

ѣана and ѣанаѣ, useful, profitable,
 near, neighbouring.

+ ѣанаѣан, bran; Gr. κυρηβια.

ѣанаѣан and ѣеанаѣан, a re-
 gister, a note book.

ѣанаѣ, a gratuity.

ѣанаѣлеаѣаѣаѣ, the great grand-
 father's sister.

ѣанам, to gratify.

ѣанамалл and ѣанамул, near,
 neighbouring; also useful, com-
 modious.

ѣанѣан, an underwood, a forest, or
 thicket; ѣанѣан, *idem*, a grove,
 or wood.

ѣанаѣаѣ, a great grandfather;
 ѣанаѣаѣ, ѣанаѣаѣ, *proavus*.

ѣанѣанаѣ, rude, raw, inexpe-
 rienced.

ѣанѣ, rough, rugged, uneven,
 coarse: it is often used in com-
 positions, as ѣанѣ-ѣонн, a bois-
 terous wave; ѣанѣ-ѣѣн, a tem-
 pest: hence the Celtic name of
 the river Garumna in Languedoc,
 composed of ѣанѣ, pronounced
garv; and *amujn*, river; Lat.
amnis.

ѣанѣаѣ, a grandson.

ѣанѣаѣѣ, a rough place.

ѣанѣѣлѣѣѣѣ, a coarse blanket, or
 coverlet.

ѣанѣ-ѣлѣаѣѣ, a frize coat.

ѣанѣ-ѣанѣам, gravel.

ѣанѣлѣѣѣ, a crag, a thicket.

ѣанѣа, a guard; also a garrison.

ѣанѣа and ѣанѣѣѣн, a garden;
 ѣанѣа ѣѣанѣа, a vineyard.

ѣанѣѣ, austere, fierce, cruel; also
 rough, firm; also sore.

ѣанѣѣѣѣ, rudeness, roughness, cru-
 elty; also soreness.

ѣанѣаѣ, an infant lately born; so
 called from his screaming; also
 any naked, idle, or starving
 child; Scot. *garlach*, a bastard.

ѣанѣлѣѣ, a mole.

ѣанѣмаѣ, a calling.

ѣанѣмаѣѣѣн, a crier, a proclaimer.

ѣанѣмаѣн, a post or pillar, a beam,
azur ба *cormul* *crann* аѣаѣ *le*

ѣанѣмаѣн ѣѣѣаѣѣѣа, and the
 staff of his spear was like a wea-
 ver's beam; ѣанѣмѣн, *idem*.

ѣанѣман, a gallows; *cŭan* *Locha*

ѣанѣман, the haven of Loch
 Garman, i. e. the town of Wex-
 ford.

ѣанѣмаѣаѣн, a great grandmother.

ѣанѣѣѣѣ, the next.

ѣанѣѣан, a strong horse, a hackney
 or work horse; perhaps a dimin.
 of ѣаѣан, a horse; pronounced
 and written ѣеанѣан, or ѣѣѣн-
 ѣан.

ѣанѣан, *vid.* ѣанѣан.

ѣанѣ-ѣуѣѣѣѣѣѣ, clamorous, noisy.

ѣанѣѣа, a garden. ✕

ѣанѣ-ѣѣаѣ, a glutton.

ѣанѣѣѣѣн, a crier, a bawler.

ѣанѣѣ, liberality, generosity, boun-
 ty.

ѣанѣѣ, a head.

ѣанѣѣан, a bonnet, a cap, or hat.

ѣанѣѣа and ѣанѣѣѣа, a shout or
 great cry, a bawling, or crying
 out.

ѣанѣѣа, a great grand-child's grand
 child, *adnepos*.

ѣанѣѣ, the stalk or stem of an herb,
 a bough or sprout; hence ѣанѣѣ
 signifies a growing boy or youth;
 also a military servant; plur.
 ѣанѣѣа, or ѣанѣѣаѣ, signifying a
 band of domestic troops or at-
 tendants of a great man, and
 anciently all mercenary soldiers:
 it is of the same grammatical
 construction with *mac*, plur. *ma-
 cŭa*. In Welsh and Armoric
guas signifies the same thing;
 and in French *goujat de l'armee*,
 is a camp-servant. The above
 ѣанѣѣ and ѣанѣѣа is the radix of
 the word *Gessatae* and *Gessi*, of

the Gauls and Germans.
 ȝar, strength; also anger, wrath:
 more commonly written ȝur.
 ȝar, at, to, into.
 ȝarajm, to sprout, or shoot forth.
 ȝar-conbtae, a midwife.
 ȝarnad, the plur. of ȝar, *quod*
vid.
 ȝart, a snare, a wile; ȝo deazla,
 nȝabtaoȝ a anȝajrte leȝr, lest
 you should be ensnared thereby,
 also a blast; ȝart ȝaoȝte, a
 blast of wind.
 ȝart, an old woman; Armor. *gast*,
 a whore.
 ȝarta, or ȝarȝa, ingenious, witty,
 skillful; macam ȝarta, an inge-
 nious youth; noc ȝejnnjoȝ ȝo
 ȝarta aȝi clajrȝreac, that plays
 very well, or judiciously, on the
 harp; like *casta*, femin. of *cas-*
tus, chaste; just as *agna*, qd.
vid. is like the Greek *αγνα* and
αγνεια. This word is at present
 used in a bad sense, and means
 a tricking, cheating fellow; ȝurȝe
 ȝarta.
 ȝartaeb, ingenuity, skill.
 ȝartob, a wile, a trick.
 ȝat, a spear or javelin; also a ray
 or beam; ȝon a nȝataȝb, with
 their javelins; ȝat ȝrēȝne, a
 sun-beam.
 ȝē, ȝēb, or ȝēab, a goose; and
 plural ȝēna, or ȝēanaȝb, geese.
 ȝē, *pro* cē, or cȝa, who? which?
 what? ȝē dāȝi muȝntȝi, who of
 our clan or people; ȝē aȝ, from
 what place.
 ȝe, and ȝē ȝo, although; ȝē tāȝm,
 although I be.
 ȝeabab and ȝeabajm, to be found,
 to behave, to be; do ȝeabajmȝo
 uȝle bāȝ, we will all die; ȝeob-
 tāȝi mȝȝ ȝo maȝt oȝt, I will
 deal well with you; mā ȝeȝb-
 tean an ȝadūȝȝe, if the thief be
 found; do ȝeȝb ȝē loēt, he
 findeth fault.

ȝeabtaȝȝeȝar, fear, dread.
 ȝeacȝaȝdeacȝ, a debate.
 ȝeab, a buttock or haunch.
 ȝeab, a spot; a star in the fore-
 head of a horse or any other
 beast.
 ȝeab, a small plot of ground.
 ȝēab, *vid.* ȝē, a goose.
 ȝeabur, a pike or jack.
 ȝēaz, or ȝēuz, a bough or branch,
 a limb or member; ȝāoȝ ȝēa-
 ȝaȝb tȝūȝa doȝne mōȝne, under
 the thick boughs of a thick
 oak.
 ȝēazac, or ȝēȝzeamaȝl, branched,
 having boughs or branches.
 ȝēazam, to branch or bud, to
 sprout forth.
 ȝeal, fair, white, bright; oȝȝce
 ȝeal, a bright night; Gr. *καλος*,
pulcher.
 ȝealacān, the white of an egg, or
 of the eyes.
 ȝealac, and genit. ȝealūȝde, the
 moon: it comes from ȝeal, white
 or bright, as doth the *gole* of the
 Welsh, which means the light,
 also lunacy; ȝearȝ ȝealūȝb, a
 lunatic person.
 ȝealab, whiteness, also the dawn;
 ȝealab an lāoȝ, the clearing up
 or dawning of the day.
 ȝealajm and ȝealajȝm, to whiten,
 to make white, to blanch.
 ȝealān, whiteness; ȝealācān, the
 same; ȝealacān oȝbe, the white
 of an egg.
 ȝealbān, or ȝealūn, a sparrow.
 ȝeall and ȝjall, a pledge, a mort-
 gage; do cūȝneamaȝi an bȝear-
 naȝnn a nȝeall, we mortgaged
 our lands; ȝan ȝeall nā bȝaȝȝ-
 de, without pledge or hostage;
vid. ȝjalla.
 ȝeallab, a promise; tȝȝ ȝē ȝeal-
 lab do mīnāoȝ, he hath betrothed
 a wife.
 ȝeallab and ȝeallajm, to promise
 or devote; maȝi do ȝeall ȝē. as

he promised.

Zeallamna, a promising, or promise; do nējn a zeallamna, according to his promise.

Zeallamujn, promise or vow; zeallamujn pōr a, a marriage contract; le zeallamujn anma do, by promising him his life.

Zealōz, salmon-trout, or a white salmon.

Zealta, whitened; fear zealta ēudajz, a fuller.

Zealtac, fearful, jealous, astonished.

Zealtajze, jealousy.

Zealtajzjm, to dread or fear.

Zeam, a gem, or jewel.

Zeamānac, a servant, a lacquey.

Zeamar, a blade of corn; also corn in grass or blade.

Zeau, fondness; also love.

Zeau, a woman; jn-zeau, a daughter.

Zeanaç, greedy, covetous.

Zeanaçd, chastity.

Zeanaçjm, to deride.

Zeanajn, January; calljon zeanajn, the calends of January.

Zeanajn, was conceived or born; from the verb zeanajm, or zjnjm, Lat. *genitus*, Gr. *γινωμαι*, *nascor*, *gignor*, *sum*; zeanajn Páttarajce a Nemptōjn, St. Patrick was born at Nempthur, in North Britain; Neamtu, i. e. *tūr* Neamda, *turris caelstis*; *zenajn pōr meōdon mājze*, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidæ.

Zeanaqlacd, grace, beauty, comeliness.

Zeanaql, graceful, comely.

Zeanaç, chastity.

Zeanaçac, chaste, modest.

Zeanzajm, to strike or beat.

Zeamcnū, a chestnut.

Zeamnajde, pure, chaste, incorrupt.

Zeamnajdeact, chastity.

Zeán and zeánn, short, shortly.

Zeanaçad and zeunūçad, a soliciting, or enticing; also a sharpening.

Zeanaçjm, to sharpen.

Zeanaçt, holy, a saint.

Zeanaçt, wise, prudent.

Zeanaçt, a virgin; vid. *zeanaçt*.

Zeanam and zeunam, to whet or sharpen.

Zeánan, a complaint, a supplication, or remonstrance; a groan or sigh.

Zeánanajm, to accuse, to complain.

Zearb, a scab; pl. *zearb*, also the itch; *zejrb*, pl.

Zearb, bran.

Zearbac, scabby; also rugged.

Zearbajm, to grieve, to hurt, or wound.

Zearcayread, smartness, briskness.

Zearcūjre, subtlety, sagacity.

Zearcūjreac, ingenious, subtle.

Zearcujz, chickens.—*Matt.* 23. 37.

Zeartz, a blotch, or bile.

Zeartz, fierce, cruel.

Zeartza, a short dart or javelin.

Zeán-çlúajr, a gloss, or short note.

Zeán-leanajm, to pursue eagerly; also to persecute.

Zeán-leanamujn, persecution.

Zeán-maçad, a sarcasm, or bitter jest.

Zeannad, a tax or tribute; cōjm-zeannad, a shot, share, or reckoning.

Zeannad and zeannajm, to cut; also to bite or gnaw; *an na zeannad na pjoçujb*, being rent in pieces.

Zeannad-çujrt, a quail.

Zeannán, a work-horse, a hack.

Zeánn-çjad, a hare.

Zeánn-çojm, an abstract, or abridgment.

зéаníзujп, a horse-leech.
 зéаnnôз, fortune, fate, destiny.
 зéаn-γмаçт, severity.
 зéаnt, milk.
 зéаntôjn, a carver, a hewer ; зéаn-
 tôjn connuзь, a wood-cutter.
 зéаnûžеаçð, railing, satirizing.
 зéаnužžjm, to whet or sharpen ;
 also to scold or exasperate.
 зéаnûн, a gerund.
 зéаpa and зéаpað, a conjecture
 or guess ; зéаpa ðuoma Ðпá-
 oðеаçтa, a nice kind of the
 Druidish sorcery, explained at
 large by Dr. Keating.
 зéаpaðán, a shrub.
 зéаpaðôjn, a wizard, or charmer.
 зéаpaðónaçð, divination, sorcery.
 зéаpam, to divine, or foretell.
 зéаpnožað, superstition.
 зéаpт, or зjoпт, barm.
 зéаpтал, a deed, or fact.
 зéаpтал, want, need, necessity.
 зéат, milk.
 зéата, a gate.
 зéð, a goose ; *vid.* зé.
 зéjbeal, and зéall, a pledge.
 зéjbeal or зéjbjол, and sometimes
 written зéjmjол, chains, fetters,
 also confinement ; pl. зéjbleaç,
 зjbлjb, and зjbлеaçajb ; cean-
 заjte a нжеjbлjb, tied in fetters.
 This word corresponds not only
 with the Hebrew, but also with
 the Chaldæan, Syrian, and Ara-
 bic languages, in the affinity of
 sound and letters, as well as in
 the identity of sense and mean-
 ing ; since in the said dialects it
 is written כבל, *compes*, as in
 Psalm 105. 18. and Psalm 149.
 8. and in our Irish dialect зé-
 beal, or cebeal ; *vid.* забajл,
supra.
 зéjbjm, to obtain, to get.
 зéjbjon, fetters, prison ; also any
 great distress ; plur. зéjbjo-
 najb.
 зéjbjп, a valley.

зéjbлžjm, to fetter, or put in
 chains ; also to pledge, to mort-
 gage.
 зéjðеаl, a fan.
 зéjлþneаžnað, a stipulation.
 зéjлjор, traffic.
 зéjlle, gives or fetters.
 зéjlle, submission.
 зéjллžjm, to serve, to obey, to do
 homage.
 зéjллjm, *idem*.
 зéjллjор, kindness, friendship.
 зéjллjпne, submission, homage ; a
 нžéjллjпne mjc májпe, in *servi-
 tio filii Mariæ*.
 зéjлmп, a pilchard.
 зéjлт, or нžеjлт, pasture.
 зéjлт, a wild man or woman, one
 that inhabits woods or deserts ;
 from the Irish cojll and cojllтe,
 woods ; Wel. *guylht*, a wild
 man ; and Wel. *gelhtydh*, wood.
 This Irish word зéjлт and cojll-
 тe, and the Latin national word
Celtæ, the Celts, have an affinity
 with the Hebrew word מלך, *re-
 fugium*, because the *Celtæ* fre-
 quented woods and groves either
 for their places of refuge and
 residence, or to perform their
 religious rites and other cere-
 monies.—*Vid. Tacit. de Morib.*
Germ. et Cæsar. Commentar.
 зéjmeан, restraint, bondage.
 зéjмleaçð, a bond, or chain.
 зéjмпne, winter ; γан нžеjbпne, in
 the winter ; Gr. χειμα, Lat.
hyems, or *hibernum tempus*.
 зéjмпneað and зéjмпjm, to winter,
 to take winter quarters ; зéjм-
 пeðçujb, they shall winter.
 зéjmeað and зéjмпneað, to bellow,
 to low ; Lat. *gemo*, *gemere*.
 зéjмпneaç, the lowing or bellowing
 of cattle.
 зéjп, a conception, an offspring ;
 has an affinity with the Gr. γε-
 νος, and Lat. *genus* ; as зéjпjm,
 to beget, hath with γινομαι.

Žejn, a wedge.

Žejneab, generation; also a springing, or bringing forth.

Žejnealac, a genealogy, a pedigree, a family.

Žejneamujn, a birth; *ō na žejneamujn zo a bāy*, from his birth to his death.

Žejneanāta, general.

Žejneōg, a gem.

Žejnjm, or *žijnjm*, to beget children, to generate; *do žejn ūbraham Iyaac*, Abraham begat Isaac; *žijnfjō tū mje ažuyn žeana*, thou shalt beget sons and daughters; Greek, *γυνουαι*.

Žejnjolac, a family; *vid. žejnealac*.

Žejnmoča, except, save only; ex. *do manbad uje jād žejnmoča Ōōmnall*, they were all slain except Daniel; *vid. cejnmoča*.

Žejnteōjn, a sower or planter.

Žejntjleay, Paganism, idolatry; *žejntijžear, idem*; hence *žejntjļžeact*, and sometimes pronounced *ōjntjļžeact*, signifies witchcraft.

Žejn, suet, tallow; *žejn-čaoņac*, suet; *žejn-dam*, tallow.

Žejne, more sharp, more harsh.

Žejne, *žejneacōd*, and *žejnt*, sharpness, sourness, or tartness.

Žejneac, greasy.

Žejnjm and *žejnjžjm*, to whet; also to grease.

Žejnjntleacōd, sagacity, subtlety.

Žejn-mjnjūžad, a gloss or short comment.

Žejnēal, a granary.

Žejnje, a brief, an abridgment.

Žejnīj, a snare.

Žejnjreac, a girl.

Žejnj-γžjač, a short shield.

Žejr, an order, or custom; *žeara na Teamņac*, the customs of Tara.

Žejr, a vow; or protesting against

a thing, an indispensable injunction or prohibition; ex. *ay žejr damņa bejt a mbņujžjn aon-dorņujr*, I am forbidden to live or be in a house of one door; *vid. žeara*.

Žejr, a prayer.

Žejr, a swan.

Žejreay būaņ nāmād fņj jleaza, that obtains the cattle of his foes by the power of his lances.

Žejreab, entreaty.

Žejrjle, as *tuat-žejrjle*, a territory of the King's County, the ancient estate of the O'Hivirgins.

Žen, a sword.

Žen, a hurt or wound; *žear dodā žeana*, a man that inflicts wounds.

Ženčņjor, a sword-belt.

Žendeabam, to fence.

Žendņeanaņje, a fencer.

Žendņeanam, to fence, to scuffle.

Ženeņāta, general, universal.

Žentļjšeac, a Gentile, a Heathen.

Žeōcac, a stroller, a vagabond, or vagrant; also a low parasite.

Žeōcajžjm, to act the vagrant, to strole.

Žeōcamajl, strolling, vagrant.

Žeōctōjn, a reveller, debauchee.

Žeōd-lann, a goose-pen.

Žeogņa, a hurt or wound.

Žeōļņean, a fan.

Žeōjn, a confused noise.

Žeōjn, a fool, a foolish person.

Žeōrādān, a shaft or arrow; also a small stalk; Lat. *arundo*.

Žeōran, the belly.

Žeōč, for *žaoč*, wind.

Žeōč, the sea or ocean.

Žetaj, to hurt, or wound.

Žeųcųņeac, strict, rigorous.

Žjabaj, a prostitute, or whore.

Žjal, the cheek, or jaw; *žjall, idem*; Wel. *kill*.

Žjalbņat, a neck-cloth, a cravat.

Žjall, the jaw.

Žjalla, softness.

ḡjall, and ḡjálla, hostages; also a pledge.

ḡjb̄ir and ḡejb̄ir, a glen or valley.

ḡjbne, thread.

ḡjbne, aḡajc leaḡa, a cupping-horn.

ḡjbne, a greyhound: ḡjbne ḡor-tac, signifies a hungry hound.

ḡjḡ, who, what; ḡjḡ bē an b̄r̄, whoever, whatsoever.

—ḡjḡ, though or although, nevertheless: but in this last sense it is generally written ḡjḡeād.

ḡjḡlt and ḡjḡleād, a tickling.

—ḡjḡlm, to tickle.

ḡjl, water.

ḡjle and ḡjleac̄ḡ, whiteness.

ḡjle, more white, more fair; the compar. of ḡeal, also whiteness.

ḡjlla, a servant; *vid.* ḡjolla.

ḡjll̄n, a gelding, an eunuch.

ḡjlnem̄ōḡ, a water-adder.

ḡjnn, a wedge; ḡjnn, *idem.*

ḡjnealac̄, or ḡejjnealac̄, a genealogy.

ḡjneam̄ujn, a bud or sprout.

ḡjnell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ḡjnn or ḡjnn, a wedge.

ḡjn̄m, to bud or sprout forth; ḡjn an t̄uab̄ar, pride hath budded.—*Ezek.* 7. 10. ḡjn̄fe rē ḡeūḡa, it shall bring forth boughs.

ḡjobac, rough or hairy, ragged; also a coarse rug.

ḡjobal, canvas, cast cloth; also old fur or hair; a rag or clout.

ḡjobalac̄, full of hair, ragged.

ḡjobam, to tear.

ḡjobōḡ, a rag; lán do ḡjobōḡajb̄, all ragged.

ḡjoboḡac, ragged.

ḡjod̄ar, dung, ordure.

ḡjōḡ, although.

ḡjōḡm̄án, a barnacle.

ḡjōḡt̄pac̄t, or c̄jōḡt̄pac̄t, never-

theless, howbeit. This expression is very common in Irish, and is mostly used when the thread of a story is resumed, or when the historian returns to treat about the principal persons or actions of his discourse, and answers the Lat. *jam vero*.

ḡjofac̄, dutiful, officious.

ḡjofac̄ḡ and ḡjofajneac̄ḡ, officiousness.

ḡjofajne, a client.

ḡjof̄fōḡ, a female client; *officiosa*.

ḡjoḡac̄, a bag, or budget.

ḡjoḡajl, to follow or pursue.

ḡjoḡnam, a plain.

ḡjole and ḡjoleac̄, broom, a reed or cane.

ḡjoleam̄ujl, made of broom or reeds.

ḡjolec̄ḡ, a reed.

ḡjolla, a servant, a footman; ba m̄j̄r̄ ḡjolla cup̄aj̄n an n̄j̄ḡ, I was the king's cup-bearer; ḡjolla n̄j̄ḡ ūla, the king of Ulster's page; ḡjolla cap̄baj̄ḡ, a coachman; Lat. *calo*; ḡjolla ḡn̄ád, a prince or nobleman's chief servant of confidence.

ḡjollaḡa an ḡl̄uaḡ, the baggage of an army, also the servants of the army.

ḡjollam̄ajl, of or belonging to a servant.

ḡjollay, service.

ḡjolm̄ajm, to solicit.

ḡjomac̄, or ḡljomac̄, a lobster.

ḡjom̄, a lock of hair.

ḡjon, will or desire.

ḡjon, the mouth.

ḡjonb̄aj̄r, January.

ḡjorajc, a noise or tumult.

ḡjoracac̄, talkative.

ḡjoracajm, to chat, or prate idly; Lat. *garrio*.

ḡjor̄m̄ad̄an, paoc̄án, or paoc̄ōḡ, a kind of periwinkle.

ḡjoram̄án, a hungry fellow.

ḡjoram̄ac̄, greedy.

Згорамачѡ, greediness, covetousness.

Згорма, shorter.

Згормајде, a buttock, or haunch.

Згорѣта, *idem*.

Згорѣталѣм, to patch or mend.

Згорѣан, the noise of a wheel or door.

Згорѣан, or дгорѣан, a gnashing of teeth.

Згорѣ, barm.

Згорѣајнеаѣ, old age.

Згорѣтал, a fact, or deed.

Згорѣта, an appendage, or dependence.

Згубан and згубанаѣ, a fly; Wel. *guybedin*.

Згужлѣм, to follow; згужлѣ жад, that he followed them.

Згужмаѣ, a pine-tree; also a fir-tree; мајде згужмајѣ, deal.

Згужѣта, a can or tankard.

Згужѣтал, or згужѣдал, the games or manly exercises formerly practised by the Irish at their аѡнаѣ, or ѣunteaѣт, or public meetings.

Злаѣ, a hand; genit. злајѣ, as лан мо злајѣ, my handful; злаѣ ѣѡмѣјѣде, a handful.

Злаѣ and злаѣан, a prong, a fork.

Злаѣаѣ and злаѣанаѣ, forked.

Злаѣадан, a repository.

Злаѣад, acceptance, receiving, also feeling.

Злаѣад and злаѣајм, to take, to receive, or apprehend, also to feel; наѣ ѣѣдѣн а злаѣад, that cannot be felt; злаѣајм тајѣбе, to enjoy the benefit.

Злаѣадѡјѣ, a receiver.

Злаѣалаѣ and злаѣаллаѣ, a bundle.

Злаѣ-леаѣан, a pocket-book.

Злаѣѡјѣ, a bundle, a faggot.

Злаѣѣта and злаѣаѣѣта, felt, handled.

Злаѣајѣ, a gladiator.

Злаѣѡ, or злаѣѡѡ, a calling out; Gr. γλαζω, *cano*.

Злаѣѡѡ, broad.

Злаѣајѣ, a babbler, or prating fellow.

Злаѣан, злаѣајѣнаѣ, and злаѣајѣде, noise or din, a prating or chattering.

Злаѣајѣ and злаѣајѣн, a talkative person.

Злаѣајѣта, flowing.

Злаѣѡјѣнеаѣѡѡ, gluttony.

Злаѣм and злаѣм, a great noise or clamour, a pitiful complaint; also a common report; as, олѣ ан злаѣм а ѣа а муѣѣ ајѣ, there is a bad report spread abroad of him, or he has a bad character; also a yelling or yelping; Lat. *clamor*.

Злаѣмѣн, a spendthrift, a glutton.

Злаѣмѣнѣжѣм, to roar, or cry out.

Злаѣѣ, brightness, clearness; Wel. *goleini*; also the comparative of злан, more bright.

Злаѣѣнеаѣѡѡ, clearness, neatness.

Злаѣѣнеаѣѡѡјѣ, a glazier.

Злаѣнѣѣаѣ, a glutton.

Злаѣѣ and злаѣѣнеаѣѡѡ, greenness, verdure; also the comparat. of злаѣ.

Злаѣм, an outcry, a great shout or noise; Lat. *clamor*.

Злаѣајѣѣ, a noisy, silly fellow.

Злаѣајѣѣнеаѣт, a constant babbling, or making a noise.

Злаѣајѣм, to cry out, to bawl; also to devour, to eat greedily.

Злаѣмѣн, or злаѣмуѣн, a spendthrift.

Злан, clean, pure, sincere; ѡ ѣѣѡѣде злан, from an unfeigned heart; лѣ деаѣѣаѣѡѡ злан, with a clear brightness; Gr. *καλον*.

Зланајѣм, to make clean, to purge; ѣѣѡнѣаѣ зланѣам ѣѣнѣн ѣѣнѣ, how shall we clear, or acquit ourselves.

Зланѣ, a shoulder.

Зланлаѣ, a fence, a dyke.

Зланлаѣајѣжѣм, to fence, enclose, or entrench.

ḡlanman, i. e. man ḡlan, clean wheat.

ḡlanbáir, a good head of hair; báir is properly the top or summit of any thing, but is here used for the hair of the head.

ḡlanta, cleansing.

ḡlantaibhnead, clearness of expression, evidence.

ḡlantōibhnead, cleansing, weeding.

ḡlantōinḡ, snuffers.

ḡlaod, bird-lime.

ḡlaod, a call.

ḡlaod and ḡlaodaim, to call, to bawl, or cry out; do ḡlaod an caisleac, the cock crew.

ḡlaodac and ḡlaoduibḡ, crying or bawling.

ḡlaod, a heap, or pile.

ḡlaoddeaman, a wolf.

ḡlay, and plur. ḡlayr, a lock, hold, &c.; a nḡlayuib, in fetters.

ḡlay, green, verdant; cḡann ḡlay, a green tree; also pale or wan; also grey; eac ḡlay, a grey horse.

ḡlayaine, a prattler.

ḡlayaim, to become green; also to lock up, to fetter.

ḡlayamajl, greenish; also somewhat pale or wan, greyish.

ḡlayán, a sort of edible alga, or sea-rack; any sallad.

ḡlay-bán, pale.

ḡlay-ḡont, a green plot.

ḡlay-majḡ, a green plain.

ḡlayōḡ, or ḡlwayōḡ, a water-wagtail.

ḡlaynuḡḡe, greens to eat.

ḡlaynuḡḡim, to make green.

ḡlayuáine, green; and ḡlayḡear, grass.

ḡlé, pure, clean; hence the compound ḡlé-ḡeal, exceeding white, from ḡlé, clean, and ḡeal, fair.

ḡlé, open, plain.

ḡlé, good; ex. ḡlé lḡomyra a cōjm-dé ḡan cōl; deata boct ḡr

ḡeḡt máonam, i. e. poor life, with solitude, is my great good and happiness.

ḡleac, or ḡlejc, a fight, or conflict.

ḡleacad and ḡlacaim, to wrestle, to struggle; aḡ ḡljc mḡr, struggling with him; ḡlejcḡd ḡḡad, they shall wrestle.

ḡleacáide, a combatant.

ḡleád, and plur. ḡleáda, tricks, sham, humour; Gr. ḡelaw, *ri-deo*.

ḡleazaim, to bear leaves.

ḡlé-ḡlan, bright, clear.

ḡleaznac, or ḡleacaim, a loud cry or shout.

ḡléaim, neat, clean, fair.

ḡléal, exceeding white, or clear.

ḡléalajḡim, to blanch, or whiten.

ḡléamrac, tedious.

ḡlean, to adhere, to stick close to; do ḡleanḡad a lámā don cōjme, his hands clung to the chaldron.

ḡleana, ḡleannac, ḡleantamajl, of or belonging to a valley; also steep, shelving.

ḡlean, a valley; genit. ḡljnn, and pl. ḡleannata; Wel. *glyn*, Angl. *glin*.

ḡleannaim, to adhere, or stick to.

ḡleanam, to follow.

ḡleanamajr, now called Glanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of ḡleannamajr and its territory, but not in early ages; *vid. ḡearnamujḡe*.

ḡlean-flejrḡ, in the County of Kerry, the patrimony of the O'Donoghues of ḡleannflejrḡ.

ḡleanmaljar, a district of ḡōjb ḡajlze, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.

ḡlean-ōmra, a territory of the

County of Cork, between *Úman* *Úlla* and *Gléan Sulcón*, which anciently belonged to the Mac-Auliffs.

Gléanam, to follow.

Gléartac, flexible, pliant.

Gléar, or *gléur*, a manner or condition, a method or means; *ar gléur eile*, by other means; *ar gléur*, so that, insomuch that; also any machine, the lock of a gun, &c.; *gléur marbta*, a murdering instrument.

Gléarad and *gléuram*, to prepare, or make ready.

Gléarann, a storehouse.

Gléarta, provision; also prepared, provided, in readiness; also digested, or set in order.

Gléartaict, neatness, preparedness.

Gleicid, wrestling, justling.

Gléj-zeal, exceeding white, very bright, or clear.

Gléile and *gléileac*, whiteness, pureness.

Gléine, much, plenty, a great deal; *gléine maicjoia*, much good.

Gléine, choice, election; *gléine laoc*, a choice hero.

Gleimeirj, a commissioner.

Gléjt and *gléjtm*, to keep; also to clear up, to manifest; also to cleanse.

Gléjte, grazing; *badar na hejc ag gléjt an féoir*, the horses were grazing.

Gléjt and *glé*, pure; also neat.

Gleó, a fight, an uproar, or tumult, disturbance, or squabble.

Gleób, a sigh or groan.

Gleób, cleansing, scouring, polishing.

Gleódam, to cleanse; *vid. glejtm*.

Gleójte, handsome, curious, tight, pretty, neat.

Gleóann, cresses.

Gleten, glue.

Glete, clean.

Gléur, furniture, order; *vid. gléar*.

Gléuram, to prepare, to provide; *gléur dam*, get me, prepare for me; *do gléur ré*, he hath provided.

Gléurta, prepared, ready; *ón bō-za gléurta*, from the bent bow.

Gljad and *gljat*, war, battle.

Gljb, a lock of hair.

Gljc, cunning, artificial, crafty.

Gljrd, a noise.

Gljrijm, to prate, to make a noise.

Gljn, a generation; *corrupte pro glun*.

Gljnzn, drunkenness.

Gljnm, to follow, to cling.

Gljnn, light; also the sky.

Gljnn, a fort, or fortress, a garrison.

Gljnn, clear, plain; *gljnn-bnejt-njzeac*, clear-sighted.

Gljnn, from *glean*, a valley, vale.

Gljnn, a habit, or cloak.

Gljnneartan, *le neart de do gljnneartan*, *hoc virtus Dei prastitit*.—*Vid. Brogan in Vita S. Brigid*.

Gljnnjg and *gljnn*, manifest, plain, clear, evident; *go gljnn*, clearly.

Gljnnjužad, to observe closely, to see clearly.

Gljnてac, flexible, pliant.

Gljocay and *gljocuy*, prudence, ingenuity, cunning, wit in dealing; *pear gljocayr*, a cheat.

Gljogay, a tinkling, or ringing noise.

Gljogay, slowness.

Gljogaym, to ring or tinkle.

Gljomac and *gljomog*, a lobster; *Scot. gimmach*; *gljomac-γpaj-neac*, crawfish.

Gljorajne, a prating fellow.

Gljortajne, a glyster.

Glju and *gljum*, glue.

Gljyrt and *gljyrtac*, slowness.

Gllocay and *clōcay*, *glōcaynac* and *clōcaynac*, breathing, res-

piration, snoring.

Ǵlojne, glass; amyl ǵlojne deal-
luǵeac, as transparent glass;
also brighter, or more clear;
also cleanness; from ǵlan, clear,
transparent.

Ǵlōjn and ǵlōjne, glory. ✠

Ǵlōjnjǵjm, to glorify.

Ǵlōjnmjonac, ambitious, proud,
vain-glorious.

Ǵlōjn-nējm, pomp, triumph.

Ǵlōjy-ljonta, full-stuffed, cram-
med, thick set.

Ǵlonaȳd, a multitude.

Ǵlonmar, loathing.

Ǵlonn, a fact, or deed.

Ǵlōn, a noise, a voice, or speech;
nǵ a nǵlōn doŋca, not in a dark
or mysterious speech; do taȳtn
án ǵlōn ȳo maȳt njr, the saying
pleased him well.

Ǵlōn, clear, neat, clean.

Ǵlōnac, noisy, clamorous.

Ǵlōnam, to sound or make a noise.

Ǵlōnmār, or ǵlōnmōn, glorious, fa-
mous, celebrated.

Ǵlōn-maoȳȳm, to boast.

Ǵlotajn, a bosom.

Ǵlōt, wise, prudent, discreet.

Ǵlōt, a veil or covering.

Ǵlūajm, pure, clear, clean.

Ǵlūajmeacȳd, brightness, neatness.

Ǵlūajy, a device, or invention;
ǵlūajymjnjȳe, glosses, or an ex-
plication.

Ǵlūajye, cleanness, neatness.

Ǵlūajread and ǵlūajrym, to go, to
pass, move, march; do ǵlūaj-
readar, they marched, or they
went on.

Ǵlūajyte, moved, stirred, pro-
voked.

Ǵlūayacȳd, gesture, motion; ǵlūa-
racȳd na mball, the motion of
the members.

Ǵlūayōȳ and ǵlayōȳ, a waterwag-
tail,

Ǵlūjne, the knees; also the genit.
of ǵlūn; also a generation.

Ǵlūjneayacȳd, the gout in the knee;
i. e. *gonagra*.

Ǵlūjn-ȳeacajm, to bend the knee.

Ǵlujnȳ, the shoulder.

Ǵlujy-ǵēazacȳ, full of green leaves.

Ǵlūn, a knee, also a generation;

ȳur an tȳeay ǵlūn, to the third
generation or degree.

Ǵlūnajm, to kneel.

Ǵlūndoy, bandy-legged.

Ǵluy, light, brightness.

Ǵnāe, a man or woman, but more
properly a woman, as γυνή in
Greek is the name of woman.

Ǵnaȳluy, cudweed.

Ǵnajy, a woman's privy parts.

Ǵnamān, a sea-snail, or periwinkle.

Ǵnamūȳl, peculiar, proper.

Ǵnaoȳ, the countenance.

Ǵnaoȳ, pleasant, delightful.

Ǵnāȳ, a custom.

Ǵnāt, a manner, fashion, or custom,
a stature; ǵnāt-bēuȳla, the vul-
gar tongue, the common Irish;
do nējn a nǵnāta, according to
their custom; do ǵnāt, always,
continually.

Ǵnātac, common, continual, con-
stant.

Ǵnātajǵjm, to accustom, to inure,
to exercise; ma ǵnātuȳȳ ȳē, if
he were wont.

Ǵnātay, experience.

Ǵnāt-caoj, a way much used, a
beaten path.

Ǵnāt-cūjmne, tradition.

Ǵnē, a kind or sort, a manner or
form; also a countenance, a spec-
tre, shew or appearance; ex. do
ǵnēȳȳb an bāȳ; ad cōnaye
ǵnē mnā, i. e. of the different
sorts of death; I saw the ap-
pearance of a woman.

Ǵnē, an accident, or outward sen-
sible sign; ȳā ǵnēȳȳb aȳāȳn
azay ȳjona, under the accidents
of bread and wine.

Ǵneat, do ǵneat, was born.

Ǵnj, a voice.

ḡnġa, knowledge.

ḡnġa, a tree.

ḡnġa, a servant; as *beant Ujcton fny ḡnġa Mjlcen, dixit (Angelus) Victor, servo Milconis, (Patricio puero.)—Vit. S. Patric. do nġġ ayngeal fō ḡnġa, regi angelorum inserviēdo.*

ḡnġa, a judge, or knowing person.

ḡnġaḃ, a doing service.

ḡnġe, knowledge.

ḡnġdm, to bring to pass, to effect, to do, to make.

ḡnġom, a parcel or division of land, which I think is the twelfth part of a ploughland.

ḡnġom, or ḡnġom, a fact or deed, an action; plur. ḡnġomaḃta.

ḡnġomaḃ, actual; also active, busy.

ḡnġomaḃ, an action, an acting, or doing a thing.

ḡnġomaḃta, deeds, or facts.

ḡnġom-cumaraḃ, powerful.

ḡnġom-ḡōjy, an actor, or agent.

ḡnġyḡym, to bring to pass, to effect.

ḡnġyym and ḡnġyḡym, to make, to do.

ḡnġe, transactions, deeds.

ḡnō, business; *tabajy ayme dōḃ ḡnō, take care of your business; plur. ḡnōḃta and ḡnōḃaḡe.*

ḡnō, famous, remarkable, notable.

ḡnō, jeering, or mockery.

ḡnōaḃt, brave actions, bravery, courage.

ḡnōḃūḡaḃ, profit, gain in traffic; *ḡnōḃūḡaḃ neam-jonraje, dishonest gain; ḡnōḡaḃ, idem.*

ḡnōḃūḡaḃ and ḡnōḃaḡym, to get or obtain, to profit; *ḡo nḡnōḃō-cujnn, that I may gain; also to appoint, or ordain; do ḡnōḃūḡe, he hath commanded.*

ḡnōḃaḃ and ḡnōḃaḡe, busy, active.

ḡnōḃūḡe or ḡnōḃūḡeḃ, the plur. of ḡnō; *tye jomaḃ na nḡnōḃūḡe, for multiplicity of business;*

ōy cjonn ḡnōḃūḡe na ḃabjlojn, over the affairs of Babylon.

ḡnūaḃ, leaky.

ḡnūy, the face; gen. ḡnūye.

ḡnūy, hazard, danger; a nḡnūy, in jeopardy.

ḡnūy, a notch.

ḡnūy-meallam, to counterfeit.

ḡnum, a dent, or notch.

ḡnum, a heap, or pile.

ḡnumam, to heap up, to amass, to pile.

ḡnuraḃ, a notch.

ḡnūraḃ and ḡūraḡjġl, the grunting of a cow.

ḡo, is sometimes used for the dative and sometimes for the ablative cases, and signifies to, unto; as also with, together, or along with; *ḡo ḃaile āta-ḃġaḃ, to the town of Dublin; ḡo hej-mjnn, to Ireland; ḡo halla, unto the palace; ḡo maḡtyḃ ḃaḡean, together with the chiefs of Leinster, also until; ḡo ḃealtjne, until May; ḡo Caḡyḡ, till Easter.*

ḡo, is a sign of the conjunctive mood; *ḡo mbeannūḡe an ḡjḡaḡna ḡyḃ aḡy ḡo ccojmēada ḡyḃ, may the Lord bless and preserve you.*

ḡo, placed before an adjective, makes it an adverb; as, *luaḃ, quick; ḡo luaḃ, quickly; ḡo cealzāḃ, craftily; ḡo ḃana, boldly; ḡo hoḡcujte, openly; aḡ yon ḡo, although; ḡo beḡe, and ḡo ḡy, until; ḡo haḡe, quickly, swiftly. Note, that co is often written for ḡo in old Irish manuscripts.*

ḡo, the sea.

ḡo, or ḡa, a spear.

ḡō, a lie; Wel. *gay*; Corn. *gou*.

ḡob, a bill, beak, or snout.

ḡobam, to bud, or sprout forth.

ḡobān, a muffle; also any impediment or obstruction of speech

proceeding from an exterior cause.

Žobel, the harbour's mouth.

Žoba, a smith.

Žobaſm, to lessen or diminish; ex. *nſj* žoſb do mač a haoſbſž, *non diminuit de prosperitate hospitit.*

Žoban, or žabān, a horse, but now it commonly means a goat, (also the sgad fish.)

Žobanſn, a periwig.

Žogač, wavering, reeling.

Žogaſlleačd, dotage.

Žogallač, the cackling of a goose, duck, hen, &c.

Žogam, to make much gesture.

Žogon, light.

Žoſbjn and žobāž, a little bill; also sand eel.

Žoſbriſoſ, a false colour.

Žoſc, a scoff, or taunt.

Žoſd, theft.

Žoſdealž, the Irish tongue.

Žoſdſm, to steal; do žoſd ſe mōſn aſuſ maſiſſead, he stole my gold and silver; *ejonnuy* maſi ſſn do žoſdſſemſjſ, how then should we steal?

Žoſžlſj, a tickling; Wel. *goglais*, and Gr. *γγγλισμος*, and Hisp. *coxquillas*.

Žoſl, prowess, chivalry; žaſl, *id.*

Žoſle, the stomach; also an appetite for eating.

Žoſleamāſn, grief, sorrow.

Žoſlſm, to grieve, to cry; do žoſl ſe žo hſomaſcač, he cried excessively; Cor. *guilvan*.

Žoſllſne, žoſlla žoſllſne, or žaſllſne, the devil.

Žoſm, anguish, vexation.

Žoſn, a hurt, or wound.

Žoſn, a chapter, or paragraph.

Žoſn, delusion.

Žoſnſm, to wound, to hurt.

Žoſſe, near; anžoſſe an ſalla, nigh the wall.

Žoſſjſd, a short space.

Žoſſſm, or žaſſſm, to call; do žoſſi ſe he hath called; žoſſſe tū, thou shalt call.

Žoſſſmſn, woad.

Žoſſſnead and žuſſſnead, a gurnard.

Žoſſſmſž, a dolt, a fool.

Žoſſſſread, a target.

Žoſſſt, genit. of žoſt, a corn field.

Žoſſſt, sore.

Žoſſſt, salt; *salsus*.

Žoſſſt, žoſtač, greedy.

Žoſſſt-bſſſread, misery, calamity.

Žoſſſte, saltiness, sourness.

Žoſſſte, warm.

Žoſſſtſž, a gossip.

Žoſſſte, a halter, or snare; do mač luđāſ žoſſſtſj m a bſiāžāſd žuſi maſb de e; maſ do dſlž; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—*L. B.*

Žoſſſne, a lance or spear.

Žoſla, gluttony.

Žoſžāſſn, lamentation.

Žona, with, along with.

Žonad, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Žonadaſſne, the same; žonadaſſne ſſn, therefore.

Žonadſmađſſn, therefore, from whence, whereupon.

Žonta, wounded, hurt.

Žoon, light.

Žoſt, advantage, profit.

Žoſt, short.

Žoſt, laughter, also pleasure.

Žoſſam, to heat or warm; žoſuſb ſſb ſeſn, warm yourselves.

Žoſtž, cruel, terrible.

Žoſtžāſžſm, to hurt or annoy.

Žoſtžlantōſſn, a weeder.

Žoſſm, blue; ſeap žoſſm, a Moor.

Žoſſm, noble, illustrious, excellent.

Žoſſmaſm, to make blue or red.

Žoſſm-žlaſ, of an azure or blue colour; *glaucus*.

Žoſſmac, a brave sturdy servant or domestic.

Ζορμῖος, a passage through the sea.

Ζορῖν, a coal or ember, a fire-brand.

Ζορῖν, the force of poison.

Ζορῖγεαῖν and ζορῖγεαῖδ, do-tage; also peevishness, surliness.

Ζορῖτ, the ivy-tree; also the letter ζ.

Ζορῖτ, standing corn, a field, or garden.

Ζορῖτ and ζορῖτα, famine, hunger.

Ζορῖτ jnnre-ζυάjne, the regal residence of the O'Shaghnessys in Cloj̄b F̄janaḱ in the County of Galway.

Ζορῖταḱ, hungry, greedy, starving; also sparing, stingy.

Ζορῖτάν, a hungry fellow.

Ζορῖτεὸζ, a sour apple-tree, a crab-tree.

Ζορῖτῡζαḱ, hurt, wrong, oppression.

Ζορῖτῡζαḱ and ζορῖταῖζj̄m, to hurt, to wound, to oppress.

Ζορῖτζεαῖν, the universal language before the confusion of tongues.

—K.

Ζῶρδα, a spirit, a ghost, or phantom; plur. ζῶρδαῖδε.

Ζοῖ, straight, even.

Ζοῖ, a spear.

Ζοῖαḱ, a vowel.

Ζοῖαναḱ, opprobrious.

Ζοῖναḱ, a spear.

Ζοῖνεj̄δ, a spear to fight with; from ζοῖ, a spear, and nej̄δ, fight, battle.

Ζηαḱ, notched, indented.

Ζηαḱ, an impediment.

Ζηαḱj̄ne and ζηαḱοζ, a jester, droller, scoffer; an impertinent p. rattler, or talkative person.

Ζηαḱ m, to devour, to cram.

Ζηαḱαλαḱ, sculpture, engraving.

Ζηαḱλαḱδε, an engraver.

Ζηαḱ-λοḱδ, a great fault, an error, a blot; ζηαḱ-ῖοj̄δ, the same.

Ζηαḱ, or ζηῶδ, sudden.

Ζηάδ, or rather ζηά, love, charity; ζηάδ δῡτj̄ναḱδαḱ, tender love.

Ζηάδ, a degree, or gradation; Lat. *gradus*; ζηάδα eaccluj̄re, ecclesiastic orders, because they are conferred by degrees and interstices.

Ζηαḱάν, an expeditious way to make corn ready for the mill by burning the straw: its meal is called λοj̄τζneán.

Ζηάδαḱ, loving, also beloved, dear.

Ζηαḱαῖζ, ανζηαḱαῖζ, of a sudden.

Ζηάδμῡj̄, loving; j̄eap ζηάδμῡj̄, a loving man.

Ζηάδμῡj̄neαḱδ, fondness, lovingness.

Ζηάδῡj̄ζj̄m, to love affectionately, to have a regard or friendship for a person.

Ζηάδῡj̄ζε and ζηάδῡj̄ζτε, beloved, dear.

Ζηαḱαḱ and ζηαḱαḱj̄m, to write, to inscribe; mjj̄ eὸζan do ζηαḱ an leabap̄ j̄o, I, Owen, wrote this book. This Irish word ζηαḱαḱ signifies also to grub or scrape up the earth, and is like the Greek verb γραḱω, to write, to inscribe; and γζηḱωβαḱ, to scrape up, also to write; Lat. *scribo*, to write: it is also written ζηαḱαḱ. which can be easily reconciled with the Greek verb, as b, with which ζηαḱαḱ is written, is the corresponding tenuis of its aspirate the Gr. φ.

Ζηαḱαḱann, Knock Graffan, or Raf-fan, in the County of Tipperary, one of the regal houses of the kings of Munster in ancient times, where F̄jaḱa Maḱlleat̄an and other Momonian kings had their courts; it was to that seat F̄jaḱa brought Coj̄mac Mac-aḱj̄te, king of Leat-Coj̄nn, prisoner. In after ages it was the estate, together with its annexes,

of the O'Sullivans. A very remarkable mote yet remains there to be seen to this day.

ḡnaḡcun, grafted.

ḡnaḡcunjm, to engraft.

ḡnáz, the noise of crows, a crouking; also a shout.

ḡnaḡajne, a glutton.

ḡnázallac and ḡnázáoill, the clucking or hoarse crying of a hen, duck, or crow.

ḡnázam, to cry out, to bawl, to squeal or shriek.

ḡnaḡan, a manor, or village, a district.

ḡnaḡán, the bosom.

ḡnaḡ, or ḡnoḡḡ, a stud of horses, or a breed of mares; *grex*.

ḡnaḡb, an almanack.

ḡnaḡb-čnyolac, the place where ancient records and charters are kept; archives.

ḡnaḡbny, a title.

ḡnaḡb, a herd or flock; *vid.* ḡnaḡ.

ḡnáydeōjm, a lover, a sweetheart.

ḡnaḡjne and ḡnaḡjneazad, a riding, also horsemanship, also an alarm.

ḡnaḡje and ḡnaḡjeacò, superstition.

ḡnáyḡjm, to love, to regard, or esteem.

ḡnaḡḡjn, a glutton.

ḡnaḡḡjneay, gluttony.

ḡnáyjn, deformity, a loathing or abhorrence; also reproach.

ḡnáynee, disdain, or loathing.

ḡnáynečjm, to disdain.

ḡnáyneamajl, abominable, detestable.

ḡnaḡneamlaçò, abomination.

ḡnaḡneayad, the glanders.

ḡnáyneōḡ, a hedge-hog; *cn̄ayác na ḡnáyneōḡje*, an old proverb expressing the folly of worldly people, who part with all at the grave, as the hedge-hog doth with his crabs at his narrow hole.

ḡnáynyeac, a grange.

ḡnaḡnte and ḡnaḡnteacò, hoariness.

ḡnáyḡḡ, the common people; ḡnáy-ḡan ḡluaḡ, the mob.

ḡnaḡḡḡeamajl, vulgar.

ḡnamadaç, grammar. ✕

ḡnamajḡḡ, the mob, or inferior set of people.

ḡnamajḡan, a flock or company.

ḡnamōḡ, a buffoon, or jester.

ḡnán, corn, a grain; *Lat. granum*.

ḡnán, hail, also shot; *le ḡnán jy le pl̄eun*, with shot and with ball.

ḡnándà, ugly, deformed, ill-favoured.

ḡnándḡobajne, the glanders.

ḡnánlaç, corn, grain.

ḡnant, grey.

ḡnáoḡḡta, filthy, obscene.

ḡnáołtar, obscenity.

ḡnáya, grace, favour, aid, help, succour.

ḡnáyaamajl, gracious, merciful.

ḡnáta, excellent, noble, distinguished.

ḡnatajmaç, bawling, clamorous.

ḡné, grey. ✕

ḡnead, a stroke or blow; plur. ḡneadajb; *ex. a ḡoḡb-ḡneadajb*, his terrible blows.

ḡneadam, to burn, or scorch; also to torment, to whip severely.

ḡneadánac, babbling, chattering, clamorous, obstreperous.

ḡneadánta, hot, warm, scalding.

ḡnead, a horse.

ḡneadánac, drolling.

ḡneadajne, a stallion.

ḡneadōḡ, a griddle; ḡneḡdeal.

ḡneadčta, scorched, parched, burned.

ḡnéaz, Greece; gen. ḡnéḡje and ḡneḡḡ.

ḡneazac, a Grecian; plur. ḡnéa-ḡajḡ.

ḡneallac, dirty, filthy.

Ʒneallajǵ, clay, or loam.
Ʒneamajǵm, to hold, to fasten, to adhere, or stick to; do Ʒneamajǵ Ʒē an bȳt-ċamnac̃, he put the thief into custody.
Ʒneamanna, the plur. of Ʒnejm, morsels, pieces, bits.
Ʒneamanna, gripes or stitches in the side, belly, breast, &c.
Ʒneamūǵad, a fastening, or binding, griping, also cleaving to.
Ʒneamujǵte, fastened, clinched.
Ʒnean, gravel; Wel. *graian*, and Arm. *gruan*.
Ʒnean-abal, a pomegranate.
Ʒneanaċ, long-haired, crested; Lat. *crena*, a crest.
Ʒneanaǵad or **Ʒneanūǵad**, exhortation.
Ʒnean-ǵajr̃beay, hairiness.
Ʒneanmaj, facetious, witty, lovely.
Ʒneann, love, friendship.
Ʒneann, a beard; also fair hair.
Ʒneannaċ, graving.
Ʒneanta, carved, engraved.
Ʒneantayan, graving.
Ʒneanuǵm, to defy.
Ʒneay, a guest; pl. Ʒneaya.
Ʒneay, genit. Ʒnējȳ; Ʒnējȳ cojm̃ice, protection, preservation.
Ʒneay, Ʒō Ʒneay, usually, ordinarily.
Ʒneay, and genit. Ʒnējȳ, fine clothes, embroidery; ojn-Ʒnējȳ, gold embroidery, furniture; hence Ʒneayad̃ signifies to dress, or adorn; also to accoutre; ex. do Ʒneayad̃ Maol-ǵion an laoc̃, the champion Maolgin was accoutred or dressed in his military habiliments; obajr̃ Ʒnējȳ, embroidery, or any needle-work.
Ʒneayad̃ and **Ʒneayam**, to dress, to order, to adorn; also to encourage, promote, or urge on.
Ʒneayajt, an inn, or tavern.
Ʒneayajne, an innkeeper.
Ʒneayān, a web.

Ʒneayajde, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.
Ʒneat̃, a noise, cry, shout, &c., pl. Ʒneata.
Ʒneċ, a hound.
Ʒneċ, a nut.
Ʒneċ, salt; *salsus*.
Ʒnejble, a gift or present.
Ʒnejdeal, a gridiron; also a grid-dle, or baking iron; Brit. *graddell*.
Ʒnejllean, a dagger, a sword, or poniard.
Ʒnejm, a task, a hard word, or difficult expression; also a hold; do muǵ Ʒē Ʒnejm, he laid a hold, also a bit or morsel; bajr̃jȳ Ʒnejm ayujb̃, they shall bite you; plur. Ʒneamanna.
Ʒnejm, a stitch.
Ʒnejm̃ijc, the herb samphire.
Ʒnejm̃jȳ, old garments, trash, or trumpery, old lumber.
Ʒnējnbeac̃, the zodiac.
Ʒnējn-Ʒenenn, the zodiac.
Ʒnējȳ, genit. of Ʒneay, furniture, needle-work, any fine work; also fine clothes; ex. ñj h̃jnjȳteay lōn nā bjā acu aċt a b̃raǵad lōrep an a Ʒaojȳreac̃t, ayur mujne ajr̃ a Ʒnējȳ, they are not said to have any sustenance or food but what Joseph acquired by his trade of carpenter, and Mary by her needlework and embroidery.—*L. B.*
Ʒnējȳ, protection.
Ʒnējȳ-ċjll, the sanctuary.
Ʒnejȳeac̃d, a soliciting, or enticing.
Ʒnējȳ-ǵjolla, a client.
Ʒnejȳtēōjn, a carter, or wagoner.
Ʒnejȳt, a champion, or warrior.
Ʒnējȳt, a jewel, or precious stone; plur. Ʒnējȳne; jomad̃ do Ʒnējȳt̃jȳ Ʒeanaṃla, a store of va-

- luable jewels.
 Յրելաժ, grey hairs.
 Յրեբաժ, common.
 Յրեւ, a guest, or present.
 Յրիաձա, a great warrior, a champion, or hero.
 Յրիւն, the sun; genit. Յրեւնե.
 Յրիւն, the ground or bottom of a sea, lake, or river; Wel. *graiian* is gravel.
 Յրիւն, land; Յրիւն-Բլլե, glebeland.
 Յրիւնաժ, warmed with the sun; Յրիւնմար, sunny, warm.
 Յրիւնան, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; Յրիւնան Օրլիջ, the regal house of O'Neill in Ulster.
 Յրիւն-ժլոժ, a dial.
 Յրիւնգամրեաժ, the shortest day in the year, mid-winter.
 Յրիւն-մայրե, blackberries.
 Յրիւնբայջիմ, to dry in the sun.
 Յրիւն-րեաժ, the solstice.
 Յրիւն, an impediment.
 Յրիւն, dirt, filth.
 Յրիւն, a manger.
 Յրիւն, the feathers about the feet of hens, pigeons, &c.
 Յրիւն, a griffin; sometimes figuratively spoken of a fierce warrior; Յրիւն-յոջեաժ, a griffin; it is also written Յրիւն.
 Յրիւնեաժ, a hunting-nag.
 Յրիւն, war, battle.
 Յրիւն-ժլաժ, a covert made of hurdles, used in sieges, a kind of a rude penthouse.
 Յրիւնեամայլ, valiant, martial, brave.
 Յրիւնյոջեճիւ, a pedlar, a broker.
 Յրիւն, a piece, or morsel.
 Յրիւնն, workmanlike, artificial.
 Յրիւնն, a fort, or garrison.
 Յրիւնն, a beard.
 Յրիւնն, neat, clean; also decency.
 Յրիւնն, genit. of Յրեանն, love, face-tiousness.

- Յրիւնն, ծօ Յրիւնն, seriously, deliberately, profoundly, to the bottom, i. e. ծօ Յրեան; *vid.* Յրեան.
 Յրիւննեաժ, a young man.
 Յրիւննեաժ, to die, to perish.
 Յրիւննեաժ and Յրիւննյոլ, the bottom of the sea or river; Յրիւննյոլ նա մարա, the bottom or the sand of the sea.
 Յրիւննալ, closeness.
 Յրիւննալ, a constellation.
 Յրիւննալ, to strike or slap.
 Յրիւնն-ժալայրե, a herald, one that proclaims war or peace.
 Յրիւնն-ժարեաժ, an armed chariot; the *currus falcatus* of the Britons.
 Յրիւնն, a man's nail, a claw or talon; Յրիւնն քարժայր, a crab's claw.
 Յրիւննայջիլ, a slight motion; Lat. *motiuncula*.
 Յրիւնն-յրժոնաժ, hawk-nosed.
 Յրիւննաժ, or Յրիւննաժ, sunny, warmed with the sun.
 Յրիւննալ and Յրիւննալաժ, care, assiduity, sorrow.
 Յրիւննալաժ, industrious, careful.
 Յրիւննոյնն, the herb turnsol.
 Յրիւննաժ and Յրիւննաժ, the warmth of the sun, sunrising.
 Յրիւննաժ, embers, or hot ashes; gen. Յրիւննաժ.
 Յրիւննաժ, an encouragement, an incitement.
 Յրիւննաժ and Յրիւննալ, to whet, to encourage, to provoke, or stir on; also to rake up fire.
 Յրիւնն-քարժայր, to grow red, to colour up, or be ruddy; ծօ Յրիւնն-քարժայր a լի, his complexion grew red.
 Յրիւննալ, stirred, moved, provoked.
 Յրիւննալաժ and Յրիւննալայր, to kindle, to grow hot; ծօ Յրիւննալայր a թարալ, his anger grew hot.
 Յրիւնն, the sun.
 Յրիւնն, fire; also pimples, blotches, or pustules appearing on the skin

from the heat of blood.
 311737n, broiled meat.
 3117c, knowledge, skill.
 3117c4l, the noise or grunting of young pigs.
 3117ceac, learned, wise, discreet, prudent.
 3117jun, a hedge-hog.
 3117oð, smart; also proud.
 3117oð, the foam.
 3117oð, 30 3117oð, soon, quickly.
 3117oðán, a boat.
 3117oð-ja7a7nn, an iron bar, an iron crow.
 3117o7, or 3117uá7, the hair of the head.
 3117o7bleac, long-nailed, having large talons.
 3117o77, a stud of horses, or breed of mares; Lat. *grex, gregis*; it is often improperly written 3117o7ð.
 3117on, a stain or spot.
 3117ontac, corpulent.
 3117o7al, sand, gravel, rubble.
 3117o7lac, gravelly; also a gravel pit.
 3117o7tonac, corpulent.
 3117uáð, the cheek.
 3117uá7, the hair of the head: mo 3117uá7 7ja77a, my grey hairs.
 3117uá7, a woman, a wife; Wel. *gureig*; genit. 3117uá7.
 3117uá7ac, a woman-giant; also a ghost or apparition, superstitiously thought to haunt certain houses.
 3117uá7ac, hairy, full of hair.
 3117uá7ð, from 3117uáð.
 3117uá7m, ill-humour, dissatisfaction, sullenness.
 3117uá7m7n, a sullen fellow.
 3117uá7ama and 3117uá7amac, obscure, sullen, dark, cloudy, morose.
 3117uá7amacð, gloominess, sternness, grimness.
 3117u7a7m, to engraft.
 3117u7, a wrinkle.
 3117u7, morose, sour, fierce, cruel.

3117u7, weak, feeble.
 3117u7, a lie, an untruth.
 3117u7ac, wrinkled.
 3117u7ð, malt.
 3117u77, inhospitality, churlishness.
 3117ullan, a cricket; Lat. *grillus*.
 3117un77377, a truce, or cessation of arms.
 3117u, or 3117o, a lie, or untruth.
 3117uá7, a light, giddy, fantastical, or whimsical fellow, an unsettled, capricious person; its diminut. is 3117uá77n; the Welsh have *guag eilyn* and *guag-ysprid* for a phantasm or whim.
 3117uá7ll77e, a companion.
 3117uá7ndeá7n, a whirlwind.
 3117uá7ne, noble, excellent, great; hence 3117uá7ne was the proper names of some Irish princes.
 3117uá7ne, the hair of the head; also the edge, or point of a thing.
 3117uá77, danger; 3117uá77-bea7tac, enterprising, adventurous.
 3117uál, a coal, also fire; 777 náç fallán 7nū77 777 7uál, men whose complexions are altered by coal. (fires.)
 3117uála and 3117uálann, a shoulder.
 3117uála and 7ola, gluttony.
 3117uálab7nann, a firebrand.
 3117uánac, light, active.
 3117uá7 and 3117uá77, peril, hazard; a 7uá77, in jeopardy.
 3117uá7acð, danger; also an adventure.
 3117uá7acðac, dangerous, dreadful; also painful; 7neáð 7uá7acðac, a painful wound; a common expression in old parchments which treat of medicine.
 3117uá7a, mourning; 7ol-7a77 a7u7 7uð, crying and wailing; also complaint, lamentation.
 3117uá7a, a battle, or conflict.
 3117uá7tac, mourning, sorrowful.
 3117uá7m, *pro* 3117uá7m, to pray.
 3117uá7b, a study, or school-house; also an armory.

Žuđbać, studious, assiduous.
Žufunžojll, false testimony; *bádaŋ oŋŋceannaŋce na ŋaŋaŋŋe aŋ ŋaŋađ žufunžojll anaŋž ŋoŋa, ŋa deoŋž do deačadaŋ dá žufunžojlle*, the high priests sought false witnesses against Jesus, at length two false witnesses appeared.—*L. B.*
Žuŋaŋnaŋž, the clucking of a hen;
žugaŋl and **žugallaŋž**, the same.
Žuŋbeŋneđŋŋ, a governor.
Žuđbaŋŋ, i. e. *Saŋŋan*, England.
Žuđe, a prayer, entreaty, or intercession; *mo žuđe čum Ōē aŋ a ŋon*, my prayers to God for them.
Žuđŋm, to pray, to beseech, to entreat; *do žuđ ŋē*, he prayed; *žuđŋm ču*, I pray thee.
Žuŋlŋm, to weep, to cry, to bewail.
Žuŋlŋmne, calumny.
Žuŋlŋmneac, calumnious.
Žuŋlŋmŋžŋm, to calumniate, to reproach.
Žuŋmjonŋ, a holy relic; *žona žuŋmjonŋaŋž aŋuŋ a mbačajlŋž*, with their holy relics and crosiers.
Žuŋŋceap, a pillory.
Žuŋŋm, to prick, sting, or wound.
Žuŋŋŋcead, a scar.
Žuŋŋŋceŋđŋŋ, a little scar.
Žuŋŋ, *Loč Žuŋŋ*, a lake in the County of Limerick.
Žuŋŋ-bŋŋŋŋm, to exulcerate.
Žuŋŋŋ, a spot, a blain, or wheal, a pimple.
Žuŋŋme, blueness; also more blue.
Žuŋŋmeacđ, blueness.
Žuŋŋnead, a gurnard.
Žuŋŋŋeac, leaky, full of chinks.
Žuŋŋŋŋ, a stocking.
Žuŋŋŋm, to flow; hence *žajŋe*, a stream; *Al. caise*.
Žuŋŋeāŋ, a gutter.
Žuŋŋeāŋ, denial, refusal; *ad žuŋŋeāŋ*, I refused.
Žuŋŋŋneac, bashful.
Žul, a crying out, a lamentation;

also the perfect tense of the verb *žulŋm*; as *do žul ŋē*, he cried, or wept.
Žulba, the mouth.
Žulŋa, narrow.
Žuma, a battle.
Žun, the same as *žan*, without.
Žunbuŋŋne, a spear or javelin.
Žun, a breach.
Žunlann, a prison, a gaol, or hold.
Žunn, a prisoner, a hostage.
Žunna, a gown; also a gun.
Žunnća, a prison.
Žunŋaŋad, erring or straying.
Žunta, wounded, also slain; *ŋeŋlŋž na bŋeāŋ ŋžunta*, the burial place of the slain or of suicides.
Žunta, an experienced, skilful, prying man.
Žuntac, costiveness.
Žuŋ and **žujŋŋŋn**, a blotch, a pimple, a wheal.
Žuŋ, that; *žuŋ beannaŋž ŋāt-ŋŋaŋce Čŋŋe*, that St. Patrick blessed Ireland; so that; *Gr. ŋap*, and *Gall. car* signify *for*; *Lat. enim*.
Žuŋ, brave, valiant.
Žuŋ, *žēāŋ*, sharp.
Žuŋčujleac, a pallisado.
Žuŋna, a cave or den, a hole.
Žuŋ, weight, or force, strength; *duŋŋe žan žuŋ*, a man of no value.
Žuŋ, to, unto, until; *žuŋ aŋ āŋŋe*, to the place; *žuŋ a ŋuž*, unto this day; *žuŋ a máŋac*, until tomorrow; *ča žuŋ*, to whom.
Žuŋ, death.
Žuŋ, anger.
Žuŋ, a desire or inclination.
Žuŋmaŋ, valid, strong, powerful.
Žuŋtal, a burden; *Wel. guystil*, a pledge; also ability.
Žuta, puddle.
Žuta, the gout. *λ*
Žutac, or *cutac*, short, bob-tailed.
Žut, a voice; *aŋuŋ ŋēac žut*

O'Neam, and behold, a voice
from heaven.
Zuť, a bad name for inhospitality
or incontinency; do fuájh rj

zuť, she was exposed.
Zuťolájde, a cuckold-maker.
Zuťurhūdāyāc, confident.

REMARKS ON THE LETTER h.

h is not admitted as a letter into the Irish alphabet, nor otherwise employed in the Irish language than as a mere aspirate in the same manner as in the Greek. The Greeks anciently used *h* as a letter, and not merely as an aspirate. It was one of the characters of their most ancient alphabets, and it is well known that they wrote *θεος* with the different letters *t* and *h*, instead of *θεος*, written with the single letter *θ*. In the Irish language *h* is prefixed as a strong aspirate before words beginning with a vowel, and having reference to objects of the female sex: as *a* *h*ajd, *her face*; *a* *h*ōr, *her gold*. And secondly, when such words are preceded by the Irish prepositions *le* or *ne*, *with*, or *by*, which takes place not only in ordinary words, as *le h*ōr *azur* *le h*ajh^hzod, *with gold and silver*, but also in the names of countries, principalities, and particular clans; as, *le h*'Oghuaj^hjb, *le h*'Ulad, *with or by the people of Ossory, with Ulidia*. It is now called *Uať*, from *Uať*, *the white thorn-tree*.

REMARKS ON THE LETTER j.

j is the eighth letter of the Irish alphabet, and the third of the five vowels, of the denomination of *caol*, or small vowels. It is called *jōda*, from *jōda*, *vulgo jūban*, *the yew-tree*; Lat. *taxus*; and is not unlike the Heb. *י*, and Gr. *ι*, as to its appellative. The Irish language admits of no *j* consonant no more than the Greek; and it seems to appear by the following examples, that the Latins did not use it as a distinct character; for they wrote, as Priscian tells us, *peiius* for *pejus*, and *eiius* for *ejus*, &c. In our old manuscripts *e* and *j* were written indifferently one for another, as hath been observed in the remarks upon *e*. It is the prepositive vowel of those diphthongs which are called *na cūjz jhne*, or the five iphthongs, from *jhj*, *the gooseberry bush*, Lat. *grossularia*, viz. *ja*, *ja*, *ju*, *ju*, and *jo*; of which we find *iu* used among the Hebrews, as Heb. *פיה*, Lat. *os ejus*.

j a

j a

j, an art or science.
j, in; *j* t^hg, in a house.

j, an island; hence *j* Choluajm Cjlle, the island of St. Columbus; *vid.*

aoi, *supra*.

jár, a salmon; jár-cnám, the bone of a salmon; co fúit an féud a meódon jár, *reperitur sentis in ventre salmonis*.

jár-dan, the bottom of any thing, a foundation, the lower part; jár-dan Connaët, the country of Lower Connaught in Ireland.

jár-dan canuy, the *bassus cantus* in music.

jár-danúige, the lowest, lower, inferior.

jár-dad, a noise, or cry.

jár, they, them.

jár-dal, a disease.

jár-dad, a shutting, closing, or joining; an njár-dad do dorajr, when thou shuttest thy door; do hjá-dad fúar go dajngean, it was close, shut up; do jádabur a ndojnye, they shut their doors.

jár-te, joined, close, shut up.

jár, an island.

jár-ncéann, the noddle; Lat. *occiput*.

jár-rcéant, the west.

jár-treab, an habitation.

járll, a latchet, or thong; plur. járllaça; járllaça a bñōza do rgaōle, to loose the latchets of his shoes; járllaç, a latchet, or thong.

járll, a flock of birds.

járlla cñann, shoes.

járllōz leatarr, a bat.

jár, a weasel.

jár, after; jár rjn, after that, afterwards.

jár, *pro* arr, at, upon.

jár, or rjár, back, backwards; also the west; jár-Mūman, West Munster; òn jár-tar, from the west.

jár, black, dark.

járnam, afterwards, *postea*; and járajn, *idem*; also thenceforth, again, anew, fresh.

járnan, or járnnann, iron; Lat. *fer-*

rum; Suec. *iarn*; Dan. *iern*; Mont. *iaain*; Wel. *haiarn*; and Arm. *uarn*; Hisp. *hierro*; Cimbrice, *jara*; Goth. *eisarn*.

jár-beo, still in being.

jár-donn, a brownish black.

jár-driáo, a remnant.

jár-fajde, ward, or custody; ad cōda otar jár-fajde, a patient ought to be taken care of.

jár-flat, a feudatory lord, or one depending of another greater lord; from jár, after, and flat, a lord, i. e. a lord preceded by another lord; hence the Saxon word *earl*.

jár-cculta, churlish, backward.

járzan, the groans of a dying man.

jár-zaot, the west wind.

jár-zul, or járzal, a battle, a skirmish.

jár-zuleac, warlike, engaged in battles.

járla, an earl; *vid.* eárlam.

jár-láirjūzad, a preparation.

járman, riches.

járman, the issue or consequence of an affair.

jármat, offspring.

jármbéarla, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.

jármeige, matins, morning prayer; jár tteact on jármeige, after saying matins. — *Annal. Tighern. an. 1057*.

jármya, *vid.* jaryma.

járna, a chain of thread; also confusion.

járnaçan, an iron tool.

járnaide, Irons; plur. of járnan, also of, or belonging to iron.

járndoe, a fawn.

járōz, a weasel.

járōz, anguish or grief.

járnaiz and jarnatar, a request, a desire, or petition.

járnaim, to seek, to request, or

entreat, to demand or require;
 jax ajn ē, require it from him;
 jaxnaxm opt, I pray you; jaxn-
 fuxð rē dējre, he shall beg
 alms.

Jaxnatōjn, a beggar, or petitioner;
 also a surgeon's probe.

Jaxnatux, a petition, or request.

Jaxnan, iron; djaxnaxð conñanca,
 of barbed or hooked irons; *vid.*
 jaxan.

Jaxjn, after; jaxjōdaxn, *idem.*

Jaxma, a relic, or remnant; as,
 jaxma an bāj, jaxma an
 peacad, also an incumbrance or
 burden; also a new year's gift.

Jaxmac, beneficent, or generous.

Jaxtaxge, posterity, also descen-
 dants, also domestics; 70 blj-
 azajn do bñ jnael xan mbabj-
 lōjn map aon le na clojnn azux
 le an jaxtaxge, the people of
 Israel were 70 years in Babylon
 together with their children and
 posterity.

Jaxtax, the west country; from
 jax, west, and tax, *pro* tñ, a
 country; jaxtax Cjynno, the
 west of Ireland.

Jaxacð, a loan, a thing lent.

Jaxacðajðe, a creditor.

Jaxalac, easy, feasible.

Jaxacac, advantage, profit.

Jaxe, or jaxg, fish, fishes; pl. ējrg
 and jaxcujð; Lat. *piscis*.

Jaxcad, to fish out.

Jaxcaxne, a fisherman; jaxcaxne
 caxneac, an osprey.

Jaxcaxneacð, fishing, the art of
 fishing; also a fishery.

Jac, land; pl. jacaxð.

Jac ð neacac, the south part of the
 County of Waterford, anciently
 possessed by the O'Brics.

Jatlu, a little feather; i. e. ejte lu
 no beag; also a small fin.

Jb, a country; also a tribe of peo-
 ple.

Jb, drink you; from jbjm, to drink.

Jb, you, ye; jrb has the same sig-
 nification.

Jbeax, marble.

Jbjm, to drink, to imbibe; do jb
 rē, he drank.

Jbteac, soaking, that drinks or
 takes in wet.

Jc, a cure, or remedy; dá lujð jce,
 i. e. dá lujð lējgej; jce, the
 genit. of jc.

Jce, is rendered balm in the Eng-
 lish version of the Bible—*Ezek.*
 27. 17.

Jceacð and jejm, to heal or cure;
 jcajd luxca azux tñuxca, cu-
 rabat cæcos (*Luscos*.) et Le-
 prosos.—S. Fiechus in Vita S.
 Patricii. Also to pay for, to
 make restitution.

Jceacð, a healing or curing; also a
 suffering, a paying for.

Jclux, or joclux, a healing by
 herbs; from jc and lux, an
 herb.

Jc-luxajm, to cure by the power of
 herbs.

Jð, good, honest, just.

Jðeax-falam, a space or distance
 of time or place; jðeaxfax, the
 same.

Jðeax-folam, the same.

Jðeax-ğualle, the space between
 the shoulders.

Jðeaxy and jðdaxy, towards.

Jðeaxumnay, a distance.

Jð, a wreath or chain, also a ridge;
 it is written sometimes jðð.

Jð, use.

Jðo, or jðda, or jðga, the yew-tree;
 also the letter j; *vid.* jðda.

Jðjð, cold.

Jðjn, betwixt, between; and in old
 books jðdjn; Lat. *inter*.

Jðjrgcanay, distance.

Jðjn-déalad, a distinction, or dif-
 ference.

Jðjn-dreay, distance.

Jðjnéjg, the change of the moon;
 from jðjn and éag or éayga,

the moon.

ḡḡḡ-ḡḡḡḡḡḡ, to interpret.

ḡḡḡ-ḡḡḡḡḡḡ, interpreted.

ḡḡḡ-ḡḡḡḡḡḡḡ, an interpreter.

ḡḡḡ-ḡḡḡḡḡḡḡ, a mediator ;

ḡḡḡḡḡ ḡḡḡ-ḡḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡ, Christ is mediator between us and God.

ḡḡḡ-ḡḡḡḡḡḡ, an interregnum.

ḡḡḡ-ḡḡḡḡḡḡḡ, an interpreter of languages.

ḡḡḡḡḡ, hell ; and sometimes written ḡḡḡḡḡḡ and ḡḡḡḡḡḡ, is like the Lat. *infernum*, the ḡ being equal to the Lat. *in*, as in S. Fiechus Hymn. de Vita S. Patricii ; ḡḡ ḡḡ ḡḡḡḡḡ ḡ ḡḡḡḡḡ, *sex annis erat in servitute* ; and also ḡ ḡḡḡḡ, *in visionibus* ; Wel. *ifern*. and Corn. *ifarn* ; ḡḡḡḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡḡ, hell is the mansion-house of inexpressible pain.

ḡḡḡḡḡḡḡḡ, hellish, of or belonging to hell.

ḡḡ, a ring.

ḡḡ and ḡḡḡ, much, many, great ; also well.

ḡḡ-ḡḡḡḡḡ, arch ; also of various ways and humours.

ḡḡ-ḡḡḡḡḡḡ, Jack of all trades, of various trades.

ḡḡ-ḡḡḡḡḡḡḡ, the same.

ḡḡ-ḡḡḡḡḡ, well-featured or complexioned.

ḡḡḡḡḡḡ, variation.

ḡḡḡḡḡḡḡḡ, an emblem.

ḡḡḡ, a great number of people.

ḡḡḡ and ḡḡḡḡ, diversity, a difference.

ḡḡḡḡ, ordure, dung ; genit. ḡḡḡḡ ; ḡḡḡḡ-ḡḡḡḡ, a dunghill ; *vid.* ḡḡḡḡḡḡ.

ḡḡḡḡḡḡḡ, of all sorts, diverse, various.

ḡḡḡḡḡḡḡḡ, very horrid and ugly ; ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, an ugly horrid beast or monster.

ḡḡḡḡḡḡ, skilful.

ḡḡḡḡḡḡḡḡ, an inn or lodging.

ḡḡḡḡḡḡḡ, to vary or alter.

ḡḡḡḡḡḡ, the very same people, themselves ; Lat. *illi ipsi*.—Old Parchment.

ḡḡḡḡḡḡ, a tome or volume containing many books.

ḡḡḡḡḡḡ and ḡḡḡḡḡḡḡ, a serpent, a snake, an adder.

ḡḡḡḡḡḡ, a ball, a dance where many dance together ; *chorea*.

ḡḡḡḡḡḡḡ, distance.

ḡḡ, butter ; gen. ḡḡḡ ; ḡḡ ḡḡḡ ḡḡḡ, selling butter.

ḡḡ and ḡḡḡ, about, when it is prefixed to nouns of time, as ḡḡ ḡḡḡḡḡ ḡ ḡḡḡḡḡ, about this time to-morrow ; it also signifies along with, at the head of, when prefixed to other nouns ; ex. ḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡ ḡḡ ḡḡḡḡ, Turlogh came thither at the head of the heroes of Meath.

ḡḡḡḡḡḡḡ, a multiplying ; ḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, that they may multiply.

ḡḡḡḡḡḡḡḡ, use, custom, experience.

ḡḡḡḡḡḡ, ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, the tree of transgression ; a ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ ; ḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡḡḡ, *id est*, at noon day Adam transgressed : there is no person without a fault, or all men transgress.—*L. B.*

ḡḡḡḡḡḡ, strife, contention, dispute ; ḡḡḡḡḡḡḡḡ, *idem* ; ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, the dispute of ḡḡḡḡḡḡḡḡ and ḡḡḡḡḡḡḡḡ, concerning superiority or excellency.—*A poem thus entitled.*

ḡḡḡḡḡḡ, or ḡḡḡḡḡḡḡ, plundering, devastation, ransacking.

ḡḡḡḡḡḡḡḡḡḡ, to walk round.

ḡḡḡḡḡḡ and ḡḡḡḡḡḡ, and vulgarly said ḡḡḡḡḡḡḡ, far, remote, either with respect to time or place ; as,

cjneadh ó áit jmcéan, a people from a foreign country; tanga-maíu ar tíu jmcéin, we came from a remote country; aímýiu jmcéan ó ýin, a long time since; am jmcéin dá éir, a long time after.

Jmcéill, about.

Jmcém, to go on, to march.

Jmcém, to force, to compel, to rescue.

Jmdeagazl, protection; nób jmdeagazl dár ccuine, *ut sit protectrix nostris turmis.*—Brogan.

Jmdeal, a league, or covenant.

Jmdearbhad, a proof.

Jmdearbhad and jmdearbajm, to prove.

Jmdearbta, proved, maintained.

Jmdearzagad, a reproof.

Jmdearzagad and jmdearzagajm, to reprove or rebuke, to reproach or dispraise.

Jmdearagta, reviled, reprovéd, rebuked; ex. lucd jmdearagta, revilers.

Jmdjoll, a feast.

Jmdjol, guile, deceit, fraud.

Jmeactiajg, plough-bullocks.

Jmeadh, jealousy.

Jmeadaic, jealous.

Jmeadaime, a zealot.

Jmeaglac, terrible, frightful.

Jmeaglam, to fear.

Jmeal and mjol, an edge or border, a coast; ó jmealajb na halban, from the borders of Scotland.

Jmeayonagajm, a striking on all sides.

Jmeocam, we will go; jmteocadh ré, he will go; *vid.* jmteýjgm.

Jmfeadajm, a draught.

Jmfjð, or jmpjðeac, a petitioner.

Jmean, a marble.

Jmjadag, a coupling or joining together.

Jmjleadað, unction.

Jmjleadajm, to anoint.

Jmjlm, to lick.

Jmjice, *vulgo* jmjijge, a journey, or peregrination; go nejige tjjmice leat, may your journey be prosperous to you.

Jmjicjm, or jmjiceadh, to remove, or change one's dwelling.

Jmjím, I go; *Lat.* *immo* or *remeo*.

Jmjijijge, an emigration, or changing from place to place; *Lat.* *immigratio*.

Jmleabam, a tome or volume.

Jmljnn, the navel.

Jmljocán, the navel.

Jmljoc Ájlbe, the name of one of the first episcopal churches in Munster, now called Emly, which is of late united to the see of Cashel. Its first bishop was Ájlbe, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jmljoc, bordering upon a lake.

Jmne, thus.

Jmnejreýjgm, to bind, tie, &c.

Jmnjde, or jmjnjom, care, diligence.

Jmnjdeac, careful, uneasy about the success of an action; anxious, solicitous.

Jmnjy, contention, disunion.

Jmnjym, to yoke.

Jmpjð, a twig or rod.

Jmpjðe, a prayer, petition, or supplication; járajm jmpjðe onit, I beseech or supplicate you; cuj-njm djmpjðe, I beseech.

Jmpjðeac, an intercessor, a petitioner.

Jmpjðjm, to beseech, entreat, pray, request; jmpjðjm onit a njg mór na njl duile, I entreat you the great God of all the elements.

Jmpjme, an emperor.

Jmpjmeacð, an empire,

Jmpeaccujb, it happened or fell out.

Jmpear and jmpearán, dispute,

controversy, strife; *ar* *feánn* *jmneay* *na* *úajgneay*, a proverb, literally meaning that dispute is better than want of society.

Jmneayam, to strive or contest, to contend.

Jmneayánaism, *idem*.

Jmneayánujðe, a contending person, a disputant.

Jmneajmñjðm, to go about.

Jmñjm, to play, or divert.

Jmñjm, a riding.

Jmrejn, a bed-room, or closet.

Jmreacan, rage, fury.

Jmreacñac, a project.

Jmreanzna, strife, contention.

Jmñjom, heaviness, sadness.

Jmñjom, care, diligence.

Jmñjomac, anxious, solicitous, uneasy.

Jmñjðlajm, to walk about, to ramble.

Jmteacð, a progress, or going, a departure; *jmteacð* *án* *rlūajðe* *ñð* *mjll* *řjnn*, it was the departure of our army that ruined us.

Jmteacð, an adventure, feat, or expedition; *řa meann* *ē* *na* *jmteacñajð*, *clarus est in suis gestis*.—*Vid.* S. Fiech. in Vit. S. Patricii.

Jmteacðájðe, one that is departing, the going man.

Jmñjðjm, to go, to march, to proceed, to depart.

Jmñeaycnað, to wrestle; *ðo* *bj* *an* *tajñjðol* *azur* *Jacob* *an* *řað* *na* *hojðce* *az* *jmñeaycna*, (*vid.* *Leaban bñeac*,) the angel wrestled with Jacob all night.

Jmñjura, or *jomñjura*, adventures, feats; *vid.* *jomñjura* and *jomñjura*.

In, *præp.* Lat. *in*, and Angl. *in*. This Irish preposition answering the Latin and English *in*, is always used in old manuscripts instead of *ann* used by the modern writers to express the

same; Gr. *en*.

In, fit, proper; used always in compound words, as *jn-řeacma*, fit or capable of doing a manly action; *jn-nūadcajn*, marriageable, fit to be married.

Ina and *jnáy*, than; Lat. *quam*; used in our old manuscripts; as, *nj* *řfujl* *řean* *an* *Ėjnñn* *ar* *řeánn* *jnáy* *an* *řeanyo* *řur* *a* *řtanzajř*, the man you visited is as good a man as can be found in Ireland; *azallad* *řñat-řmajř* *azur* *Caillte* *mejç* *Ro-nájñ*.

Inbe, quality, dignity.

Inbeac, in place, of quality.

Inbeac, come to perfect health.

Inbear, pasture.

Inbear, a river; *Inbear Colpca*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *jnbear Scéjne*, the river of Kenmare in the County of Kerry; *jnbear na mbánc*, the bay of Bantry; *jnbear Slájne*, the river Slaney in Wexford. This word should be more properly written *jn-man*, or *jn-mána*, from *jn*, and *mujñ*, or *mána*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

Inceanajř, that may be bought, marketable.

Incñnn, the brain.

Incñeacab, blame, reproach; ex. *mē* *ðjnñeacab* *řñjð*, to reproach me for it.—*Vid.* *Chron. Scotorum in introitu*.

Incñeacab, gleaning or leasing corn.

Incñeacam, to consider.

Inðeanta, lawful, practicable.—

Luke, 6. 2.

Inðjne, a fight, or engagement.

Inðjola, vendible, fit for sale.

Inðljor, a court; *řo* *řoñacñajn* *ðo*

go h̄ndljr aṛṇceannajcc na
raṡarṡ, till he arrived to the
court of the high priest.

Ineac̄, the lining of cloth in weav-
ing.

Ineac̄, hospitality, generosity, good
housekeeping; an tē ṛṛṛjor
n̄jḃ an ṡac̄ neac̄, n̄j ḃlj̄gean ḃḃ
beṡt z̄an jneac̄, he that desires
the favour of others, ought to be
liberal himself.

Ineac̄tṛeay, a fair or pattern, a
public meeting commonly called
Ojṛneac̄tay.

Inṡeac̄am, to meditate.

Inṡṛṛ, marriageable, fit for a hus-
band, as jon-m̄nā, fit for a wife;
jon-aṛṛm, fit to take arms.

Inṡjoc̄ay, choice, election.

Inṡṛṛj, a swelling.

Inṡ, is one of the negatives of the
Irish language.

Inṡ, a neck of land.

Inṡ, force, compulsion.

Inṡajṛe, herding; inṡajṛe c̄ae-
ṛac̄, the herding of sheep.

Inṡean, a level.

Inṡeḃte, of twins in the womb,
that which comes to perfect
birth.

Inṡṡj̄l, consequence, or conclu-
sion.

Inṡ-ṡlajn, uncleanness, filth.

Inṡ-ṡlan, dirty, filthy, unclean.

Inṡjlt, feeding, grazing; inṡeṡjltjḃ
j̄ad, feed them; c̄ajt a n̄jṡjlt-
tjn t̄u, where feedest thou.—
Job. 1. 14.

Inṡjn, or inṡean, a daughter; from
zean, like the Lat. *genitum*;
and in per metathesis pro n̄jṡ,
which signifies a daughter; ex.
Maṡṛe n̄jṡ, or n̄j Tom̄ajr, Mary,
the daughter of Thomas; Maṡṛe
n̄j ḃh̄r̄jajn, Mary O'Brien, &c.

Inṡṛeṡm, ravening; also persecu-
ting; luḃḃ m̄jṡṛeama, they that
persecute me; an n̄jṡṛeam̄jṡ,
our persecutors.

Inṡjn, a carpenter or mason's line.

Inṡjn, an anchor. ✕

Inṡjn, affliction, grief, sorrow.

Inṡlējḃ, a hook.

Inṡne, the plur. of jonṡa, nails, or
talons, hooks, claws.

Inṡṛeṡm, persecution; as, con̄ac̄ an
tj ṡujlinṡjor inṡṛeṡm ḃḃ t̄aojḃ
an c̄jṛt, blessed is he who suf-
fers persecution for the sake of
justice.—*Leab̄an b̄neac̄.*

Inṡṛeṡmteac̄, a persecutor; p̄ol
inṡṛeṡmteac̄ na heazlajre,
Paul, the persecutor of the
church.

Inṡat̄an, or inṡjtean, a bowel or
entrail.

Inṡḃ, Shrovetide; Wel. *ynid*.

Inṡḃe, or inṡjḃe, the bowels or en-
traails; Lat. *interiora*.

Inṡltm, to feed, to graze; *vid.*
inṡjlt.

Inṡṛte, weakness, feebleness.

Inṡṛ, an island; Lat. *insula*; plur.
inṡṛjḃ; an inṡṛjḃ Maṡa Tom-
ṛjan anay, inḃjḃ, inḃḃme, in *in-
sulis Maris Tyrrheni mansit,
ut memoratur*; inṡṛ na ḃṡjḃḃ-
ḃujḃe, *Insula Sylvatica*, an old
name of Ireland.

Inṡṛ, Ennis, chief town of the
County of Clare.

Inṡṛ-cealtṛac̄, an island of pil-
grimage in Loḃ ḃeṡṛgearṡ.

Inṡṛ-cata, an island in the river
Shannon.

Inṡṛ-ḃḃḃan̄ajn, Innishannon, a mar-
ket-town between Bandon and
Kinsale in the County of Cork.

Inṡṛ-beaz, an island near Balti-
more in the County of Cork.

Inṡṛ-an̄c̄ajn, Sherky island be-
tween Baltimore and Cape Clear
in Carbury.

Inṡṛ-m̄ḃ, on the river Feil in the
County of Kerry; also a large
island in the river Shannon,
where there is a famous monas-
tery, built by ḃonoḃ C̄ajṛb̄neac̄

O'bhjen, king of Limerick and Thomond.

Inyr-caōnac, an island in the sea, near ōjōb bhycán, in the west of the County of Clare.

Inyr-bo-rynn, an island in the sea, in the west of the County of Mayo.

Inyrcjgjn, a garden; jnnryjn ruž-
rad Mjleada an Ejnĵg ōya leō
ar an Inyrcjgjn, i. e. ar an
žarjda mjōgda, žun ėjnōjryjad
cužge ujlē jluāž na njudajg-
eac, (Leaban breac,) then the
soldiers of the Tetrarch convey-
ed Jesus out of the garden,
whereupon the entire multitude
of the Jewish people assembled
about him.

Inytc, edible, fit to be eaten.

Inlead, and jnljm, to make ready,
to prepare; do hynlead a čan-
bad dō, his chariot was made
ready for him; also to dispose,
to set in order, to put in array;
do hynlead an ža bujlž, the
Belgian dart was set in order;
also to contrive or project; do
hynlead cealž, an ambush was
laid; djnjl rē jntleacō, he set
his wits to work; also to flourish
or brandish; as, až jnjollūžad
a adajc, brandishing his horn.

Inme, an estate, or patrimony; also
land.

Inmearyda, commendable.

Inmeōdanac, mean, moderate, also
inward; žo hynmeōdanac, ažu
žo jōjnjmjolac, inwardly and
outwardly.

Inmeōdanar, temperance.

Innujn, affable, courteous, loving.

jnnjonna, desirable.

Jnn, us, we; like rjnn.

Jnn, or ann, therein.

Jnn, a wave.

Jnne, a bowel, or entrail; plur. jn-
njde.

Inneac, the woof.

Jnneal, restraint.

Jnneall, service, attendance.

Jnneal, or jnnjoll, mien, carriage,
or deportment; also a state or
condition; also the order or dis-
position of a thing; also dress
or attire; ex. jnneal ėjžē ōjōn-
dealbajž, the order of Turlogh's
house; jnnjoll ėjōda catajō
Cūjnn, the military order of the
troops of Conn; jnnjoll ažu
ēazcoyž na mnā, the dress and
visage of the lady, or her gait
and visage; neac an jnnjll, one
who is well prepared.

Jnneam, increase, augmentation.

Jnnejōjm, to tell, to certify.

Jnneōjn, an anvil; it is sometimes
given as an epithet to a brave
soldier or patriot, whom no dan-
ger or difficulty can deter from
maintaining an honourable cause,
ex. jnneōjn Cožajō Čnjce-čajl,
Ireland's brave defender; Wel.
einnion, and Corn. anuan, sig-
nify an anvil. *inced*

Jnneōjn, the middle of a pool or
pond of water.

Jnneōjn, in spite of; dam jnneōjn,
in spite of me. It is mostly
written ajmdeōjn, and pronounc-
ed jnneōjn. It may be properly
written jnž-deōjn, from the ne-
gative jnž and deōjn, *qd. vid.*

Jnneōnam, to strike or stamp.

Jnnŕeacajm, to think, to design, or
intend.

Jnnjl and jnnjolta, apt, prone to,
ready, active.

Jnnjl, a gin or snare; also an in-
strument; jnnjl, or jnneal čjūl,
a musical instrument.

Jnnjle, cattle.

Jnnjll, a fort or garrison; as, jō
ŕeazažō jnnjll, they besieged
the garrison.

Jnnjlt, a handmaid.

Jnnjy, distress, misery, &c.

Jnnjreac and jnnjrym, to say, to

to tell, to relate; *ḡnnjʃ ʃē*, he said; *ēja ḡnnjʃ ḡajʃ*, who told you of it? *jnnʃʃe*, told, related.

Jnnjʃḡ, a telling or relating.

Jnnljʃ, a candle; *adān jnnljʃ*, the lighting of a candle.

Jnnme, danger. — *Luke*, 5. 7.

Jnoʃcaḡ, to kill or destroy; *ḡo bʃeayad ʃeadaʃ an ē jnoʃcajn loʃa azuʃ a bāʃ do ējnʃeād an ʃazanʃ*, no an ē a lej-ḡjon aʃ ḡan a mallajʃʃ, *L. B.*; i. e. that Peter may know whether the priest would resolve upon the death and murder of Jesus, or rather on setting him at liberty without any further question. This word *jnoʃcaḡ*, to kill or murder, and *jnoʃcajn*, murder, have a great affinity with the Lat. *orcus*, as these words are compounds of *jn*, fit for, and *oʃca* and *oʃcajn*.

Jnʃeaca, to be sold, vendible.

Jnʃeacʃtajʃ, a pudding.

Jnʃjom, i. e. *ʃjnyḡeadaʃ*, preparation.

Jnʃce, a sign or omen.

Jnʃce, or *jnyʃce*, a speech; also a gender, as *ʃjn-jnyʃce*, the masculine gender; and *bejn-jnyʃce*, the feminine gender; also the termination *eā* in verbs of the second person of the conjunctive mood, as, *do ējʃeā*, *dā mbuājlʃeā*, &c.

Jnʃce, a battle, or fierce assault.

Jnnʃe, in her, in it, therein; *jnnʃe ʃejʃ*, in itself.

Jnnʃe, a nut-kernel.

Jnnʃeac, a way or road.

Jnnʃjle, a budget, bag, or wallet, a satchel.

Jnnʃjnn, the mind, will, or pleasure; *aʃ mʃjntʃjnn ʃejʃ*, out of my own mind.

Jnnʃjnnēac and *jntʃjnnēamajl*, high-minded, sprightly, also sensible, also hearty, jolly, merry.

Jnnʃ-ljom, treasure.

Jnnʃljomʃca, a treasury.

Jnʃʃoʃal, passable.

Jnte and *jnnʃe*, therein.

Jnteacḡ, ingenuity.

Jnteacḡdaḡ and *jnteacḡdamajl*, ingenious, witty, sagacious, subtle, artificial.

Jntʃuāḡ, miserable, to be pitied, poor; *ḡajʃjḡ jntʃuājḡ*, *rustico egenti*.

Jobaḡ, death.

Jōc, payment; *jōc ējʃce*, eiric, or kindred money; *jōc ʃlājʃʃe*, balm, salve; *vid. jc*, gen. *jce*.

Jōcajʃe, a tenant, or farmer; *jōcaoj*, *idem*.

Jōcam, to pay; also to suffer or endure; also to heal, cure, &c.

Jōcaʃ, payment; *jōcaoj*, a tenant.

Jōcḡ, clemency, humanity, confidence, good nature.

Jōcḡ, children.

Jōcḡajʃ, the bottom; *dul an jōcḡajʃ*, to sink.

Jōcḡāʃac, lower; *ʃjʃ jōcḡāʃac*, the Netherlands; also lowest.

Jocluy, a healing by herbs; compounded of *jocam*, to heal, and *luy*, an herb.

Jocluyajʃ, to cure by herbs.

Jodāllaḡ, an Italian.

Jōdaʃcūʃ, an interjection.

Jodaʃʃolam, area, a court-yard.

Jodaʃmala, the space between the eyebrows.

Jodaʃʃ, towards.

Jodaʃʃamal, a distance.

Jōḡ, the cramp, or any sort of pain.

Jōḡ, a chain, or collar.

Jōḡ-moʃuʃjʃ, a collar or neck-chain, so called from the judge, Moran, who wore it.

Jōḡa, the yew-tree: it is pronounced *joga*, and is the name of the letter J; Heb. *ʃ*, and Gr. *ι*.

Jōḡal, an idol.

Jōḡalaḡḡ, idolatry.

Jođal-ađnađ, idol-worship.

Jođan, sincere, pure, clean, undefiled; hence eյր-jođan, signifies polluted, defiled; օջ jođajn, a chaste or virtuous virgin; այր altօյր jođajn, on the pure and clean altar.

Jođana, pangs or torments.

Jođat, diet.

Jođbajր, an offering or sacrifice.

Jođbeյրյա, to offer; jođbայր տւ, offer thou; Ծօ jođbռաճար, they sacrificed; jođbռայա, *idem*.

Jođlan, a leap, or skipping.

Jođlanad, a dancing, or skipping.

Jođna, a spear or lance.

Jođna, protection, safeguard.

Jođnac, valiant, warlike, martial.

Jođnայժե, a staying or dwelling.

Jođon and eadon, to wit, *id. est.* puta, or utpote, seu videlicet.

Jođan, a bird's crow.

Jođajle, the pylorus, or lower orifice of the stomach.

Jođlacժa, tractable.

jođlայրյճեաժ, to consume; ոջլայրյճեաժ an ալլե ճեյռեալաժ, until all the generation was consumed.—*Numb.* 32.
13.

Jođray, uprightness.

Joլac, mirth, merriment.

Joլac, loss, damage.

Joլagall, a dialogue.

Joլam and joլայայա, to vary, to change.

Joլan, sincere.

Joլար, an eagle; joլար էյմեյոլլաժ, and joլար ճրեալաժ, a gier-eagle: բյոլար is the radical word, but when its initial բ is aspirated it is pronounced joլար.

Joլար and joլարձայ, variety, diversity.

Joլար, much, plenty.

Joլարձa, diverse, various, of another sort.

Joլbւաճac, victorious, all-conquer-

ing, triumphant.

Joլեմօժac, comely, well-featured; also inconstant, various.

Joլձանac, ingenious.

Joլձաժac, of diverse colours.

Joլձամբա, a ball, or a dance where many dance together.

Joլճa, or joլ-ճտ, various tongues; եյր an joլճայժ, with various tongues.

Joլմաօյրյժ, goods and chattels in abundance.

Joլմօճac, manifold, various.

Joլնad, plur. այմյր joլնայժ, the plural number.

Joլտօրայ, variance, debate.

Joլmad, much, plenty, a multitude.

Joլmadac and joլmadամայլ, numerous, infinite.

Joլmadամլաժ, a multitude, abundance.

Joլmadall, guilt, sin, iniquity.

Joլmagall, a dialogue.

Joլmagallայմ, counsel, advice.

Joլայժ and joլmad, envy.

Joլայճ, a border.

Joլայճ, campaign ground.

Joլմայճ, an image.

Joլմայճեաժ, imagination.

Joլայլլe, together: sometimes written յմայլլe; Lat. *simul*.

Joլմայրյա, to toss, whirl, &c.; joլմանբայժ յե տւ, he will toss thee; also to drive.

Joլայրյճյժե, decent, becoming, fit, proper.

Joլայրյճյժեաժ, decency.

Joլայրյա, to check; ոյ joլայրեբօրա տւ, thou shalt not rebuke.

Joլallտար, the centre.

Joլարայճ, a proverb.

Joլարձa, a lie, an untruth.

Joլարձայժ, a debate, or controversy.

Joլարձայժե, comparison.

Joլարձայ, sin, banishment; joլարձայ Աճայմ, the banishment of Adam out of Paradise.

Joլար, a ridge.

Jomaicač, superfluous, abundant;
zo hjomaiacā, exceedingly, too
much.

Jomaicač, abundance, superfluity;
also arrogance.

Jomaičur, rowing, steering with
oars; peari jomaičur, a rower.

Jomaičur, tumbling, wallowing.

Jomajcmač, an inn, or lodging.

Jombač, the adjoining sea, or sea
encompassing an island.

Jombādač, an overwhelming; also
to swoon, or fall into a swoon;
do bĭ mo rĭjonač ari na jombā-
čad, *defecit spiritus*.

Jombuajlm, to hurt, to strike sound-
ly.

Jomčajrjn, a looking or observing.

Jomčaoimnar, a question.

Jomčarimāl, a tribute, custom, toll,
&c.

Jom-člojđmeač, sword-fighting.

Jom-člojđmeoĭri, a sword's man, a
fencing-master.

Jomčomaic, a petition, or request.

Jomčomaic, a present, gift, or fa-
vour.

Jomčōimnar, strong, able.

Jomčōimnaz, a thesis: otherwise
jomčōimnac.

Jomčriajm, or jompcriajm, to bear
or carry, to deport or behave, to
endure; ĭjomčriar mē řējn, I
behaved myself.

Jomčriōž, a woman-porter.

Jomčuĭajĭ, meet, proper, decent,
also modest; mari ar jomčuĭajĭ,
as it is meet.

Jomda, a bed or couch; azur
řlučā mē mjomda řem đeāriajĭ,
*et lachrymis stratum meum ri-
gabo*.

Jomda, much, many, numerous.

Jomda, a shoulder.

Jomdoiar, the lintel of a door.

Jomđriang, a drawing to.

Jomřoiarj, superfluity, excess, ex-
travagance.

Jomřoiarĭan, a battle, or skirmish.

Jomřoiarĭan, a comparison.

Jomřojceač, a bawling or crying
out.

Jomřojčjm, to cry out, to bawl, to
squall.

Jomřulanž, patience, long suffer-
ing.

Jomřabājl, erring or straying, shun-
ning or avoiding; also to take
or reduce.

Jomřujm, a battle.

Jomřujn, pangs, agony.

Jomad, envy.

Jomay, knowledge, judgment, eru-
dition.

Jomlājne, maturity, perfection.

Jomlājneact, a supply, a filling
up, an accomplishment.

Jomlajteač, a rolling, turning, or
winding.

Jomlat, gesture.

Jomlat, exchange; az jomlat a
briar, exchanging his clothes;
jomlaōĭ, *idem*.

Jomluāĭajm, to talk much.

Jomluāgajl, wandering, straying
away.

Jomne and jmne, as this, thus.

Jomojll and jomčojmneālač, full of
corners, polygonal; jomčōjmne-
ač, the same.

Jomoltōjm, an altar.

Jomor, (prop.) between; Lat. *in-
ter*.

Jomoriac, jmméal, a border.

Jomoriann, a comparison.

Jomariāč, a controversy, contest,
or contention.

Jomoričad, a reproach; also expos-
tulation.

Jomojnearčari and jomojnearčar-
iājl, (*vulgo* jomoriarčajl,) a
wrestling, or throwing down each
other.

Jomoriĭo, or umoriĭo, commonly
written *uo* and *oo* in old manu-
scripts, often serves more for or-
nament than use in the speech,
and is an expletive; it is some-

times rendered by the Latin conjunction *vero* used in transitions; ex. *Ἡ ἰορδαῖς τε* *luēd na Cātā-riac*, *Ἡ ἀγανῖς τε* *jomoprio an luēd ejle*, the citizens were Christians, and the rest were Pagans; *cives Christiani fuerunt, alii vero Pagani*.

Jomoprtajd, a comparison.

Jompōjgead, a turning, rolling; also a reeling or staggering.

Jompōjgjm, to turn, or roll, to reel, &c.

Jompōjgite, turned, rolled.

Jompoll, an error.

Jomriād, fame, report; also abundance, plenty, multitude.

Jomriādad, thinking, musing.

Jomriājdeac and *jomriājteac*, renowned, famous, eminent.

Jomriājdead, to move or stir, to put in motion.

Jomriājdm, to publish, or divulge, to report; also to repeat.

Jomriām and *jomriāmad*, a rowing, or plying to oars.

Jomriāmajm, to row; *az jomriāmad*, rowing.

Jomriāmajde, a rower.

Jomrollad and *jomrullajm*, to go off or away, to depart, to err, or stray.

Jomrullad, a going or setting off, a departing.

Jomruagad, an invasion, a routing away.

Jomruagajm, to invade, to rout away, to disperse.

Jomruagajne, an invader.

Jomruajnm, to assign, or appoint.

Jomrgoltad, superfluity, excess.

Jomta, or *jomtaē*, envious.

Jomtajnead, a digression.

Jomtajneag, a getting or finding.

Jomtnut, zeal, also envy; *būri nj-omtnuta ro*, your zeal.

Jomtnutōjm, a zealous lover.

Jomtojnead, or *jomtojnjud*, a digression; also a year.

Jomtoltajm, free, voluntarily.

Jomtočajd, wisdom, prudence.

Jomtūr, departure, or going off; *lā a jomtūra*, the day of his departure or death.

Jomtūra, adventures, feats.

Jomtūra, in the Irish language is much the same with *dála*, and signifies as to, as for, with regard to; Lat. *quod attinet ad*, &c.; ex. *jomtūra an rluāz mājmeac*, with regard to the Munster troops, but as to the Munster forces.

Jon, in compound words betokens meetness, fitness, maturity, &c.; as, *jon-ajm*, fit to bear arms; *jon-γγijōbēa*, worth writing; *jon-ḥjm* and *jon-mnā*, marriageable.

Jona, whereof, in which.

Jonad, a place or room; *jeari jonajd*, a lieutenant, a vicegerent.

Jonājne, the privy of a man or woman; and a most decent word for the same.

Jonamajl, as, alike, equal, well-matched.

Jonann, equal, alike, of the same length and breadth.

Jonar, a kind of mantle; *jonar rjōjl*, a satin mantle.

Jonar, whither.

Jonariad and *jonarajm*, to clothe.

Jonarbad or *jonarbad*, banishment, exile, expulsion, a thrusting or turning out.

Jonarbad and *jonarbadajm*, to banish, to expel, to exile, thrust forth.

Jonarbēa, banished, exiled.

Jonarbjndejl, a sluice or flood-gate.

Jonbadj, or *jonbūd*, the time or term of a woman's bearing; as, *tājnjz jonbujd Elyrabet*; *bean a ndejme hjonbujd*, a woman towards the end of bearing time,

i. e. that will be soon delivered;
it is pronounced *jonob*.

Jonbolzad, a filling; also a swelling or extention.

Jonbolzajm, to fill.

Joncamor, usury, interest.

Joncamorj, an usurer.

Joncojbee, saleable.

Joncolnad, incarnation; *joncolnad*
ar ylanajzteona, the incarnation of our Saviour; *do fearujzead joncolnad Chijord dunn tpe teactajneact an ajngyl*, the incarnation of Christ was manifested to us by an angel.

Joncolnajzte, incarnate.

Joncollnužad, the incarnation, the becoming incarnate.

Joncollnužad and *joncollnajm*, to become incarnate, to be made flesh; *azur do hjoncollnad an fnotal, azur dajtjz jonajnn, et verbum caro factum est et habitavit in nobis*.

Joncommj, comparable.

Joncorz, instruction, doctrine.

Joncorzajm, to teach.

Joncorztoji, a teacher.

Joncmayal, an excrement.

Joncuib, a bowel or entrail.

Joncuji, capable, comparable.

Jon-dujle, desirable.

Jon-dujleamajl, the same.

Jondur, so that; *jondur zo*, or *jondur zun*, so that.

Jon-rojnn, desirable.

Jon-rojnnan, a skirmish or battle.

Jonza, a nail, a hoof; *jonza ejn*, a bird's claw; *jonza mactjne*, a wolf's claw; *jonza*, or *crub ejc*, a horse's hoof.

Jonzabajl, circumspection, prudence.

Jonzabajl, management, conduct, or regulation; to manage, conduct, guide, lead, regulate, also managing, conducting; *mōj jonzabajl anma jyz*: *jōji dajact*

jy dymbrijz: *ye danacal nj ru-lajm*: *nō docajm ē djonzabajl*; the conducting a king is an important task: between the extremes of impetuosity and weakness: his person must be always preserved: hence it becomes most difficult to direct him.

Jonzabajl, to attack, also to subject or reduce; ex. *zo mo pajde a raozal a njonzabajl*, that they would live the longer for attacking them.

Jonzabmaj, without question, doubtless.

Jonzajne, ridiculous.

Jonzantac, wonderful, surprising, extraordinary, strange; *njd jonzantac*, a wonder, or miracle.

Jonzantur, a wonder, or surprise, a miracle.

Jonzbajl, gesture.

Jonzglan, unclean; from the negat. *jnz* and *glan*.

Jonzujm, matter.

Jonzujmjm, to keep cattle, to act the herdsman or shepherd; also to feed, to browse.

Jonznad and *jonzmad*, a wonder, an astonishment; *dob jonznad lejy*, he wondered.

Jonznata, the dead.

Jonlad, washing; *az jonlad a eu-dajze*, washing his clothes.

Jonlajzte, washed.

Jonlajzteoji, a washer; also an accuser, informer, or adversary.

Jonlajm, to wash.

Jonlat, a washing; *a njonlatajb eazramla*, in diverse washings.

Jonmall, heaviness, fatigue.

Jonmagajb, ridiculous.

Jonmaj, treasure.

Jon-molta, commendable, praiseworthy.

Jonmajn, kind, loving, courteous; Gal. *debonnair*; *a uajajl jonmajn*, or *nō-jonmajn*, most loving or beloved sir.

jonn, the head; **ō jonn zo bonn**, from top to toe.
Jonnaclann, protection, defence, safeguard; also satisfaction, or amends for an injury.
Jonnad, in thee, in you, i. e. **jonn tū**; **jonnām**, in me, i. e. **jonn me**; **jonnjnn**, in us, i. e. **jonn jnn**, or **γjnn**, &c.
Jonnajl, wash; **jonnajl haḡajḡ**, wash thy face; **do jonnal ḡē**, he washed, or **ḡjonnlaḡ ḡē**, *idem*.
Jonnajneacḡ, a gift, or present.
Jonnān, the same, alike, one of the same.
Jonnarad, a hire, or wages, a reward.
Jonnay, therefore, thereupon.
Jonnēujnead, grafting.
Jonnḡūtḡay, negligence.
Jonnlaḡ, blame, or finding fault, accusation.
Jonnlaḡḡjm, to accuse.
Jonnlaḡḡtēōjḡ, an adversary.
Jonnlat, washing, cleansing.
Jonnogbājl, sprightliness.
Jonnajc, or **jonnajc**, continent, chaste, honest, faithful; **ōḡ jonnajc**, *virgo fidelis*.
Jonnacay, chastity, continency, fidelity.
Jonnad, to ruin, hurt, or damage; also devastation, spoiling, plundering.
Jonnadad, laying waste, plundering.
Jonnnoḡḡ, a word.
Jonnḡa, grief, sorrow.
Jonnḡac, sorrowful, fatal.
Jonnḡajḡe, or **jonnḡujḡe**, an approaching to; ex. **jonnḡajḡe cujḡp an tḡajḡna**, the approaching to the Eucharist; also visiting or visitation; ex. **jonnḡujḡe mujḡe zo St. Elḡrabeḡ**, the visitation of the blessed Virgin to St. Elizabeth; **jonnḡujḡe ḡḡat-ḡajḡcc ḡōḡ clējḡ Ulaḡḡ**, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.
Jonnḡajḡjm, to approach or come to; also to attack.
Jonnḡajḡeac, an aggressor.
Jonnḡamajl, such, like.
Jonnḡātmac, a looseness of the skin.
Jonnḡa, unawares.
Jonnḡelay, long; **clōjḡeam jonnḡelay**, a long sword.
Jonnḡōḡajḡm, to roll, to turn, to tumble, or wallow, to wind; **ḡjonnḡajḡ ḡḡjḡ**, he returned.
Jonnuy, that; **jonnuy zo**, so that.
Jonnac, a tent for a wound.
Jonnacuy, fidelity, righteousness, continence.
Jonnān and **jonnānad**, an account or reckoning.
Jonnḡamajl, like, comparable.
Jonnḡamala, *idem*.
Jonnḡōcūḡad, illuminating, enlightening.
Jonnḡḡajment, an instrument.
Jonnḡujḡe and **jonnḡujḡeac**, an invasion, sudden assault, or attack; **jonnḡujḡe majḡne tuzad ajḡ Eōḡan Mōḡ ḡe Conn jonna leabajḡ**, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.
Jonnḡōḡajḡm, to slight, scorn, disdain; also to turn, drive, or keep away.
Jonnḡol, or **ean-ball**, the tail or rump; from **eanḡ**, the end or extremity of any thing, and **ball**, a limb or part.
Jonnḡōḡac, bad, evil, naughty; **un-ḡōjḡeac**, *idem*, *qd. vid.*
Jonnḡōjḡe, posterity.
Jonnḡāлта, certain, sure, continual.
Jonnḡujl, or **jannḡajl**, a skirmish, scuffle, battle, or uproar.
Jonnḡujḡ, a prayer or intercession.
Jonnḡann, a cellar, buttery, larder.
Jonnḡa, a hasp; or spindle of yarn.

Íonpajr, the dropsy.

Íonri-caoíreac, the captain of the rere guard.

Íonrlaochna, triarii.

Íor, or ríor, down; an íor, up; ríor agus aníor, up and down.

Íóra, Jesus, the name of our Saviour in the Irish language, as nearly as it can be adapted to the Hebrew: for our language having no *j* consonant, or *y* in it, which is the same in the Greek, cannot as fully express it as the Latins, who say Jesus, when the Irish say Íóra, and the Greeks *Ἰησους*, all from the Heb. *יְשׁוּעַ*, *Salvator vel Salus, quod ipse salvum faceret populum suum a peccatis ipsorum, uti ait angelus.*—Vid. *Slánaigíteoíri*.

Íorað and íoram, to eat.

Íorað, an eating.

Íorcað, the ham, or ham-string; *do gēaíri rē íorcada a neic*, he houghed their horses.

Íorða, a house, an habitation; *íorða na mboct*, the poor-house; *flaíct-íorða*, a chieftain's house, a palace.

Íorðán, a cottage; the diminut. of *íorða*.

Íorday, or íeírdíor, entertainment, accommodation.

Íorðáil, convenient, meet.

Íorlann, a storehouse, larder, a buttery.

Íoróipe, hyssop.

Íota and íotán, thirst.

Íot, corn.

Íotchnaíngim, to purvey or forage.

Íot-lann, a granary, or repository for corn, a barn.

Íot-loígað, a blasting of corn.

Íot-noí, cockle.

Íotmaí, thirsty, dry.

Ípín, the gooseberry-tree; also the name of the diphthong *io*, &c.

Ír, anger; Lat. *ira*, and Wel. *iredh*, Angl. *ire*.

Ír, a satire, or lampoon; *vid.* *aoíri*.

Írcílt, the side-post of a door.

Írcna, scarcity, want; *írcna aráin*, scarcity of bread.

Írjal, an answer or reply; also salutation, greeting; *níor éirí rē írjal oírm*, he did not so much as speak to me.

Íríonn, a field; also land, ground.

Íríne, a curse, or malediction, also blame, anger; *íríne Dé*, the curse of God.

Írír, brass; *ní raín írír agus aróírt*, gold and brass are not alike; *aróírt*, i. e. *óíri*.

Írír, a friend, a lover.

Írír, a law; also faith, religion.

Írír, an assignation, or appointment for meeting.

Írír, a description, discovery; also a record or chronicle; as, *írír cloinne úí Mhaóil-Chonaíne*, the historical and chronological records of the Mulconnerys; plur. *írírb*, records, annals.

Írír, an era or epoch; hence *leabán írír*, a chronology.

Íríreac, a present.

Íríreac, just, judicious, equitable; *feair íríreac eírríon do beínead bíreíne írína, agus do gíngí ríírt íóíri gac túat agus gac Cíneal*: *agus bá uá don íríreac Abnam é ar írad*, i. e. he is a just man who passed true judgments, and makes peace between every tribe and kindred: also, he was the heir of the just Abram, say they; that is, he possessed Abram's equity and justice.—*L. B.*

Íríríc, lawful.

Írír-leabán, a diary, a day-book.

Írírneartúgað, a confirmation.

Íríri, an end or conclusion.

Íríri-rííbe, the commander of the rere-guard; *íríríneóíúíbe*, the same.

1 π t, death.
1 γ , a copulative like *azur*, and;
beð 1 γ ma π b, dead and alive.

1 γ , am, is; 1 γ m γ e, I am; 1 γ tū,
you are; 1 γ γ e, he is; 1 γ jād,
they are.

1 γ , under; 1 γ nēallu γ b, under
clouds.

1 γ a, or 1 γ o γ a, but sometimes written
 γ a, whose, whereof; as, C π 1 γ o γ t
1 γ a π u π l do π ūa γ zu π l 1 π n, Christ
whose blood redeemed us. It
is never used in asking a ques-
tion; as, whose blood redeemed
us? which is rendered, c γ a 1 γ a
 π u π l d π ūa γ zu π l 1 π n? i. e. who is
he, whose blood redeemed us?

1 γ gear, doubt.

1 γ , she, herself.

1 γ 1 γ ol, or 1 γ real, low; ð γ 1 γ 1 γ ol,
softly, privately; ð γ ā π d a γ ur
ð γ 1 γ real, publicly and privately.

1 γ le, lower, inferior, lowest.

1 γ l γ ū γ ad, humiliation; and 1 γ l γ -
 γ 1 γ m, to humble, to make low;
1 γ l γ d γ 1 γ b π ē1 γ n, submit your-
selves; 1 γ leðc π t γ u γ a, thou shalt
be humbled.

1 γ naēl δ a, of or belonging to the
Israelites; an popal 1 γ nael δ a,
the Israelitish people.

1 γ ra, in that; 1 γ γ a nā γ t, in that
place.

1 γ e, a feather, or wing, a fin.

1 γ e, in like manner; Lat. *item*;
also, to wit, videlicet; ex. 1 γ e
na c γ o γ a do luādm π a1 γ γ ūa γ , I
mean, or that is to say, the rents
above-mentioned.

1 γ cē, a petition, favour, or request;
ex. γ ac 1 γ cē 1 γ o1 γ n π cēa γ d γ a π -
nað: a tā a h γ a π nað γ an π a γ -
d γ 1 γ : ab π ac 1 γ γ o γ o m π 1 γ c: γ 1 γ bē
le γ 1 γ n π ea π a1 γ ge; i. e. every
petition which is fit to be called
for is made in the *pater*, and
therefore let all those who be-
seech any favour repeat it often;
also a prayer; ex. 1 π on γ naðac

a Noeb 1 γ cē: 1 γ n π lata 1 γ 1 γ e
 γ ea γ 1 γ ana, *perducant nos
sanctæ ejus preces ad regnum
cæleste liberatos a pœnis.*—
Broganus in Vit. S. Brigidæ.

1 γ , corn; Wel. *yd*, Cor. *iz*, and
Gr. *σινος*.

1 γ eað and 1 γ 1 γ m, to eat; d γ t γ e, he
eat.

1 γ eað, eating.

1 γ ð1 γ a γ , an ear of corn.

1 γ æ π , a car or dray for corn.

1 γ 1 γ om π āð, a murmuring, or grumb-
ling; also slandering or back-
biting.

1 γ 1 γ om π āða1 γ m, to slander, or back-
bite.

1 γ 1 γ om π āð γ ea γ , slanderous, abu-
sive, backbiting; tean γ a 1 γ 1 γ om-
 π āð γ ea γ , a backbiting tongue.

1 γ 1 γ n, a corn field; also the soil of
any ground.

1 γ 1 γ o γ a, a head.

1 γ ūba π -c γ 1 γ n T π ā1 γ g, Newry, a town
in the County of Down in Uls-
ter.

1 γ ūba π , the yew-tree.

1 γ ūð, day; an 1 γ ūð, or a 1 γ uð, to-
day; Lat. *hodie*, Gal. *huy*, Hisp.
oi.

1 γ uca1 γ n, fish-spawn.

1 γ uð1 γ ea γ t, judgment; tō γ a1 γ ð γ e
1 γ b ē, a γ ur dēana1 γ d 1 γ uð1 γ ea γ t
a1 γ n do 1 γ ē1 γ n bū π 1 γ ea γ t γ a π ē1 γ n,
a1 γ n 1 γ lā1 γ t, Pilate said, take
you him (Jesus) and pass judg-
ment on him according to your
own law.—*L. B.*

1 γ uð1 γ ge, a Jew, also Jewish.

1 γ ūl and eōl, knowledge, art, judg-
ment, science.

1 γ ūlm π , wise, judicious.

1 γ u π , the yew-tree; 1 γ u π talaj π , the
juniper; 1 γ u π c π 1 γ 1 γ e, or u π 1 γ
c π 1 γ 1 γ e, juniper.

1 γ u π and u π , o γ za1 γ n, plunder,
slaughter.

1 γ ū π am, afterwards; 1 γ ā π am, *idem*.

Note. As it hath been forgotten

to insert at the proper place in this letter the names of such territories and tribes as begin with the words *jb* or *j*, it is judged expedient to mention the most remarkable of them here by way of an appendix to this letter. Such as

jb-eačac, a territory in the west of the County of Cork, anciently belonging to the O'Mahonys.

jb-laožajne, now Iveleary, a district in the same county, possessed, till the late revolutions, by the O'Learys, a branch of the old Lugadian race, and whose first possessions were the ancient city of Ross-Carbury and its liberties or environs.

jb-conlua, a territory in the same County, anciently belonging to a branch of the O'Mahonys, who were dispossessed in late ages by the Mac-Cartys of Musgry.

jb-mac-cuille, now a barony of the County of Cork, possessed very anciently, and until the 12th century, by different petty chiefs, or toparchs, such as O'Caoludé, or O'Keily, O'Mactjne, O'Zlaj-*γjn*, O'Cjanajn, and O'brežajn, all either extinct, or reduced to an obscure state.

jb-nanamca, otherwise called *jb-ljačajn*, now a barony of the County of Cork, whose chief town is Castlelyons, the seat of the Earl of Barrymore, anciently the estate of O'Ljačajn, from whom *Castle-Ljan*, now Castlelyons, derives its name. This family is now reduced to a state of obscurity.

jb-conajl-žabna, now the baronies of Upper and Lower Connella in the County of Limerick, anciently possessed by the O'Connells, and afterwards, till

the 12th century, by the O'Ci-nealys and the O'Cuileans: when the O'Connells were dispossessed of this large district, they settled in a considerable territory extending from *Sljab Luacna* and the river Feile, to *Clænglis*, on the borders of their former possessions.

jb-řajlze, a large territory in Leinster, formerly possessed by the O'Connors *Faile*, jointly with O'brožajnm, O'Cjnaoje, or O'Kenny, O'Dujn, or O'Dun, O'Đomara, Engl. O'Dempsey, O'haongura, Engl. O'Hennessy, O'hamjizjn, and O'Munacajn.

jb-laožajne, or Iveleary, a territory in Meath, the ancient estate of O'Caoindealbajn, or O'Kendallvan, now, I suppose, a family of no great lustre, if not extinct.

jb-brujn-aj, *jb-brujn-brějrne*, and *jb-brujn-řeōla*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of *Čoča Možme-đōjn*, king of Meath in the fourth century, from which Brian the kings of Connaught derived their origin.

jb-májne, or *j-májne*, a territory in Connaught, the ancient estate of the O'Kellys, descended from *Collá-dá-čřjoc*, brother of *Colla-uajř*, king of Ulster soon after the beginning of the fourth century.—*Vid. Ogyg.* p. 366.

j-májle, or *Ua-májle*, a large territory in the County of Mayo, anciently the estate of the O'Mailys.

jb-řjacna-ajšne, a large territory in the County of Galway, the ancient estate of the O'Heynes.

jb-čjnřealac, a territory comprehending a great part of the County of Wexford, anciently possessed by the O'Kinsealaghs.

Ḷ-δρῶνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenaghs.

Ḷ-ηζάγην, a territory in the Queen's County, now the barony of Tinehinch, anciently the estate of the O'Regans, but possessed in latter ages by the O'Duins or O'Dunns.

Ḷ-νῆγλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of ḶαλθαογḶαλάς, king of that province in the fourth century.

Ḷ-νῆγλ, (north,) a large territory in Ulster possessed by the great O'Neil, and different septs of that name, and divided into Tyrone, Tyrconnel, and other tracts.

Ḷ-ο-νεαḶ, a large territory in the County of Roscommon, wherein

stands Elphin, a bishop's see, which was part of the country of O'Connor Roe and O'Connor Donn.

It hath been also forgotten to insert at the word ḶαηλαḶ, the name of an ancient family in the barony of Musgry and County of Cork, called O'ḶαηḶαḶ, or O'ḶαηḶαḶ, Engl. O'Herlihy. They were first hereditary wardens of the church of St. Gonnait of Ballyvoorny, and were possessors for many ages of the large parish of that name. There are still several persons of this family existing in the light of gentlemen. They are descended from the Earnais of Munster. One of this family, who was Bishop of Ross, is mentioned among the sitting members of the Council of Trent.

REMARKS ON THE LETTER Ḷ.

Ḷ is the ninth letter of the Irish alphabet, and the first of the three consonants l, n, η, which admit of no aspirate, and are called by our grammarians κοηροḶνεαδα εαδ-τρομα, or light consonants. It is called in Irish Ḷαη, from Ḷαη, *vulgo cáηcan, the quicken-tree, Lat. ornus.* This letter being the initial of a word which has reference to the female sex, is pronounced double, though written singly, as, a Ḷám, *her hand*, is pronounced al Ḷám; as in the Spanish words *llamar* and *lleno*. Ḷ beginning words referred to persons or things of the plural number, is also pronounced double, as, a Ḷeabáη, *their book*.

Ḷ α

Ḷ α

Ḷá, otherwise lō, lae, and laoj, the day; pl. laēna, laēte, laḶonna, laēteana, laojte, or Ḷajte.—N. B. I was for sometime at a

loss how to find any analogy or affinity in any other languages with these two words, lá, the day, and ojce, or rather uḶce,

the night, and the more, as none appears either in the Latin or in the dialects of the Celtic countries, Gaul, Spain, and Germany. From these Celtic nations we have received the word *djá* for *day*, as, *djá-γῡλ*, *dies solis*; *djá-luaj*, *dies lune*; *djá-májrt*, *dies martis*, &c., in which the affinity with the Gallic, Spanish, and German languages, as well as with the Latin, is plainly preserved; and we have in like manner received from them our ancient word *noct*, the *night*, which is the same with the Spanish *noche*, the Gallic *nuít*, and the German *night*, as well as with the Latin *noctis*, *nocte*, from *nox*, and the Greek *νυκτος*, *νυκτι*, from *νυξ*. But for the word *lá*, the *day*, and *ojce*, or *ujce*, the *night*, corruptly written *ojdce*, of the same pronunciation, after long examination I found no analogy, not even in the Greek, though chiefly composed of the Celtic, I mean, when I only considered its simple words for *day* and *night*, *ημερα* and *νυξ*, (the same as the *nox*, of the Latin;) but in a compound word of the Greek, *ακρονυχια*, i. e. *intempesta nox*, I find a plain affinity with our Irish word *ojce*, or *ujce*; and in the compound word *γενεθλιαυ*, i. e. *natalis dies*, there appears a strong affinity between the Gr. *λιαυ*, which here must necessarily signify *dies*, the *day*, and the Irish *lá* or *laoj*, but more especially with its plural *lajonna*, *days*. These instances show, that simple words which have been disused in the Greek, are preserved in the Irish; as in general many words which are fallen into disuse in one lan-

guage, are preserved in others. *lá*, or *ljá*, in old Irish manuscripts is the same as *le*, with, along with; as, *lējǵoj canōjn lá* *German*, i. e. *legit canones apud Germanum*, speaking of St. Patrick.

labán, *lájbe*, mire, dirt.

labánač, a vulgar man, a plebeian, a day labourer.

labánta, of or belonging to a plebeian.

labaonač, dissimulation.

labajrt, a speech; *ag labajrt*, speaking.

labar and *labejn*, a laver, a ewer.

labarnač and *labrajm*, to talk; *do labajr beal nē beal njr*, he spoke to him face to face.

labarita, said, spoken, of or belonging to speech; *njgneay labarita*, an impediment of speech; *reay labarita*, an interpreter.

labrnač, speech, discourse.

labrajm, to speak.

labray, a bay-tree.

lača, a duck or drake; plur. *lačajn*.

lača ceannrūač, the herb celandine.

lačadōjn, a diver; *lačajne*, *idem*.

lačam, to duck or dive.

lačan, gen. and plur. of *lača*, a duck; *nojlačan*, the plant called duckmeat; Lat. *lens palustris*.

lačb, a family.

lačb, milk; Lat. *lac*, *lactis*; gen. *lačba*; hence *leam-lačt*, and corruptly *leam-načt*, sweet milk, or insipid milk; from *leam*, insipid, and *lačt*, milk; *bo do žlacab ajr* a *lačt*, to feed another man's cow for the profit of her milk.

lačtna, a sort of grey apparel.

lačna, yellow.

laš, a sending, mission.

lašam, to send.

lašaj, a fork or prong.

ʒaðaŋz, a thigh.
 ʒaðz, snow.
 ʒaðzŋaʒt, rashness in demand or promise.
 ʒaðna, dumbness.
 ʒaðnaç, forked; also hasty.
 ʒaðuʒlʒne, a day's wages.
 ʒaðŋonn, a thief, a robber, or highwayman; Lat. *latro, latrone*, and Wel. *lhadron*; annʒŋn nō çnoçʒat dā ʒaðnaŋ maŋ aon ne ʒjoʒa, then they hung two thieves along with Jesus.
 ʒaēçamaʒl, daily; ān naʒān laē-çamaʒl, taḃāʒŋ dūʒnn a nʒuʒ, give us this day our daily bread.
 ʒaʒ, weak, feeble, faint; ʒaʒ-ḃea-çta, low fare or diet; ʒaʒ-çnoʒ-ḃeaç, faint-hearted; ʒaʒ-lāmaç, weak-handed; ʒaʒ-ḃŋʒʒeaç, discouraged, weak.
 ʒaʒa, praise, fame, honour.
 ʒaʒaʒʒŋm, to weaken, lessen, or diminish; nā ʒaʒuʒʒeaḃ ḃūʒ ççnoʒḃtçe, let not your hearts faint.
 ʒaʒaʒŋt, a lizard.
 ʒaʒaŋ and ʒaʒaŋōz, a prong.
 ʒaʒduʒʒaḃ, to lessen or diminish, to cut short; also a lessening, abatement.
 ʒaʒduʒʒtçe, lessened, abated.
 ʒaʒʒaʒne, a diminishing.
 ʒaʒʒaʒne, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; moʒʒaʒne is the word opposite to it, which signifies servitude or slavery.
 ʒaʒçāʒʒde, an abatement in a bargain, a diminishing; nō çuʒ ʒē ʒaʒçāʒʒde mōŋ dām, he abated me very much.
 ʒaʒḃŋ, leaven.
 ʒaʒḃneaç, a coat of mail; *vid.* lūʒtneaç; Lat. *lorica*.
 ʒaʒḃeaçān, or lūʒḃeaçān, a snare, or ambush, an ambuscade, or lying in wait.
 ʒaʒḃŋm, *pro* lūʒḃŋm, to lie down.

ʒaʒḃŋ, strong, stout.
 ʒaʒḃŋneaçḃ and ʒaʒḃŋneaʒ, strength.
 ʒaʒḃŋe, stronger, strongest.
 ʒaʒḃŋʒʒŋm, to strengthen; also to grow strong.
 ʒaʒʒe, weakness, infirmity; also more weak.
 ʒaʒʒe, a spade, shovel, &c.
 ʒaʒʒean, a spear or javelin, a halberd; plur. ʒaʒʒne; ʒaḃaʒ ʒaʒʒean mōŋ ʒona ʒaʒm, ʒo mo ʒoʒŋ çŋoʒt ʒona ʒlʒʒ dʒ, aʒuʒ ʒʒoʒlçʒʒ a çnoʒde aŋ a dō, i. e. he took a great spear in his hand and wounded Christ in his right side, and severed his heart in two.—*L. B.*
 ʒaʒʒean and ʒaʒʒŋon, the Province of Leinster, so called from the spears used by the Gauls in assisting ʒaḃna ʒoʒŋneaç against his opponent Çoḃtçaç Çoʒllḃneaʒʒa, according to Keating.
 ʒaʒm, from lām, the hand; ʒaʒm ne, and ʒaʒm ŋʒʒ, near at hand, close to, hard by; ʒaʒm ŋʒa ʒan, next to them; çaʒŋ ʒaʒm lʒom, come near me; a ʒaʒm, in custody; do ʒuʒaḃaŋ a ʒaʒm leo ʒaḃ, they took them into custody.
 ʒaʒmḃaʒbam, to fence.
 ʒaʒm-çeaʒḃ, handicraft, any mechanic trade; also a mechanic.
 ʒaʒm-ḃeaçuʒ, captivity.
 ʒaʒm-ḃʒa, a tutelary god of the Pagans; do ʒoʒd ʒaçel ʒaʒmḃʒa a haçan, Rachel stole the idol of her father.—*L. B.*
 ʒaʒmeaḃ, or ʒaʒmʒʒŋm, to handle; also to take into custody; also to dare or presume.
 ʒaʒmʒoʒlēaḃ, a handkerchief; al-ʒaʒan is another name of it.
 ʒaʒm-ʒʒʒaḃ, a buckler; Lat. *clypeus*.
 ʒaʒmʒʒŋm, to handle, or put into

care; do láimrjgead an la-
dionn, the robber was put into
custody.

Łáimťjonac, desirous, eager; also
given to chiromancy.

* Łájn, fullness; łájn maŋa, the
tide, high water; in compound
words, fully, as łájn-ťjŋjm, fully
dry.

Łájn-bljažanać, perennial.

Łájn-ćeatajn, a guard.

Łájn-ćejmŋjžjm, to wander or
ramble.

Łájn-ćŋjoćnaťjžjm, to perfect or
complete.

Łájn-dėanta, complete, finished.

Łajneac or łujneac, glad, joyful,
merry.

Łajneac, armed with a spear.

Łajnne, the genit. of łann, a blade
of a knife, sword, &c.; do ćuajđ
an doŋncuŋ a rťeac andjaťž
na łajnne, the haft also went in
after the blade.

Łajnne, or Łajđne, Latin; ȣan
teanžad Łajđne, in the Latin
tongue; the genit. of łajtťjon,
or łajđjon.

Łajnne, filling, swelling; an muŋŋ
až łajnne, the sea swelling.

Łajnne, cheerfulness, merriment,
joy.

Łajnnėojŋ, or Łajđnnėojŋ, a La-
tinist; łajđnnėojŋťjžė, or łajn-
nnėojŋťjžė, the same.

Łajn-mėjŋleac, a sacrilegious son.

Łajnŋejđjm, to complete.

Łajnŋjobjłajm, to traverse.

Łajŋ, a mare; łajŋ-aŋajł, a she-
ass.

Łajŋge, a leg, a thigh; aŋŋajŋ
ŋŋajŋ aŋ a łujŋŋŋjđ, greaves of
brass upon his legs; it is also
łujŋa.

Łajŋge, rather than; Đont-łajŋge,
the town of Waterford in Munster.

Łajŋ, the same as leŋŋ, with him;
łajŋ ŋėjŋ, with himself. Used

in old parchments.

Łajŋ, a hand.

Łajŋread, to throw or cast; aŋŋŋ
ŋđ łajŋŋet ŋejłłjđe ŋđŋ a
žŋŋŋŋ, then they cast spittles in
his face; also to throw down, to
destroy; aŋ, an da žŋ ŋuŋŋojłe,
ŋo mđojđ an ŋeajŋo (Đđŋa) ŋo
łajŋread taŋŋ ċeann teampul
Đe, aŋŋŋ do đėanad a atću-
mad jaŋŋ tŋėđejŋuŋŋ, this man,
say the two false witnesses,
boasted thus: overturn the tem-
ple of God, and I will build it
up again in three days.—Łeabajŋ
bŋeac.

Łajť, a multitude.

Łajť, milk; Gall. *lait*, Cor. *leath*.

Łajťe, scales; łajťe đjŋ ŋo ajŋ-
žjđ, silver or gold scales.

Łajťeamaŋł, daily.

Łajťžėjŋ, verjuice, &c.; *acetum*.

Łajťjž, from łatćac, dirt, mire,
puddle.

Łajťŋe, a cow.

Łajťŋeac, the ruins of an old
house; plur. łajťŋeacća.

Łajťŋjžjm, to appear, be present,
&c.

Łajťjŋ, a lattice.

Łamajŋ, a poet.

Łamćanta, ex. mnća łamćanta; *mu-
lieres menstruatae*; jŋ aŋŋe do
ŋjŋŋ Raćel ŋjŋ, đjŋ ŋj ba bėajŋ
acujŋon łamćataŋ mnća łamćan-
ta; *ideo hoc fecerat Rachel,
quoniam apud eos mos invaluit
mulieres menstruatas non tan-
gere*.—L. B.

Łam, a hand; łam-aŋm, a hand-
weapon; łajm aŋ łajm, hand by
hand.

Łamćac, of or belonging to the
hand; łućđ łamajž, bow-men,
slingers.

Łamćac, a casting with the hand:
now the word for shooting.

Łamazćan, a groping.

Łaman and łamann, a glove.

lámčana, to handle, to take in hand.

lámčōmarc, a clapping of the hands.

lám-deanay, a restraint.

lám-muzlean, a hand-mill.

lám-rōd, a by-way, a foot-path.

lámujǵ, from lámac, shooting ; do lámujǵ rē Ōōmnald, he shot Daniel. More commonly spelled lādač.

lámam, to dare, to presume, &c.

lamna, a space of time ; ō lamna aōn uǵce zo lamna da blja-žan, from the term of one night to the space of two years.

lampriōǵ, a glow-worm.

lampujde, lamps.

lan, or lann, a scale ; pl. lanna ; do beámpajd mē ar jǵǵ hajm-nǵb reayam ajm do lannujb, I will cause the fish of thy rivers to stick unto thy scales.

lan, a church ; vid. lann.

lán, full ; Wel. *lhann*, Lat. *plenum*, Hisp. *lleno*.

lan, before, or in comparison of.

lána, a lane, or levelled walk ; Lat. *planum* ; hence Anglo-Sax. a lawn, or open place in a wood.

lánamajn, a couple, a married couple.

lánamnay, carnal copulation.

lán-bujdean, a garrison.

lán-čojne, a great or large chaldron.

lán-cōmlajm, to perform, finish, or accomplish.

lán-dajnzneacđ, perseverance.

lang, falsehood, treachery.

langan, the breast.

langan-bráǵad, the weasand.

langrečjm, fetters, or chains.

langujn, a period.

lann, land. A Germano-Celtic word.

lann, a house, a repository or treasury ; also a church.

lann, a veil ; also a vizard.

lann, a sword or knife ; also a sword-blade or knife-blade ; Lat. *lancea*, Gr. λογχη.

lann, a gridiron, i. e. žmejdeal, or riōjǵōjn.

lannojm, a cow.

lanntaojm, a partition.

lanpūnc, a period, or *punctum*.

lanǵajde, a pikeman.

lanturba, a guard.

lán-tollad, perforation, a boring or piercing through.

laob, partial, prejudiced.

laobda, bending, or inclining.

laoc, an active youth, a soldier, a champion ; pl. laočma, a militia, soldiers.

laob and laojǵ, a calf ; laojǵ álujn, a fawn ; Wel. *lho*, Ir. *lo*, as *lo-lyžeac*.

laodan, marrow, pith.

laoǵ, snow.

laoj, hire, wages, &c.

laoj, the day ; from lá ; deyme an laoj, the evening.

laoj and laojd, a verse, a poem ; an laoj do mjne rējn, the poem he composed.

laoj, the river Lee, which takes its rise in the barony of dojb laōǵajme, in the west of Musgry, in the County of Cork, and divides its streams to embrace the city of Cork.

laojdead, an exhortation.

laojdjm, to exhort or advise.

laoj-leabari, a diary.

laoj-meōdan, noon-tide, mid-day.

laoj-mealt, the morning star, or the star of the day.

laojreac, now the Queen's County, the ancient estate of the O'Moras.

laom, a blaze of fire.

laomda, bent, bowed, crooked.

laomdačt, curvature, crookedness.

laomǵujme, great, prodigious.

lapad, a paw or fist.

lapadan, a kind of sea-fish.

Λάν, the ground or floor; also the middle, the centre; do μονν γε jona λάν jád, he divided them in the midst; a λάν naδaμajǵ, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.

Λαρυμ, an alarm.

Λαράδ, a burning, lighting, or kindling; also lust, concupiscence.

Λαράδ and λαράμ, to burn, light, or kindle; do λαράδ an τεjne, the fire was lighted; do λαρ a ξεανǵ, his anger was kindled.

Λαράν, anger, passion.

Λαράντα, subject to anger, passionate.

Λαράντακτ, the habitude of anger, the aptitude of being angry.

Λαράμακ, flames of light.

Λαρό, ballast, lading.

Λαράμ and λαράκ, a flame or flash; λαράμ τεjntǵe, a flash of lightning.

Λατ, a foot.

Λατ, a youth, a companion.

Λατακ, dirt, mire, puddle; genit. λαταδ, λαταǵ, and λατúǵe.

Λάταμ, presence; dom λάτμ, in my presence; also near.

Λαταμce or λαμγε, a thigh.

Λάταν, an assembly; also a place appointed; λάταμ an cáta, the field of battle.

Λάταν, any private story or account.

Λάταν, strength, vigour.

Λαυα, an eyebrow.

Λε, with, through; ταμνǵ lé Μαμνμ, he came with Maurice; lé heazla, through fear.

Λεαβ and λεαβǵ, a piece or fragment.

Λεαβα, a bed; λεαβα clúμ, a feather bed; λεαβα flocaμ, a bed of flocks; in the obliques it makes leapta, λεαβαǵ, and pl. leap-taca.

Λεαβα, is also the name of several places in Ireland, which are by the common people called Λε-

abtaća na brėjnne, the monuments of the Fenii, or old Irish champions; but they properly were the Druidish altars, on which they offered sacrifices to their idol gods, and are yet to be seen in different parts of the kingdom; as, λεαβα Chaμllǵ, a very remarkable monument in Roche's country in the County of Cork; Λεαβα Ohjáμmada μρ Ξράjnnne, near Bandrous in Sligo, also another of the same name at Poll τǵ Λάβάμ, in the County of Galway.

Λεαβαν, smooth; Lat. *liber*; also free; also broad.

Λεαβαν, a book; λεαβαν bneac, the speckled book of Mac Egan; λεαβαν na cceapτ, the book of Chief Rents, &c. by S. Benignus; λεαβαν na Zabála, the book of Conquests; λεαβαν Lecan, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. caμτ, supra.*

Λεαβαν and λβεαμ, a ship.

Λεαβανán, a little book.

Λεαβαν-lann, a library.

Λεαc, a great stone, a flat stone; an λεαcαδ loma, on bare stones; λεαc oμdne, a flake of ice; gen. λc; Wel. *lhech*, Lat. *lapis*.

Λεαcαμ, the cheek.

Λεακτ, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; λεακδ, *idem*; ταμ-λεακτ μάμτμne Παμτολάμ, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.

Λεακτ, with thee; λεακτμ, thine, belonging to thee.

Λεακτ, a lesson.

Λεακτα, flattened; also molten.

Λεακтам, to spread.

Λεακτán, the diminutive of λεακτ,

a lesson, a lecture, or instruction, document; *zōna cujm̃njužad an žñjōma rjn nō ržrjyb Mača an leactan naom̃ta jo*, so that in commemoration of that action Matthew wrote this holy document.

Leað, do *leað rē*, he said.

Leaðán, teasel; Lat. *dipsacum*; *leaðan ljoṛta*, the herb clotes, or burdock; Lat. *persolana*.

Leað, an *leað*, or *leač*, alternate.

Leádm and *leádmán*, a moth.

Leaðnam, to tear, rend, mangle, maim; chiefly said of the body; *leaðnam lūjṛneac, maobam ržr-ač*, let us cut down corslets, and smash shields; *cujrp leađarčta*, mangled bodies.

Leažad and *leažajm*, to throw down; also to fall.

Leažad, a fall; *nojme an leažad*, before the fall; also a throwing down, a spilling.

Leažujb, physicians.—*Mark*, 5. 26.

Leažad, a band, or bandage.

Leažam, or *lejžjm*, to melt, to thaw, or dissolve; do *leaž an talaṁ*, the earth melted; do *lejžead ē*, it was dissolved.

Leažam, to read; *potius lejžjm*, do *lējž rē*, he read.

Leažčōjr, a reader, a lecturer.

Leažlajb, a rush or rushes.

Leažajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. *le mē*, or *mo*; *leam řējn*, with myself; *leam čapal*, with my horse: it is as commonly *ljom*.

Leam, foolish, simple; also insipid, without taste; *oğajn leam*, a simple, insipid youth; *blay leam*, an insipid taste; *leam-lact*, &c., *rid. lact*; *go leam*, indiscreetly: in the compar. and superlat. it is written *leama*.

Leam, a rower, or oarer.

Leamán, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leamajn, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leaman, a moth, or any sort of night butterfly.

Leam-dánačt, fool-hardiness.

Leam-načt, *pro leam-lacđ*, sweet milk.

Lēan, or *lēun*, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do *lean jád*, *no oṁṛčta*, he pursued them.

Leanamajn, to follow or pursue, a following or pursuing; *žēar-leanamajn*, persecution; *lučđ leanamna*, followers or clients; Gr. 1. pers. plur. *ελαυνωμεν ab ελυνω*, *sequor*.

Leanamajn, goods, substance, or wealth; *nj djoğajb a leanamajn*; Lat. *non diminuit substantiam ejus*.

Leanáan, a pet or favourite; *leanán rjžge*, a favourite spirit; also a concubine.

Leanántacđ, whoredom, fornication.

Leanarčtuč, the plant called tormentil; Lat. *tormentilla*.

Leanb, a child, whether boy or girl; plur. *lejnjb* or *lejnb*.

Leanbán, a little child, a young child.

Leanbaybe and *leanbač*, childish, innocent.

Leanbaybeáčt, childishness.

Leanamajn, emulation.

Leann, ale, beer; also any liquor; Wel. *llyn*.

Lēann, rather *lēan* and *lējne*, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *læna*.

Leann, plur. **leannta**, the humours of the body; **leanna dūba**, melancholic humours.

Leap̃ta, of, or belonging to a bed.

Leár, with our; i. e. **le ár**; **le ár b̃feartaib̃**, with our men.

Lēar and **lē̃r**, clear, evident, manifest; **ar lēar dam̃**, it is plain to me, I see; *vid.* **lē̃r**.

Lēar, much, a great deal; **an raog̃al go lēar**, the whole world.

Leár, the sea; **tar leár**, over seas, to a foreign country.

Leár-dromaj̃n, the ridge of a hill.

Learg̃, a plain; genit. **lẽr̃g̃**; also a road or beaten way.

Leár-m̃adað, a dog-fish.

Leár-t̃aod, a spring tide.

Lēart̃ō̃d, a ball; **cam̃an yr lēart̃ō̃d**, a ball and hurley.

Leár-uj̃njūn, a sea-onion.

Leay and **l̃oy**, a court; genit. **leaya**; **l̃oy-m̃ō̃n**, Lismore, in the County of Waterford.

Leay, a glimpse; **leay maðaj̃nc**, a glimpse of light; **ñj̃ f̃aj̃c̃jm leay d̃ē**, I have not so much as a glimpse of it.

Lēay, a sore, a blotch, a bile; **lēay don bol̃zaj̃ð**, a mark or speckle of the small-pox.

Leay, profit, good; **do ñj̃n a leay**, he did well.

Leay, a reason or motive; also a cause.

Leay, the thigh; genit. **lẽyre**, *qd. vid.*

Leaỹna and **leaỹnaça**, the thighs.

Leaỹaj̃j̃m and **leaỹū̃z̃að**, to cure, or amend; also to manure, or cultivate.

Leaỹaj̃nm, a nickname.

Leay-atãj̃n, a step-father; **leay-m̃atãj̃n**, a step-mother; **leay-m̃ac**, a step-son; **leay-j̃ñg̃jon**, a step-daughter; **leay-cl̃ann**, step-children; **leay-dearb̃r̃á̃tãj̃n**, a

step-brother; and **leay-dẽj̃r̃ð-̃j̃j̃n**, a step-sister.

Leaỹg̃, idle, slothful.

Leaỹg̃amãj̃l, given to sloth or idleness.

Leaỹlũan, a step-son; **leaỹgõt̃**, *idem.*

Leaỹlū̃j̃ð̃m, to lean upon.

Leaỹmac, a step-son.

Leaỹnaç and **leaỹtr̃naç**, the thigh, or groin; **ar a leaỹtr̃naç**, upon his groin.

Leaỹtar̃, a cup; also stale butter.

Leaỹtar̃, or **leaỹðar̃**, a small boat.

Leaỹtar̃, the vessels and furniture of a house; **ñð l̃jon tola ũj̃g̃ze j̃r̃j̃n teac̃ z̃ur̃ bá̃tað an t̃j̃ne**, **j̃r̃ z̃ur̃ bat̃ar̃ na leaỹtãj̃n az̃ r̃nãm̃**; **ð̃j̃r̃ b̃j̃ð na leaỹtãj̃n tõg̃ta az̃amãra**; a flood of water filled the house, so that the fire was quenched, and the furniture floated on the waters: for you must know I have choice furniture.—*L. B.*

Leaỹū̃z̃að, healing; also amends, reparation.

Leaỹū̃z̃að, to heal or cure; **do leaỹũj̃g̃ r̃ē**, he amended; **do leaỹũj̃g̃eadãr̃ a ç̃r̃ēac̃ta**, his wounds were healed.

Leat̃adaç, wide, large.

Leat̃, half: in compound words it sometimes answers to the English word *ward*, as **leat̃ t̃eaỹ**, southward; **leat̃ j̃jãn**, westward, &c.

Leata, gain, profit.

Leataç, divided, half.

Leat̃adãj̃j̃m, to increase, enlarge, augment.

Leatan, broad, spacious; Lat. *latum*, and Gr. *πλατυν*.

Leat̃anaç, a page of a book.

Leat̃ar̃, leather; **fear̃ leaỹū̃j̃g̃e leat̃aj̃n**, a tanner.

Leat̃-ç̃mũj̃nne, a hemisphere; also a semicircle.

leat-*cú*ḡ, a half share.
 leat-*ḡ*nabal, a farthing, or rather a halfpenny.
 leat-*la*ḡra, somewhat weak or feeble.
 leat-*má*ḡ, a buttock.
 leatnū*ḡ*ad and leatna*ḡ*ḡm, to spread abroad, or scatter; to enlarge.
 leatō*ḡ*, the fish called plaice; Gall. *plie*; leatō*ḡ* bān, sole; leatō*ḡ* mū*ḡ*ne, a large kind of turbot called talbot; a flounder is leatō*ḡ* dea*ḡ*ḡ, and leatō*ḡ* f*ḡ*on-*u*ḡḡe is a fluke.
 leatpō*ḡ*t, the weight of eight ounces.
 leat*ḡ*nan, half.
 leat*ḡ*nanna*ḡ*c, partial.
 leat*ḡ*ne, towards.
 leat-*n*ḡḡ, a co-partner in government.
 leat-*nō*ḡḡ and l*ḡ*at*ḡ*nō*ḡ*ḡ, a ball to play with.
 eat-nū*ḡ*ad, somewhat red.
 leat*ḡ*ḡ*u*leac, having but one eye.
 leat*ḡ*ḡa*ḡ*lteann, a board, a plank.
 leat-toma*ḡ*ta, half-eaten.
 leat-t*ḡ*oma*ḡ*c, oppressive; also partial.
 leḡá*ḡ*ḡ, a legate, or ambassador; leḡá*ḡ*ḡ an pá*ḡ*pa, the pope's legate.
 leḡá*ḡ*de, a legacy.
 le*ḡ*beann, a long stretch or stride.
 le*ḡ*beann, the deck of a ship; also a scaffold or gallery for people to stand on.
 le*ḡ*ce, neglect; du*ḡ*ḡne le*ḡ*ce, a slothful person.
 le*ḡ*ce, a precious stone. In Scotland it is the name of a large crystal, most commonly of a figure somewhat oval, which is put into water for diseased cattle to drink over it.
 le*ḡ*cead, neat, elegant.
 le*ḡ*ceanta, precise, exact.
 le*ḡ*meac, strong, robust.

le*ḡ*m*ḡ*ḡe, an appetite.
 le*ḡ*ḡ*ḡ*an, a legion.
 le*ḡ*ḡead and le*ḡ*ḡ*ḡ*m, to permit, let alone, or desist from doing a thing; nā*ḡ* le*ḡ*ḡ*ḡ*ḡ Ḍ*ḡ*a, may not God permit, or God forbid; do le*ḡ*ḡeadan on*ḡ*ḡa, they pretended; Gr. *λεγω, desino*.
 le*ḡ*ḡead, permission.
 le*ḡ*ḡead and le*ḡ*ḡ*ḡ*om, a reading.
 le*ḡ*ḡead and le*ḡ*ḡ*ḡ*m, to read; Lat. *lego*, Gr. *λεγω, dico*.
 le*ḡ*ḡean, instruction, erudition, learning.
 le*ḡ*ḡear and le*ḡ*ḡ*ḡ*or, medicine, cure, remedy; also aid or help; genit. le*ḡ*ḡ*ḡ*, fear le*ḡ*ḡ*ḡ*, a physician.
 le*ḡ*ḡeara*ḡ*m and le*ḡ*ḡ*ḡ*ḡom, to heal; do le*ḡ*ḡ*ḡ* ḡe mo c*ḡ*ēada, he healed my wounds.
 le*ḡ*ḡear*ḡ*a, cured, healed.
 le*ḡ*ḡeō*ḡ*n, a founder, a refiner.
 le*ḡ*ḡ*ḡ*on, genit. le*ḡ*ḡ*ḡ*n, learning; mac le*ḡ*ḡ*ḡ*n, a scholar, a student.
 le*ḡ*ḡ*ḡ*eō*ḡ*n, a reader.
 le*ḡ*ḡ*ḡ*eō*ḡ*neac*ḡ*, reading.
 le*ḡ*ḡeal, any thing melted.
 le*ḡ*ḡm, a leap.
 le*ḡ*ḡm Chūcullu*ḡ*nn, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.
 le*ḡ*ḡe, from lea*ḡ*m, folly, simplicity.
 le*ḡ*ḡm*ḡ*m and le*ḡ*ḡm*ḡ*ḡḡm, to leap or jump.
 le*ḡ*ḡmneac, leaping, desultory.
 le*ḡ*ḡm-ḡḡ*ḡ*an, a razor.
 le*ḡ*ḡn, loc-le*ḡ*ḡn, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.
 le*ḡ*ḡn*ḡ*-ḡ*ḡ*ḡe*ḡ*, childbirth.
 le*ḡ*ḡn*ḡ*-lu*ḡ*ḡḡa, a cradle.
 le*ḡ*ḡne, a shirt, or smock.
 le*ḡ*ḡn, sight, perception.

- lējn, zo lējn, together; jad zo lējn, all together.
 lejn, wise, prudent; also managing, close.
 lejnɜ, a plain; also a road.
 lejnɜ, a reason, a motive.
 lejnɜjm, to counterfeit, to pretend.
 lejnɜɛ, a mall or hammer; and lejnɛjn, the same.
 lējnɜɜɜɜɜ, utter destruction.—*Matt. 24. 15.*
 lējymuajne, or lejymuajne, consideration, reflection.
 lejɛte, earnestness.
 lejɛ, wherewith; also with him; do cūajɔ lejɛ don čatɛmajɜ, he attended him to the city; lējɜ-čearɛ an talam tɛjɛm lejɛ, let the dry land appear.
 lejɛre, a thigh; gen. of leay; pl. leayɛac; abal mo lejɛre, the knuckle of my thigh bone or hip; lejɛbejɛɛ, a pair of trousers.
 lejɛbeajɛ, a pair of trousers, or breeches.
 lejɛbeajɛ, a step-daughter.
 lejɛre, happiness.
 lejɛɜ and lejɛɜe, sloth, sluggishness.
 lejɛɜeamaɛɛɛ, slothful.
 lejɛɜeul, an excuse, or apology.
 lejɛɛɛɛɛ, a step-daughter.
 lejɛte, cruel.
 lejɛ and leač, half; lejɛ jecel, half a shekle; also a side, a turn; a lejɛ, distinct, apart, aside; o jɛɛɛ a lejɛ, since; zač a lejɛ, draw nigh; an lejɛ, by turns; an zač lejɛ, on every side.
 lejɛbe, partiality.
 lejɛɛɛɛɛɛɛ, to excuse.
 lejɛte, grey, the genit.; also grey-ness.
 lejɛte, mouldiness.
 lejɛte, the shoulder blade.
 lejɛteac and lejɛeɛɛ, a plaice or flounder.

- lejɛteac, i. e. loɛad, a kneading-trough.
 lejɛtead, breadth.
 lejɛteɛɛ, the like, a peer, a paragon; a lejɛteɛɛ nác bɛɛaca mē nɛam, such as I never saw.
 lejɛteɛlač, a novice, a smatterer.
 lejɛtɛɛɛɛ, lauɛɛɛɛ, a cathedral in Leinster.
 lejɛtɛɛɛɛ, i. e. ločɛɛɛ, Denmark and Norway.
 lejɛtɛmeal, the coast or border of a country.
 lejɛtɛmealac, bordering, superficial, external; an nduajne lejɛtɛmealac, our outward man.
 lejɛtɛ-jɛɛre, a peninsula.
 lejɛtɛɛ, or lejɛteɛɛ, alike. or such.
 lejɛteac, partial, factious.
 lejɛteacɛ, breadth.
 lejɛteacɛɛ, separation.
 lejɛteacɛ, of a side, together.
 lejɛteacɛɛ, unjust in dealing.
 lejɛtɛɛbeac, partial.
 lejɛtɛɛɛɛ, to appear, or be in sight.
 lejɛtɛ-ɛɛeal, or lejɛtɛ-ɛɛeul, an apology or excuse; nɛ ɛeacɛa mɛɛɛ lejɛtɛ-ɛɛeul, I will not justify, or excuse.
 lejɛtɛ-ɛɛealajɛ, to excuse, to apologize for.
 lejɛtɛre, an an lejɛtɛre, on this side.
 lem, i. e. le mo, with my; lem bɛata, with my staff.
 lemne, fatness.
 lenne, faces, or complexions.
 leɛ, a lion; Lat. *leo*; vid. leɛn. ✕
 leɛ, with them; do tɛɛɛbadaɛ leɛ e, they took him with them; leɛ pējn, by themselves.
 leɛɛ, a cutting or mangling.
 leɛɛam, to flatter or soothe.
 leɛɛan, a moth.
 leɛɛantač, inconstancy.
 leɛn, a lion. This word is improperly written by several Irish copyists sometimes leɛman, and

at other times *lēoḡan*: ḡ and m having no original title in this word. It is naturally *leōn*, agreeing exactly with the Gr. *λεων* and the Lat. *leo*, and in its inflexions *leonis* and *leone*. The reason of this mistake proceeds from their often making out two syllables to answer the Irish verse, which would not be so easy if it had been written *leōn*.

leōnað, a sprain, or violent stretching of the muscles.

leōnaim, to disjoint, or hurt; *do leōnað mó cōr*, my leg was sprained.

leōnta, sprained, disjointed.

leōnta, lion-like, heroic.

leōntaict, brave actions; also keenness of morals.

leōn-ḡnjom, satisfaction, the third necessary disposition in penance, and *leōn-ḡolḡear* is contrition; ex. *neartaid mé a Thjáirna cum mo ceanna dfaoirjdn majle nja leōn-ḡolḡear*, strengthen me, O Lord, to confess my crimes with contrition.

leōr, reproof.

leōr, light.

leōram, to give light.

leōrcnujm, a glow-worm.

leōr-ḡa, a ray of light.

lēn, i. e. *lē an*; *lēn lejr tū*, whose thou art.

lene, religion.

lēy, light; also illumination.

lēy, a bladder; *lēy laḡḡta*, a glyster.

leymob, the ureter.

lēte and *lēteað*, hoariness.

lettrom, affliction.

leunḡur, sight.

leūr, a spot, or speckle.

lj and *ljḡ*, plur. *ljte*, colour; *an lj na ḡḡ*, of the colour of the soot; also the complexion or air of the face; *ḡompajḡeadaḡ a ljḡte ann*, the colours of his

countenance were changed.

lj, the sea.

lja, the same anciently with our *le* or *ne*; Lat. *cum*; *ḡeanaḡ lja bacull*, *benedixit cum baculo*.

lja, more; *ba lja a lōn ná a ḡaḡḡal*, *agur ba lja a cajtēam ná a ḡḡḡajl*, his acquisition lasted longer than his life; he spent more than he acquired.

lja, a hog, or pig.

lja, hunger; *nḡr ḡeḡed tapt ná lja*, he was neither dry nor hungry.

lja, a stream or flood; *nḡ ḡea- cajt an lja ar an aḡajn*, the stream did not forsake the river.

lja, any great stone; *lja ḡajl*, the fatal stone, otherwise called *cloc na cḡneamna*, on which the Scottish kings were crowned.

ljaḡnán and *ljaḡnḡn*, a little book.

ljaḡac, hog's dung.

ljaḡ, a spoon.

ljaḡ, bad news.

ljaḡd, a great many, a multitude.

ljaḡlán, a spoonful.

ljaḡnō, a hogsty.

ljaḡḡōḡ, a flounder.

ljaḡ, a great stone; *ljōḡ*, *idem*.

ljaḡ-ḡealḡ, a bodkin, or rather a clasp or buckle, adorned with crystal or other stones of value.

ljaḡ, a physician.

ljaḡutōḡ, a hog's pudding; also a sausage.

ljaḡ, a hut for calves or lambs; *ljara*, *idem*.

ljaḡ, grey, grey-haired; also mouldy; *anán ljaḡ*, mouldy bread.

ljaḡḡa, a violent dart.

ljaḡ-luaḡajd, a hoar-frost.

ljaḡ-lur, the herb mugwort.

ljaḡnam, to slide, to roll.

ljaḡneō, a hoar-frost.

ljaḡnōd and *ljaḡnōjd*, a ball; also a roller.

- ljb, with you, i. e. lé jb, or rjb.
 ljbeadan, a dowry.
 ljbearn, the same.
 ljbearn, a ship.
 ljbearn, plur. ljbearna, a house, or habitation; *vid.* rryymbearr, *supra*.
 lj-dealbēa, painted.
 lj-dealbēojr, a painter, or limner.
 ljgjm, to lick; do ljg rē, he licked; ljgfrd ruar, they shall lick up; hence laog-ljgeac, *vulgo* lo-ljgeac, a new-calved cow, from licking its calf; bō bleact, a milch cow.
 ljgjm, to permit, suffer, or allow; ljgjm ojm, I pretend.
 lj, a following or pursuing.
 jle, a lily; plur. ljljge.
 ljlm, to follow.
 jlteac, flexible, pliant.
 ljn, flax, or linen; Gr. λίνον, and Lat. *linum*; also a net; plur. ljontā, nets or webs.
 ljngead, a skipping or flying off; also a flinging or darting; gad-ljngead, a flinging of darts; gadljngeac, a great archer or shooter. *Note.* Hence the name of a prince of the Iberian race, called Cormac Gad-ljngeac, son of Taz, son of Cjan, son of Oljol-olum, king of the south moiety of Ireland soon after the beginning of the third century. This Cormac is the immediate stock of the O'Haras and O'Garas: from his surname, Gadljngeac, the two territories called Galjnga-bez in Meath, and Galjngamōr in Connaught, derive their names. This latter Galjnga, together with the territory called Lajgne, or Lajnja, and the rest of the large tract known by the name of Coranna, was the ancient estate of the O'Haras. Cormac Gad-liongach's father, Tadg, or Taz, son of Cjan,

- son of Oljol-olum, was the person who, with the assistance of Lajg-lāza, his grand-uncle, restored Cormac, son of Art, to his throne of the provinces of Meath and Ulster, by killing Fergus, the usurper of his crown, at the famous battle of Criona in the year 254.
 ljngjm, to skip or go away; also to fling or dart; do ljng cum rača, he betook him to his heels; ljngfrd cāc ar a lojg, the rest will pursue him; do ljng ar bōrd na lojnge an rjgjan rgojgear, he flung the sharp knife on board the ship.
 ljnjgjm, to delineate.
 ljnjgēojr, one that delineates or designs.
 ljnn, time; me ljnn an rjg, in the time of the king, i. e. cotemporary with him.
 ljnn, a pond, any standing or lodged water; hence Dub-ljnn, Dublin, i. e. black-water; Gr. λυμνη, *lacus*.
 ljnn and ljnne, with us, unto us, ours; i. e. le jnn, or rjnn; ar ljnn an tujge, the water is ours.
 ljnn-ēadač, linen-cloth; ljneadač, of or belonging to linen-cloth.
 ljobar, a lip; also a slovenly person.
 ljobarinač, slovenly, awkward.
 ljobān, a file.
 ljobān, or ljobān, an elm-tree; *vid.* leamān; Wel. *lhuynen*.
 ljobōjdeac, slow, or lingering.
 ljobrač, thick-lipped.
 ljoca, a cheek; leaca, *potius*.
 ljocadān, a chin-cloth.
 ljocōmajr, liquorish.
 ljocorō, a leopard.
 ljodājn, the litanies; ljodān an ūcarje, the herb teasel; Lat. *dipsacus*.

- ʒjog, a stone; ʒjog mōn clojce, a great stone; řá ʒjog, buried.
 ʒjogað and ʒjogajm, to edge, to whet, to sharpen; az ʒjogað a lann, whetting their swords.
 ʒjogan and ʒjogna, a tongue.
 ʒjogða, strong, able, stout.
 ʒjogajr, power, ability.
 ʒjogða, fair, fine, soft.
 ʒjomam, to file, polish, or grind.
 ʒjomta, polished, burnished; lann leadařta ʒjomta, a keen-edged polished sword; also complete, perfect.
 ʒjomya, belonging to me; *vid.* leam.
 ʒjon and ʒjn, a net, a snare; plur. ʒjonta.
 ʒjon, a parcel, a number, or multitude; ʒjon cead řear, the number of a hundred men.
 ʒjonað, a filling, a swelling.
 ʒjonað and ʒjonajm, to fill; ʒjonad řjad, let them fill; noć ʒjonay do řajinne azur do mjl, which flows with milk and honey.
 ʒjoncař, that which delights or pleases.
 ʒjonmař, plentiful, abundant.
 ʒjonmajne, abundance, plenty; ʒjonmajneact, *idem*.
 ʒjonn, ale, also any liquor; ʒjonn řuad, choler; *vid.* leann.
 ʒjonobajr, net-work.
 ʒjon-obřajře, a net-maker.
 ʒjonrað, a web; ʒjonrað duřajř alluřð, spider's web.
 ʒjor, a house or habitation; also a court or palace; also a fortified place; genit. ʒjr and leařa; but now its common acceptation is what the vulgar call Danish forts to be seen throughout all Ireland.
 ʒjorða and ʒjorřta, slow, lingering, also tedious; cuppōř-an ʒjodařř ʒjorða, the herb burdock; Lat. *bardana*.
 ʒjorřact, tediousness, slowness.

- ʒjorað, to be dismayed.—*Jer.* 8. 9; *vid.* ʒj.
 ʒjorřna, hair.
 ʒjorřnaðanc, pomp.
 ʒjř, mischief, evil.
 ʒjřjm and ʒjřeað, to mean, or think of, to imagine; do řeam-pal Ienuralem řō ʒjřeřřum řōř řōřa do řuad, azur řj řē řō řāoř řřřařřa řōřa, act do řeamřuřll a řuřř řēřř, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*
 ʒjř, activity, celerity.
 ʒjř, happiness, prosperity.
 ʒjř, of old, formerly.
 ʒjř, solemn, festival; ʒjřeamajl, the same.
 ʒjřeay, solemnity, pomp.
 ʒjřřuřgað, astonishment, surprise.
 ʒjřřř, a letter or epistle; also a letter, as of the alphabet; plur. ʒjřřeaća; Lat. *littera*.
 ʒjřřeaća, plur. of ʒjřřř, a letter.
 ʒju, to follow or pursue.
 ʒjuř, or ʒjūm, a cry, a noise, &c.
 ʒjuřajm, to cry out, to bawl or roar: written also ʒjūmajm.
 ʒjūn, slothful, sluggish.
 ʒjūnařřeay, sluggishness, idleness.
 ʒjūnn, a humour; plur. ʒjunta; ex. ʒjunta an řuřř, the humours of the body; ʒjunn duř, melancholy.
 ʒjunn, beer or ale.
 ʒjunam, to beat or strike.
 ʒlō, or řá, the day; do řlō, by day; ř řlō, in the day; řlō řon-ořce, a day and a night; řřlō řay řořce, both by day and by night. This is a corrupt contraction of the words řř řa řlō azur řř řo řořce; do řlō acur řořce is of the same signification.
 ʒlō, a lock of wool.
 ʒlō, water; řō řjřřřlō řlō, in streams of water; Gall. *l'eau*.

Łobajecjn, a dwarf.
 Łobajr, craft, ingenuity.
 Łobad, rottenness, corruption.
 Łobajm, to rot, to putrify; do łob
 rē, it rotted.
 Łobaj, a leper, one afflicted with
 the leprosy; łabaj, *idem*.
 Łobgać, a cow with calf.
 Łobnad, or łabajm, the leprosy.
 Łobta, rotten, putrified.
 Łobtać, rottenness, putrefaction.
 Łoc, a stop or hindrance.
 Łocajm, to refuse; also to balk or
 hinder.
 Łoc, a place; łoc na ccaoniać, the
 place of milking sheep; Lat.
locus.
 Łoc, a filthy mire.
 Łoc, a lough or lake; also the
 sea; an łoc, by sea; Lat. *lacus*,
 Wal. *lhych*, Arm. *lagen*.
 Łoć, black, dark.
 Łoć, every, all; łoć duć, all black.
 Łocajn, sea-rack, or sea-grass;
 Lat. *ulva*.
 Łoćan, chaff; łoćan noć rzapear
 an żaoć, the chaff which the
 wind scattereth.
 Łoćan, a pool or pond of water;
 uyrze łocajn, pool-water; cor-
 muij nē łocanuć ējrg, like fish-
 ponds.—*Cant.* 7. 4.
 Łocajmān and łucajmān, a pigmy.
 Łocajajm, a shower of rain.
 Łoćo, a fault.
 Łoćdać, faulty; also criminal.
 Łoćdajgjm, to blame, to reprove.
 Łoćdajgće, blamed, censured.
 Łoćdużad, a blaming, or censur-
 ing.
 Łoćlonnać, a Dane, so called from
 their piracy at sea; from łoć,
 the sea, and lonnużad, to dwell
 or abide; or as others say, from
 łoć and lonn, which signifies
 strong or powerful; Duć-łoćlon-
 nać, a Dane, and Pjon-łoćlon-
 nać, a Norwegian. The word
 was originally łoć-lannać, from

łoć, a lake, and lan or lann,
 land, a Germano-Celtic word;
 so that łoć lannać literally sig-
 nifies a lake-lander, or one from
 the land of lakes. All the coun-
 tries about the borders of the
 Baltic are full of lakes; hence
 George Fournier, in his Geo-
 graphical description of the
 world, says that *dania* literally
 signifies *terra aquatilis*, which
 is the same thing as a land of
 lakes. It was doubtless from
 the Danes themselves the Irish
 did learn this circumstance of
 the nature of their country, which
 made them give them the Irish
 name of Łoc-lannaice.
 Łoćnan, a lighted lamp or candle:
 it seems to be derived from łoć,
 the day, or night; Lat. *lux*; and
 cman, a staff or stick, such as a
 candlestick.
 Łoćtomajdan, otherwise majdm
 rlejbę, a sudden breaking or
 springing forth of water out of a
 mountain.
 Łocujr and łocujrte, a locust;
 łocujrte ceannan, the bald lo-
 cust.
 Łodajm, to arrive at, to contrive;
 also to seduce; łodaj ule le
 cjrzał, they were all seduced
 by the devil.
 Łodajm, the flank, or privy mem-
 bers.
 Łog, a pit or dike of water.
 Łogān, a small pit or hole; the
 hollow of the hand; also the
 side of a country; łogān pūaj, a
 cold place.
 Łōga, an indulgence, or remission
 of sins, a jubilee.
 Łożad, a rotting or putrefaction.
 Łożajm, to rot, to putrify.
 Łożajbe, a fool.
 Łożajmleacć, foolery.
 Łożda, allowance; żan łożda,
 without any allowance or ex-

emption, &c.

Łōžda, an indulgence, i. e. an allowance or exemption from the rigorous observance of the ancient penitential canons.

Łōžmar, excellent, famous, bright; zo narō jona řazant łōžmar, that he became an excellent priest.

Łōžta, rotten.

Łōžtačd, rottenness, putrefaction.

Łōjceamláčd, or łōjžeamlačd, do-tage, foolery.

Łojc, a place.

Łōjcead, a candle, lamp, &c.; also any light.

Łōjceadařne, a chandler.

Łojze, weakness, infirmity.

Łojzejc, logic.

Łojžeač, or lo-łjžeač, a new-calved cow, a new-milch cow; *vid. laož and ljžjm, supra.*

Łojm-đjožbajl, poverty, want.

Łojme, *ulem*; also the comparat. of lom, bare, poor.

Łojmjc, a plaster for taking off hair.

Łōjn, the genit. of łōn, provision; capajl łōjn, the ammunition horses in an army.

Łojneaj, light; also a gleam or flash of light, a reflected brightness.

Łojneanda, bright, shining; cloj-deam łojneajda, a brilliant sword.

Łojneandačt, brightness.

Łojnzear and łojnzjoj, the plur. of long, a fleet, or navy.

Łojnz-đnjread, a shipwreck.

Łojnz-řaon, a ship-carpenter, or shipwright.

Łojnzreōjn, a mariner, a pilot.

Łojnzřjžjm, to sail, or set to sail.

Łojnn, joy, gladness.

Łojnneac, glad, joyful, merry.

Łojnnejn, a flashing or lightning.

Łojnneac, bright.

Łojnnead, brightness; rather lon-

na, or lūna.

Łojnnnead, to shine, or be bright, to illuminate; cum zo łojnnneocad řē, that it may glister.—*Ezek. 21. 10.*

Łōjnřazneacđ, inquiry.

Łojnřazjm, to look for, to inquire.

Łojnř-đejnt, leg-harness; also stockings.

Łōjnřnjōmajm, to requite, or make amends for.

Łojře, a flame.

Łojřceanta, fierce, fiery, blasting.

Łojřcjon, a locust; łojřcjon lūajte łonmāna do ljonad na nājte azur na njonad, the places were all filled with swift locusts.

Łojřze, burnt; *potius* łojřžte.

Łojřžjm, to burn, to singe, &c.; łojřřjžear jād, they shall be burned.

Łojřžneaj, burning.

Łojřj, a flame.

Łojřj, a fox.

Łojřžneán, burned corn; ařán łojřžneán, bread made of oat-meal, the oats of which had been singed, as is usual.

Łojřteamajl, slothful.

Łōjřtjn, a lodging; also a booth, or tent.

Łojt, or lot, a wound, an ulcer, or bruise, also a plague; annyjn řeucujđ an řazant an łojt, then the priest shall see the plague; má đjon an łojt ař řear no ař mnađj jonna ccean, if a man or woman hath the plague upon the head.—*Levit. 13.*

Łojteōž, nettles.

Łojtřealzajne, a rioter, or debauched fellow.

Łojtjm, to hurt or wound; má łojtean đam řear no đean, if an ox gore a man or woman; an tē łojteaj, he that is wounded.

Łom, bare; also lean.

Łomađ, baldness; also shearing or

shaving.
Lomað and **lomajm**, to shear, to shave, or make bare; **lomað caðriac**, to shear sheep; also to plunder or pillage; **lomfujð γē an tjr**, he shall plunder the country; **jar lomað an long-þoirt**, having plundered the palace.
Lomaðōjr, a shearer; also a plunderer.
Lomajm, a shield.
Lomán, an ensign, or banner.
Lomajrteac, bare, bald, shorn.
Lománaç, a bald man.
Lomari, a fleece of wool; **lomaria**, *idem*.
Lomariçajm, a devastation, or ravaging.
Lomart, a peeling, a shearing; *vid.* **lomað**.
Lomarta, shorn, shaved; also peeled.
Lom-cozac, barefoot.
Lommajm and **lomlajm**, to rub, chafe, or fret.
Lomna, a cord or robe.
Lomnoçð, naked, stark-naked.
Lom-noçðujze, nakedness.
Lomnōjr, a harper.
Lomoj, a shorn sheep.
Lomriað, a fleece of wool.
Lomta, peeled, or stripped.
Lomtōjr, a barber, a shearer.
Lōn and **lōnn**, food, provision; also a viaticum; **lōn-çapajll**, baggage-horses.
Lōn, or **lun duð**, an ouzle, or black-bird.
Lōn lajrze, hip and thigh.
Lōnaþð, he grew red, or coloured up.
Lōnajç, a scoff or jest.
Lōnariçán, (*O'Lōnariçán*), the name of a family, which derives its descent from **Doncuán**, younger brother of **Brjen Þōjrþe**, king of Ireland in the beginning of the eleventh century. This

family were the ancient proprietary lords of the towns of Caher, Rehil, and the adjoining lands, till the fourteenth century, when they were dispossessed by high hand by the Butlers, ancestors of the lords of Caher
Lōnça, a larder, a buttery.
Lōnç, the fish called ling.
Lōnç, a ship. ✕
Lōnç, a cup.
Lōnç, a bed.
Lōnç, the breast.
Lōnç, a house, or residence; hence **long-þoirt**; *vid.* **for**.
Lōnçað, a casting, or throwing.
Lōnçajm, or **longajm**, a ship's crew.
Lōnçajm, to devour, or destroy.
Lōnçar, banishment.
Lōnçbriajne, the prow of a ship.
Lōnç-þoirt, a palace, or royal seat; also a fort or garrison; also a camp, or sojourning place; **ðajrç γē a long-þoirt**, he plundered the king's seats.—*K*.
Lōnlojngean, the gullet or throat; also any pipe.
Lōnn, strong, able, powerful.
Lōnn, anger, choler; **ba lōnn ne Iudájrçþð an njð adūðajrte Nj-codemur**, the Jews were angry at the words of Nicodemus.—*L. B.*
Lōnnajm, or **lōnnajçjm**, to be strong or powerful; also to reside, to dwell, or sojourn.
Lōnnōçajm, a passionate youth.
Lōnnriac, bright, shining; **cloj-ðeam lōnnriac**, a glittering sword, also brave, illustrious.
Lōnnriajçjm, to shine, to be bright; **ná lōnnriujzeað an rolur ajr**, let not the light shine upon it.
Lōnnūçað, an abiding or continuance; also a dwelling or sojourning.
Lōr, or **leōr**, sufficiency, enough; **ar lōr rjn**, that is enough; *Gr.*

λειτουργος, *copiosus*.
 Λοις, murder; also fierce, cruel.
 Λοι-δαοταρν, sufficiency.
 Λοις, progeny or offspring; γέαν
 αζυρ λοις ορις, a macáρν, may
 you be blessed, good youth, with
 prosperity and progeny.
 Λοις, a footstep or track; αρ λοις
 να γεαν, after, or in imitation of
 the ancients.
 Λοις, blind.
 Λοις, a troop or band.
 Λοιςα, a leg, the shin; also a stalk
 of a plant; λοιςα κραρν, the
 body of a tree; λε λοιςγιςβ ιςν,
 with stalks of flax; λοιςα σεα-
 τα, a ploughtail.
 Λοιςαδ, a searching, or inquiring.
 Λοιςαρν, to seek or search.
 Λοιςαρνεαδ, a seeking, or pur-
 suing.
 Λοιςαυαδ, a sluggard.
 Λοις-δερν, a leg-harness.
 Λοιςρν, to wound.
 Λορ, the point or end of any thing;
 λορ α βακαρλε, the tip of his
 staff.
 Λορ, a tail; ζον α λορ, with its
 tail; Wel. *lhost*.
 Λορ, sake; αρ βυρν λορ, for your
 sake; α λορ, by virtue of; α λορ
 α ελδωδρν, by virtue of his sword;
 α λορ α νερν, by his strength.
 Λοραδ, a kneading-trough.
 Λοραρν, a frog; plur. λυρζιονν;
 λορζαν, *idem*.
 Λορς, lame; also blind.
 Λορςαδ, a burning, a scalding, or
 searing; λε λορςαδ ζαδρντε, with
 the scorching of a blast.
 Λορςαδ and λορςαρν, to burn, to
 singe, &c.
 Λορζαν, childhood.
 Λοτ and λορ, a wound, a hurt, or
 bruise.
 Λοτ, a whore, or prostitute.
 Λοταδ and λοταρν, to hurt, to
 wound; also to commit fornica-
 tion.

Λοταρν, a ruining; also a cutting
 or mangling.
 Λοταρν, or λοδαρν, they went.
 Λοταλ, rather local, the plant call-
 ed brooklime; Lat. *anagallis*.
 Λοταρν, a congregation, or assem-
 bly.
 Λοταρν, a chaldron.
 Λοταρν, cloth, raiment.
 Λοττ, a drinking party.
 Λυ, or λυγα, little, small; also less,
 smaller.
 Λυα, a foot; also a kick.
 Λυα, an oath; Wel. *lhu*. —
 Λυα, water.
 Λυαδ, price, wages, hire.
 Λυααρν, a rush, or rushes.
 Λυααρν, to hire; δο λυααυρζεαδ
 ε, he was hired.
 Λυααρνμάν, a pigmy.
 Λυααρν, a light, or lamp.
 Λυαμδρν, precious, excellent.
 Λυαερνα, of rushes; γλjab λυαερνα,
 a mountain at the borders of the
 County of Limerick and Kerry.
 Λυαδα, the little finger.
 Λυαδ, motion.
 Λυαδαρν, to speak or hint; νη
 λυαδρζγεαρν jád, they shall not
 be hinted; also to be in mo-
 tion.
 Λυαδρνάδρν, to report.
 Λυαγα and λυγαδε, less.
 Λυαζαρν, a reward.
 Λυαζλαρν, fetters.
 Λυαζυτα, the gout.
 Λυαρνδε, coition, copulation.
 Λυαρνδεατ and λυαρνζεατ, a re-
 ward.
 Λυαρνδερν, the little finger.
 Λυαρνς, pleasant, cheerful.
 Λυαρνςε, lead; plumma λυαρνςε, a
 plummet.
 Λυαρνςτε and λυαρντε, as soon as.
 Λυαρνλεαδ, full of gestures, a mi-
 mic.
 Λυαρνμαρνεατ, volubility, specially
 applied to the faculty of speak-
 ing; ον λο τυζ Οja λυαρνμα-

neact a tteanzajn dojb, fea-
dayt majt azur olc do labnad,
from the day whereon God gave
them a volubility of speech, they
can speak both good and evil. —
L. B.

Luajm, an abbot; *vid. luam.*

Luajmnygcte, a wave offering.

Luajmneac, leaping, jumping, ac-
tive; matzamazn luajmneac, a
ranging bear; cpojde luajm-
neac, a panting heart.

Luajt, dust, or ashes.

Luajtne and luajtnean, ashes.

Luajtneac, luajtneamajl, and lu-
ajtneanta, dusty, covered with
dust or ashes.

Luajtnead, dust, ashes.

Luajtnean, the same.

Luamajn, a veil.

Luamajn, a stirring; also a being
in motion.

Luam, an abbot, or prior; luam ljr
mojn, the abbot of Lismore.

Luam, or luamajne, a pilot.

Luamnaac, or luajmneac, volatile;
an teun luamnaac, a flying bird.

Luamnaad, an abbotship.

Luau, a loin; also a kidney.

Luau, a lad, a warrior, or cham-
pion; also a son.

Luau, a greyhound.

Luau, the moon; dja luajn, Mon-
day; *dies lunae.*

Luauajrg, fetters or chains.

Luauajrgba, fettered, chained.

Luauac, fetters.

Luauada, vulgar, common.

Luay, swiftness; le luay a coy,
by his swiftness; do tejt ye da
luay, he stole away as swiftly as
he could.

Luaycac, moving, rocking.

Luaygad and luaygajm, to swing,
move, or jolt, to rock a cradle.

Luayzanaac, used to swing or jolt.

Luayzanaad, the act of rocking a
cradle or swinging.

Luayzan, a cradle, or any other

instrument for jolting.

Luayzanajde, a rocker or swinger.

Luat, the foot.

Luat, swift, nimble.

Luat, activity, agility; tne jomad
luat a cujnp, by his great ac-
tivity of body.

Luata, of or belonging to ashes.

Luataad, a hastening, or making
haste.

Luatajm, to hasten, to make haste;
luatuigjd, hasten ye, or dis-
patch ye.

Luat-zajne and luat-zajne, joy,
gladness, &c.

Luat-zajnead, a rejoicing.

Luat-zajnjm, to rejoice, or be
glad.

Luatman, swift or active.

Luatmanac, a race-horse.

Luat-mancaac, a riding-messenger
in post.

Lub and luba, a thong, a loop;
hence it means a snare, or any
deceit in general.

Lub, a plait or fold; also craft, de-
ceit, subtlety.

Lubac, sly, cunning, subtle.

Lubajne, a crafty or ingenious fel-
low.

Lubam, to bend or incline, to turn
or twist, to warp; do lub ye a
boza, he bent his bow.

Luban, a hoop, a bow.

Luba, the body; hinc lubnaaca, or
lubneaca, the parts or members
of the body.

Luban, or loban, a leper.

Lubzort, a garden.

Lubna, the leprosy; also any weak-
ness or infirmity.

Lubna, work.

Lubnac, leprous.

Luc, a mouse; luc fanncaac, a
rat; plur. lucajg; Corn. logaz;
its dimin. is lucog, a young
mouse; lucfej, a shrew or field-
mouse.

Luc, a captive, or prisoner.

Լւսայր, a glittering colour, brightness.
Լւսարման, a pigmy.
Լւծնմ, a white head of hair.
Լւծ, folk; it answers the French gens very nearly; **լւծ քարայձեաճա**, spies, or scouts; **լւծ Խրայր**, *idem*; **լւծ քոնջոյլե**, parricides.
Լւծ, a pot, kettle, or chaldron; ex. **ա լւծ ու լւծ Դաւիթ յար Դաւիթ քարայր**, she was fed out of a salted or larded pot after vespers, or sunset.—*Brogan in Vit. Brigittæ.*
Լւծ, or **լւծ**, a quantity of any thing; as, **լւծ մօ չլայցե**, my handful; also the loading of a ship or boat, or any load.
Լւծան, a prison.
Լւծմայր, abundance.
Լւծայր, a gulf, a whirlpool.
Լւծ, appearance; **օյր ոյ Դայր Անտիքրօր**, **աճ Դաւալ քօ Լւծ Դայր**, for Antichrist is no man, but a devil in man's appearance.—*L. B.*
Լւծօայր, to lessen or diminish.
Լւչա, less, least.
Լւչա and **լւչե**, an oath.
Լւչա, thirst; also want.
Լւչնայ, the month of August; **Լա Լւչնայա**, the 1st of August.
Լայ, a bough, or branch.
Լայ and **լայեան**, an herb; plur. **լայեանա**; le **լայեանայր Դեանձա**, with bitter herbs; **մաօտան օչ Լայե**, a bud of an herb.
Լայեանօր, having toes or fingers and legs; from **լայնե**, fingers, and **օր**, a foot.
Լայնե, a dart or spear.
Լայնե, the fingers or toes.
Լայնե, a shield.
Լայն-թայր, a caterpillar.
Լայնայր, to arm with a coat.
Լայն, a crafty fellow; also a handsome woman, i. e. one who has fine hair.

Լայնեաճ, craftiness, cunning.
Լայն, he went; also he died; **Լայն Երչի**, Bridget died, or Bridget being dead: from an old verb **լայնմ**, which hath no other tenses.
Լայն, **յանամ Լօրէն աչար ա Են ռեօմբա զօ Երչի Լուծա Երնեաճ** **ան Երչա աչար Դայնաճ** **Երչե Լարթա**, Joseph and his wife went afterwards to Bethlehem of Juda to pay the tribute, and called for a lodging.—*L. B.*
Լայնե, a lying; a situation or position; also a going; also death; **յար Լայնե Միսրիքօրտայր**, after the death of Mortogh; **յար Լայնե յոն Դնայնե Դլաչա**, *post obitum patrocinator multitudini*, Brogan; *rectius* **լայնե**; Goth. *ligan*, or *lican*, jacere; Alem. *ligen*; Belg. *liggen*; Dan. *ligge*; Gr. *λεγομαι*, *cubo*: hence *lectus*, a bed.
Լայնմ մյնտյոն, I am content or pleased; *placet mihi.*
Լայնմ, to lie; **Լայն Դե**, he lied.
Լայնմ, or **լայնմ**, to swear solemnly.
Լայն, the little finger; Wel. *lhudun* is the young of any animal.
Լայն, the genit. of **լոճ**; **ան Լայն**, of the lake.
Լայնե, a proof; plur. **լայնե**.
Լայնե, a chaldron, or kettle.
Լայնե, a lying; Goth. *liga*, lectus, cubile. This word is ill-spelled **լայնե**, *qd. vid.*
Լայնեաճան, an ambuscade, or ambush.
Լայնմ, to tear or rend; **անյոյն յոճ Լայնեարտար օրնօննաճ** **նա Դաչարտ ա Եւաճ**, then the high priest rent his garment.—*L. B.*
Լայնոճ, lying.
Լայն and **Լայն**, milk.
Լայնայն, a target, or shield.—*Pl.*
Լայնլոյն, a stream of milk.

ჴუმნეაჲ, the town of Limerick.
 ჴუმნეაჲდა, an ensign or shield-
 bearer.
 ჴუჲ, a sword or spear.
 ჴუჲგბჲყეაჲ, a shipwreck.
 ჴუჲგ-ბჲყჲჲ, to suffer shipwreck.
 ჴუჲგჲოჲ, a navy or fleet.
 ჴუჲგჲეოჲაჲ, a voyage by sea.
 ჴუჲჲაჲგ, a sword-fish.
 ჴუჲჲე, anger; also mirth.
 ჴუჲჲეაჲ, merry, jovial.
 ჴუჲჲოჲ, music; ჴუჲჲოჲ დო ბო-
 დაჲ, music to the deaf.
 ჴუჲეაჲ, or ჴუჲჲეაჲ, a coat of
 mail; Lat. *lorica*; gen. ჴუჲჲგ;
 Gr. *λορικιον*, and the vulgar Gr.
λουρικη; Lat. *lorica*, and Wel.
lhyrig.
 ჴუჲ, the quicken-tree: hence it is
 the name of the letter l.
 ჴუჲ, a hand.
 ჴუჲჲჲ, to drink; ჴუჲ ჴუჲატ, that
 they drank.
 ჴუჲჲჲ, to dare, to adventure.
 ჴუჲჲჲ, bad, naughty, evil.
 ჴუჲჲე, a flame, a flash; also a
 blush; ტაჲჲგ ჴუჲჲე აჲჲ, he
 blushed.
 ჴუჲჲე, swiftness, speed.
 ჴუჲჲაჲ, a soldier.
 ჴუჲაჲჲ, a veil, or coarse cover; a
 sackcloth.
 ჴუჲაჲჲე, a diver.
 ჴუჲგ, a ship; *vid. long*.
 ჴუჲაჲ, a swine.
 ჴუჲაჲ, the name of that sister of
 St. Patrick who was brought
 into Ireland along with him, and
 sold into captivity in the County
 of Louth, then called *მაჲ-მარ-*
თენე.
 ჴუჲგ, the end.
 ჴუჲგა, the shank of the leg.
 ჴუჲგა, see! behold!
 ჴუჲ, an herb, a leek: its dimin. is
 ჴუჲჲჲ; Wel. *lhyseijn*; pl. ჴუჲ-
 ჲაჲჲე; ჴუჲმოჲ, the herb fox-
 glove; Lat. *digitalis*; ჴაჲბლჲ,
 the herb clivers; Lat. *aparina*;

ჴუჲოჲლჲ, the herb groundsel;
 Lat. *senecio*.
 ჴუჲაჲ, of or belonging to herbs.
 ჴუჲეა, a lustre, or the space of
 five years.
 ჴუჲეა, infancy.
 ჴუჲეა, a cave, or subterraneous
 vault.
 ჴუჲეა, blind; Lat. *luscus*; ex.
 ჴეაჲჲ ჴუჲეა ჲა ტუჲეა, he
 healed the blind and the lepers.
 —*Vita S. Patric*.
 ჴუჲეაჲ, a caterpillar; ჴუჲეაჲ-
 ნოჲ, the same.
 ჴუჲოჲაჲ, a procession.
 ჴუჲგაჲჲე, or ჴუჲგაჲ, a troglodite,
 or one that lives in caves.
 ჴუჲგაჲ, to lurk, &c.
 ჴუჲჲაჲ, an herb; ჴუჲჲა ნა ჴეჲჲე
 ბოჲჲჲგ, bear wortle berries; Lat.
radix idæa putata, sive *uva*
ursa. In Scotland they call it
lus na breilag; perhaps Doctor
 Merret's *vaccinia rubra foliis*
myrtinis crispis, may not be a
 different plant.
 ჴუჲჲა ნა ჲეოჲ, the plant clown's
 all heal; Lat. *panax colomi*.
 ჴუჲჲაჲ ნა ჲტალოჲ, berry-bearing
 heath.
 ჴუჲჲაჲ, an herb-charm.
 ჴუჲტაჲჲე, a flatterer, a pick-
 thanks.
 ჴუჲტაჲჲჲ, to flatter.
 ჴუჲ, longing, earning; დო ბჲ ა
 ეოჲჲე აჲ ჴუჲ, his heart longed,
 or his bowels did yearn.
 ჴუჲაჲ, the sinews or veins; აჲ
 ჲაჲაჲ ა ჴუჲაჲ აჲჲ ა ცუჲ ჲლ-
 ოჲჲ, rubbing their sinews and
 veins.—*K*.
 ჴუჲტჲაჲჲ and ჴუჲტჲაჲჲე, joy, glad-
 ness, rejoicing; ლე ჴუჲტჲაჲჲ ეოჲ-
 ჲე, with gladness of heart.
 ჴუჲტჲაჲჲეაჲ, glad, joyful.
 ჴუჲტჲაჲ, quick, nimble.
 ჴუჲტჲაჲჲე, more active or nimble.
 ჴუჲტჲაჲჲეაჲ, nimbleness.

REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conγor̄neada teanna*; but when aspirated, among the light consonants called *conγor̄neada eádr̄oma*, and then has the force of *r* consonant; as, *a mátaṛ*, *his mother*, *a máṛḡd̄on*, *his virgin*, are pronounced *a rátaṛ*, *a raṛḡd̄on*; it is called *Mujn*, from *mujn*, *the vine*; Lat. *vitis*. As to its figure in the Irish and old Saxon, it resembles the Heb. מ, so called from the sound. It is often prefixed by an apostrophe (which cuts off the vowels annexed to it) to the beginning of nouns, whether they begin with vowels or with consonants, and then signifies *my* or *mine*; as, *m'anam*, *my soul*, i. e. *mō anam*; *m'eólur*, *my skill*, i. e. *mō eólur*; *m'feap*, *my husband*, i. e. *mō feap*, &c., wherefore it may be well called a *præpositive* pronoun. It is also added to verbs in the present tense, first person; as, *lējḡm*, *I read*, i. e. *lējḡ me*; *mūnaṛm*, *I teach*, i. e. *mūnaṛd̄ mē*; Lat. *moneo*, &c.; and in this latter sense it may not be improperly called a *subjunctive* pronoun. We think it well worth observing here, that our language bears a perfect resemblance in the disposition of its pronouns to the manner of ordering them in the Hebrew; for the latter divide them into two classes, which they respectively called *præfixa* and *suffixa*, or *præpositive* and *subjunctive* pronouns: the *præpositive* are set before words, and the *subjunctive* are written in the end of words; both equally determine the person. M, when aspirated, is often confounded by our copyists with *b* aspirated, because they both sound like *r* consonant, as the Irish of a river is written *aman*, and more frequently, but abusively, *aban*, as also in the words *uáman* and *uában*, *fear*, *horror*. In these and the like doubts we should always have recourse to other languages, wherein we may find the radical letter; thus when we consider that *amnis* in Latin is the appellative of a river, and that *φοβον* in Greek is the appellative of fear, we may safely conclude that *m* is the radical letter in the former, and *β* in the latter; and consequently that the one should be properly written *aman*, and not *aban*, and the other *uában*, and not *uáman*. The like doubt often arises in the middle of certain words, where *d* and *g* are indifferently written; as for the Irish of a face or complexion we commonly write *aḡaḡd̄*, and very rarely *aḡaḡd̄*; but by consulting the Greek we see it written *ειδος*, and thence may be convinced that our Irish word should be properly written *aḡaḡd̄*, and not *aḡaḡd̄*. M is often set before *b* in the beginning of words, in which case *b* is not pronounced, although it be the radical letter; as, *a mbljaḡana*, *this year*, *a mbēara*, *their manners*, *a mbr̄játra*, *their words*, are pronounced *a mljaḡana*, *a mēara*, *a mbr̄játra*: *b* is sometimes changed into *m*, as *bean*, *a woman*, genit. *mṇáoḡ*, and plur. *mṇá*, *mṇáḡb*; *bō*, *a cow*; genit. *mujn*, as *don mujn*. We find that the Æolians instead of *μ* often wrote *β* and *π*, which, as has been observed in their own places, are almost identically the same letter; as Gr. *βελλειν* for *μελλειν*, Lat. *debere*; Gr. *πικκυλος* for *μικκυλος*, Lat. *parvulus*; hence the Italians retain *picoło*, to signify little; and again they write *μ* instead of

β and π, as *μαθουσα* for *παθουσα*, Lat. *patiens*; and Lat. *somnus*, from Gr. *υπνος*. The Latins familiarly eclipse *b* in some words, as for *submitto* we pronounce *summitto*; wherefore we should be the less surprised if such indifferences and dubious words be found in a language so much neglected and uncultivated as the Irish language has been for some ages past. It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable, for example, between *τρεαδ*, a tribe, and *leam*, insipid, as well as between *γελabuide*, a slave, and *γνamuide*, a swimmer.

Má and *mád*, if; *má tá*, if so; Corn. *ma*, if.

Má, a breach.

Mac, a son; genit. *mje*, and plur. *macra*, young men; *mac-mje*, a grandchild. It is sometimes used also for the young of brutes; as, *bromac*, *mac an ayyajl*; *mac-tjre*, a wolf; *mac-leabajr*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Mac, clean, pure, &c.

Maca, *dom maca-ramla*, of my equals.

Macajm, to bear, to carry; to treat as a child, to treat fondly.

Macám, a youth, a lad; *macán*, *idem*; ex. *macán yē mbljadan dēaz*, a youth of sixteen years.

Macánta, mild, honest; *pear macánta*, an honest man, a man without guile; literally, child-like, innocent.

Macántay, or *macántačd*, honesty.

Macaom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macaom bújlljž*, a civil boy.

Mac-cojgne, a daughter-in-law.

Mača, a plain for an army to fight

in; *mačajre*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Mača, a Royston crow; *mol mača*, a flock or flight of crows.

Mačajr, a plain; also a battle.

Mačajre, a fine level field or plain, commonly said of a field of battle; *vid. mača*.

Macđual, a sponge; *no pyt aon dona mjeadajb agur do nad fjon yeanb a macđual poru njn ylayte, zo tpanud do loya dá ol*, i. e. one of the soldiers ran, and presented vinegar from a reed out of a sponge unto Jesus for his drink.—*L. B.*

Macłōž and *mačlaz*, the womb, or matrix.

Mačt, a wave, or surge.

Mačtnad and *mačtnajm*, to deliberate on, to consider of; *mar do bejt mōrian ag mačtnad opt*, so as that many were astonished at thee.

Mačtnam, wondering; also deliberating.

Mácuyl, a spot, defect, stain, or blemish; Lat. *macula*.

Mac-leabajr, a copy.

Mac-majijžeac, the fish called scallop, or the scollop fish, a

shell-fish.

Macnag, licentiousness, wantonness; also kindness, fondness.

Macnagac, or macnagyeac, wanton, also tender; go macnagyeac, fondly, tenderly.

Macojm, a stranger.

Macra, young men, or a band of young men, also male children; do mugað an macra le Ionuajð, the male children were killed by Herod, macraðe Eijynn, *infantes mares Hiberniae*.

Macrað, a disease, or distemper.

Macnagac, peevish, saucy.

Macnejl, the fish called mackerel; mannejl, *idem*.

Macramajl, the like, or the same, such as, &c.

Mactað, a slaughtering, slaughter, also to slaughter or butcher; Lat. *macto*.

Mactað, a wondering, or surprise.

Mac-toğað, adoption.

Mac-tjne, a wolf; literally the son of the plain, or country.

Mað, a hand.

Madað, or madmað, a dog; madað muð, a fox; madað alla, a wolf.

Mað, if.

Mað, an ecstasy, or trance.

Mað, for máğ, a plain, or field.

Mað, be it; dá mað, if it were; go mað, I would it were.

Maða, unlawful, unjust.

Maðam rejcne, a rupture; *hernia*.

Maðam, or maðm, a breach, a battle, also a derout; gen. maðma, and plur. maðmann and maðmana; jmteact na maðma, a retreat from battle, also a flight; maðm, or majðm rlejbe, a sudden eruption of waters out of a mountain.

Mað-beaz, few, little, a small share; ex. nò eijonyat uile act mað-beaz agur bajn-rljoct cejmota matğamujn, their posterity

dwindled away to a few, and some descendants of their daughters, except Mahon and his posterity.—*Vid. the Mulconnerys in their genealogy of the O'Briens of Carrigoginneall*. The word na mað, or náma, is often set in the end of a phrase or sentence, and signifies only, alone; nj njt topa for flejrg ðjob act for flejrg Anon nama, no fruit appeared on any other rod except on Aaron's rod alone.—*l. breac*.

Maðmað, an eruption, or sally.

Maðmann, a skirmish.

Maðma, the herb madder.

Maðmað, a dog, or mastiff; maðmað alla, a wolf.

Maðmamajl, of or belonging to a dog; an nealt maðmamajl, the dog-star.

Máğac, cōrge máğac, the province of Connaught.

Mağað, mocking, jeering; fear mağajð, a scoffer.

Mağamajl, joking, scoffing.

Máğ, a plain, a level country. This Celtic word is Latinized *magus* by the Roman writers in the names of places, as *Rotho-magus*, *Novio-magus*, &c.; Wel. *maes*. Our modern writers have corrupted it into *moy* and *muigh*.

Máğ-adajn, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall, straight stone pillars, with a very large flat stone called cromleac, serving for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses, as it is described, *Exod. 24. 4* consisting of twelve stone pillars and an altar; but the object or

the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, *Mağ áðajr*, were known in Ireland, particularly one in the country now called the County of Clare, where the kings of the O'Brien race were inaugurated; another about four miles northward of Cork, now called *béal áta Mağ-áðajr*, from which the valley called *Glenn-mağ áðajr*, derives its name.

Mağ-bhéağa, now called Fingal, between Dublin and Drogheda, which anciently belonged to Meath.

Mağ-dhúctajr, a district of the Queen's County, the ancient estate of a tribe of the O'Kellys.

Mağ-ğajble, a district of *áðjb-fajlze*, in the County of Kildare, anciently possessed by the O'Kellys.

Mağ-jte, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

Mağ-leamna, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

Mağ-ljfe, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

Mağ-lajrğ, a famous place in the County of Roscommon, the ancient patrimony of the MacDermods.

Mağ-majrtemne, now the County of Louth, or the greater part of it.

Mağar, fish-fry.

Mağar, a word or expression.

Mağurğze, a winter-lake.

Mağlótajr, *do ġlac rē mağlótajr*, he cherished.

Maocne, kindred, relations; hence *clannmajcne*, a progeny or off-

spring; also a tribe or clan.

Mağde, a stick, wood, timber; *mağde ġnġoma*, a spindle.

Mağdeōğ, the shell called *concha veneris*.

Mağdeōğ, a midwife.

Mağddean or *majğdean*, a virgin, a maid.

Mağdeanar, virginity; also maiden-head.

Mağġjn, a battle, or skirmish.

Mağġm, a breach, eruption, or sally; also flight; *majğm le ġa-ōġġl ajr ġallajb*, the defeat of the English by the Irish.

Mağġm, to tear or burst.

Mağġm, or *majğġm*, to be broke in battle, to be routed; *azur do majğead oġrta*, and they were routed.

Mağğ, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, *do ċur ġr majğ. ujrte fējn*, or *a tá majğ ujrte*.

Mağğeamujl, or *majğujl*, affectedly proud as to the exterior.

Mağğean, a place.

Mağğġm, to defeat, to break an army; *do majğead aj ġallajb*, the foreigners were defeated.

Mağğġrġjn, a master; Lat. *magister*.

Mağğġrġnear, a mistress; Lat. *magistra*.

Mağğġrġġoçt, mastery; also magistracy; Lat. *magistratus*.

Mağğne, great.

Mağğnear, a field.

Mağğne, a salmon.

Mağğneleūn, a salmon-trout.

Mağljr, malice; Lat. *malitia*.

Mağljreac, malicious.

Majll, delay; *ġan majll*, without delay; *majlle*, *idem*.

Majlle, together with; *majlle ġja*, with her; *majlle ġjb*, along with you.

𐌆𐌵𐌹𐌳𐌰-𐌲𐌺𐌵𐌹𐌳𐌰, slow, tedious.
 𐌆𐌵𐌹𐌳𐌰, the morning or day; Lat.
mane; hence 𐌹𐌶𐌰𐌲𐌰-𐌆𐌵𐌹𐌳𐌰, a
 week, or seven days.
 𐌆𐌵𐌹𐌳𐌰, the hand; corruptly 𐌆𐌵𐌹𐌳𐌰;
 ex. 𐌹𐌲𐌰 𐌆𐌵𐌹𐌳𐌰, instead of 𐌹𐌲𐌰
 𐌆𐌵𐌹𐌳𐌰. This word is still
 preserved in compounds, as 𐌆𐌵𐌹𐌳𐌰-
 𐌲𐌺𐌵𐌹𐌳𐌰, handicraft; 𐌆𐌵𐌹𐌳𐌰𐌆𐌵,
 a glove; 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, a maim-handed
 person.
 𐌆𐌵𐌹𐌳𐌰-𐌲𐌺𐌵𐌹𐌳𐌰, crafty.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, a sleeve; from 𐌆𐌵𐌹𐌳𐌰,
 the hand, and 𐌵𐌺𐌰, or 𐌵𐌺𐌰𐌺𐌰, or
 𐌵𐌺𐌰, a keeping or laying.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, negligence, inatten-
 tion.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, indelicate; negligent
 in spiritual affairs.
 𐌆𐌵𐌹𐌳𐌰𐌆𐌵, a glove; Wel. *meneg*.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, foolishness, madness; Gr.
μανια, furor, insania.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, a lance, a spear.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌵𐌺𐌰, early.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, or 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌵𐌺𐌰, a booth,
 a hut, a fold; 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰 𐌲𐌺𐌵𐌹𐌳𐌰
 𐌵𐌺𐌰𐌵𐌺𐌰, from the sheep-folds;
 Gr. *μανδρα, caula, stabulum*.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, maintenance.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, a manger.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌺𐌺𐌰, the morpew, a dis-
 ease.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, life.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, a small salmon.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, woe; a 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰,
 woe unto thee.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰 and 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌵𐌺𐌰, woful,
 sorrowful.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌺𐌺𐌰, to groan, to bewail.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, to live; 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰 𐌺𐌺𐌰, he
 lived; 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰 𐌲𐌺𐌵𐌹𐌳𐌰𐌺𐌺𐌰, God
 save the king.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, to bruise, to crumble.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, to betray.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌵𐌺𐌰, a pilot or mariner.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰𐌵𐌺𐌰, a martyr.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, a lump or heap.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, or 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, an acorn.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, a lump.

𐌆𐌵𐌹𐌳𐌰, an ornament, bloom, beau-
 ty.
 𐌆𐌵𐌹𐌳𐌰, food, victuals; 𐌆𐌵𐌹𐌳𐌰 𐌆𐌵-
 𐌆𐌵𐌹𐌳𐌰 𐌲𐌺𐌵𐌹𐌳𐌰, *S. Fiechus*
in Vit. S. Patricii; he did not
 eat of immolated food, or the
 food of Gentiles.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, fair, handsome; 𐌆𐌵𐌹𐌳𐌰-
 𐌲𐌺𐌵𐌹𐌳𐌰, *idem*.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰 and 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, ele-
 gance, handsomeness.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, then, therefore.
 𐌆𐌵𐌹𐌳𐌰𐌺𐌺𐌰, to adorn, to deck out.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, reviling, disparaging;
 𐌲𐌺𐌵𐌹𐌳𐌰𐌵𐌺𐌰 𐌲𐌺𐌵𐌹𐌳𐌰𐌵𐌺𐌰, thou shalt not
 revile.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, the mastick-tree.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, a churn.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, to churn.
 𐌆𐌵𐌹𐌳𐌰, good, excellent; 𐌲𐌺𐌵𐌹𐌳𐌰,
 well; Wel. *mad*, and Arm. *mat*.
 𐌆𐌵𐌹𐌳𐌰, chieftains; 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰 𐌲𐌺-
 𐌲𐌹𐌳𐌰, to the chieftains of Muns-
 ter; 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰 𐌵𐌺𐌰𐌲𐌺𐌰 𐌺𐌺𐌰𐌲𐌺𐌰, the
 chiefs of the children of Israel.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, forgiveness, pardon.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, an abatement or slacken-
 ing; ex. 𐌵𐌺𐌰𐌲𐌺𐌰𐌵𐌺𐌰 𐌵𐌺𐌰𐌲𐌺𐌰 𐌲𐌺𐌰,
 𐌵𐌺𐌰𐌲𐌺𐌰 𐌲𐌺𐌰𐌲𐌺𐌰, *S. Brogan. in Vit.*
S. Brigidæ, she gave alms with-
 out bitterness and without slack-
 ening, i. e. continually and with-
 out intermission.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, forgiveness, pardon;
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰 𐌲𐌺𐌵𐌹𐌳𐌰𐌵𐌺𐌰, the
 remission of sins.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, goodness.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, sorcery.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, pardon, forgiveness.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, to forgive.
 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰𐌵𐌺𐌰, an aunt.
 𐌆𐌵𐌹𐌳𐌰, or 𐌆𐌵𐌹𐌳𐌰, slow, dilatory.
 𐌆𐌵𐌹𐌳𐌰, a king, or prince.
 𐌆𐌵𐌹𐌳𐌰, a poet.
 𐌆𐌵𐌹𐌳𐌰, a soldier or champion.
 𐌆𐌵𐌹𐌳𐌰, a tribute, tax, or subsidy.
 𐌆𐌵𐌹𐌳𐌰, a bag or budget, a mail;
 𐌲𐌺𐌵𐌹𐌳𐌰 𐌆𐌵𐌹𐌳𐌰𐌵𐌺𐌰, a shepherd's bag.
 𐌆𐌵𐌹𐌳𐌰, an eyebrow; 𐌲𐌺𐌵𐌹𐌳𐌰 𐌆𐌵𐌹𐌳𐌰

γῦλ, with his eyebrows; also a brow, as mala an čnojc, the brow of the hill.
 Malajnt, change, exchange, alteration.
 Malantac, mutual, reciprocal.
 Malantajžjm, to change, or take exchange; do malantajdžr, they traded; do malantajždeaj, they exchanged.
 Malantūžad, an alteration, or exchanging.
 Malcaj, a porter or bearer of burdens.
 Malcajneacda, of or belonging to the market.
 Malcajneay, sale.
 Malcam, to bear or carry.
 Malcodac, one that sups or dines late.
 Malčtajne, a porter.
 Mall, slow, dilatory; Lat. *malus*; mall čum fejžge, slow to anger.
 Malračd, a curse.
 Mallūžjm, to curse.
 Mallujžge, or mallujžče, cursed, accursed.
 Malōjd, a flail; also a scourge; also a thong.
 Malrajdjm, or malantajjm, to exchange or barter wares.
 Malratōjr ajržd, an exchanger of money, a banker.
 Mām, the hand or fist; Lat. *manus*; lān mājme, a handful.
 Mām, vile, base.
 Mam, a mother; mo mām, my mother; Wel. *mam*, Heb. **אִמָּה**, *ma-ter*, Angl. *mama*.
 Mam, might, power.
 Mam, a hill or mountain; also a gap or pass through mountains.
 Mama, a breast, or tit; Lat. *mamma*.
 Mاما, alone.
 Mamay, might, strength, power.
 Mana, the hand; Lat. *manus*.
 Mana, a cause or occasion.

Manac, a monk or friar; Gr. μοναχος, and Lat. *monachus*; gen. manajž; Armor. *manach*, and Wel. *mynach*.
 Manajdžr, or manaojyr, a spear or javelin.
 Manama and lāmagān, a glove.
 Mančac, of or belonging to monks.
 Mančnum, a cheese-mite.
 Mandracac, a mandrake.
 Mang, moroseness, sourness.
 Mang, a bag or budget.
 Mann, wheat; also food, bread; like the word manna.
 Mann, a wedge; react manna dōr, seven wedges of gold; also an ounce.
 Mann, a sin; also bad, naught.
 Manntac, tongue-tied; one that muffles or stutters, or one that has lost the foreteeth.
 Manrac, a sheepfold.
 Manrad, destruction.
 Manray, motion, &c.
 Mānta, bashful, modest.
 Māntact, bashfulness.
 Mantajne, a lisping person.
 Maojdm, a hard word.
 Maojmeac, vain-glorious.
 Maojdead and maojdeam, proclaiming, boasting; noč maojd, who boasts, *Prov.* 20. 6; nā maojd ču fejn, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.
 Maojle and maojleacd, baldness; maojle is more bald.
 Maojljnn, the summit or the brow of any ridge or hillock, as maojljnn a čnojc.
 Maojl-ēadanac, bald-pated.
 Maojn, love, esteem.
 Maojn, worldly substance.
 Maojyreact, stewardship.
 Maojr, a pack, or bag.
 Maojreōg, the same; diminut. of maojr.
 Maojreac, vain-glorious, boasting.

Maolteacur, or **maolteacur**, boasting.

Maolmeac, an objection.

Maol, bald; also blunt; Wel. *moel*.

Maol, a servant; rather a shaved person devoted to some saint or religious order. It was anciently, out of reverence to saints, prefixed to the name of men in christening; as, **Maol-Cholum-cille**, which properly means St. Columba's servant or devotee; **maol-Seacluinn**, St. Seachluin's, &c.; in the same manner as **Uolla**, ex. **Uolla-Cholum**, **Uolla-Dattarac**, **Uolla-Urjgide**, properly signifying the servant of St. Patrick, of St. Brigit, &c.

Maol-ajgeantac, dull-witted, stupid.

Maolajgm, or **maolum**, to become dull or stupid; also to allay.

Maoldorin, a sword; **maoldorin fionn-ajngid**, a silver-hilted sword.

Maon, mute, dumb.

Maonar, a proper name.

Maonmaige, a large territory of the County of Galway, anciently the estate of the O'Mulallys, English, O'Lally, and of the O'Neachtans, two very ancient and noble families. This territory is now called Clanricard, from Richard Burke, lord of that country.

Maor, a steward; also a sergeant; **maor** among the Scots was anciently the same with Baron afterwards, and **maor-mor**, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.

Maot, tender, soft; **peol maot**, tender flesh; **maot-gmad**, compassion.

Maotan, a twig, osier, or bud;

also any thing that is soft or tender; also a cartilage or gristle; also the ear; also the xiphoides or cartilage terminating the lower end of the sternum.

Maotla mata, acorns and fruit.

Maotmud, nice, or delicate.

Maot-gmleac, wateriness of the eyes.

Maotugad, a moistening or softening; a **taid a enama an maotugad o gmjon**, his bones are moistened with marrow.

Mar, as, even as; **marjn**, so, thus; **mar an cceadna**, likewise; also where; **mar a mab re**, where he was; **mar aon**, together with, along with, as well as; **mar aon gmomra**, along with me.

Marac, or a **marac**, to-morrow; **ajn na marac**, the day after, or the following day; **jan buz a marac**, the day after to-morrow.

Marar, ten thousand; Gr. *μυρίας*, and Lat. *myrias*.

Marb, dead; also heavy.

Marbad, slaughter, massacre.

Marbad and **marbajm**, to kill or slay; **do marb re jad**, he killed them.

Marban, a corpse, or dead body; also the margin of a book, **marban leabajn**.

Marb-druideact, necromancy, the art of consulting the manes of the dead.

Marbnae and **marbne**, an elegy.

Marbtae, mortal, cruel.

Marbtorjn, a murderer, a slaughterer.

Marbrad, a fort.

Marc and **marcan**, a horse; Wel. *march*. It appears that this word is both a Gaulish and a German Celtic; for in the first place, as to the Gauls, we learn from Pausanias, in his account of the invasion of Greece by the Gaul-

ish army, consisting of 15,2000 foot and 20,400 horse, under the command of Brennus and Achi-chorius, near three hundred years before Christ, that the Gauls called a horse by the appellative of *Mančan*.—*Vid. Paus. Phoc.* p. 335. This remark he makes on occasion of the remarkable circumstance, that every horseman had two servants constantly attending him, and destined to succeed in his post one after the other, in case their master happened to be killed; by which contrivance the 20,400 horse were equivalent to 61,200. The old Irish had the same custom, and called those servants that attended the cavaliers by the name of *ḡollajde Cjn-ejc*. And as to the Germans, the national name of the *Marco-manni*, so called for their being famed for good cavalry, shows, that they called a horse by the name of *Marc*.

Mancać, a horseman, or rider; *mancać ayn-cljyde*, an ignorant or awkward rider; *mancać dajm*, a rehearser or reciter of a poem, who attended the *fean dāna*, or poet; pl. *mancajg*.

Mancajbeacđ, riding.

Mane-cojmljng, a horse-race.

Manclac, any provision of victuals, a large provision of food; *pojdyj yn tuaral Iacob a mac Iōrep zona baćal jona lājm*, *ağyr manclac bjg an dā bñajtyb*, the noble Jacob sent his son Joseph with his staff in his hand, and a good store of provision to his brethren.—*L. B.*

Mane-lann, a stable.

Mannejl, mackerel; *mannejl ća-pujl*, herring-hog.

Mane-rluag, cavalry, or an army of horse.

Manğad, a market; Lat. *mercatus*; Wel. *marhuad*; also a bargain; *manğad manća*, a proverbial expression to imply a great bargain; otherwise called *bō aynğad*.

Manğan, a margin. *X*

Manla, rich clay or soil; Wel. *marle*, and Germ. *marga*.

Manmun, marble; *clān manmujm*, a marble table.

Manpōy, rosemary.

Manť, a beef; *manť ōg*, or *ōg-manť*, a heifer.

Manť, March, also Mars; *mjy* *X*

Manťa, the month of March; *dja mājnt*, *dies martis*.

Manťa, for *man atā*, such as.

Manťanajm, to maim, to make decrepid.

Manťanća, maimed.

Manťajn, life.

Manťanać, durable, eternal.

Manťanać, hopeful, blessed; *mac manťanać*, a hopeful, happy son.

Manťanaćđ, eternity.

Manťujm, to live; *jonnuj go bñeudad ře manťujm ad řocajm*, that he may live with thee.

Manťjneac, a cripple.

Manťnağjgjm, to maim.

Māy, if, i. e. *mā ay*; *māy řeřdyj leacđ a nājneam*, if thou canst number them; *māy dōjg le neac*, if any man think, also whether; *māy a nđlūć no an jnneac bjař*, if it be in the warp or woof.

Māy, a buttock, a flank, or thigh; *zona māyayb lomnoćđ*, with their buttocks naked.

Māy, excellent, handsome.

Māřan, delay.

Māřan, check or reproof.

Māřanać, slow, tedious.

Māyead, then, therefore.

Māyła, reproach, scandal.

Māyłađac na eclojđeam, the clash.

ing of swords.

Maylajǵm, and maylūǵaš, to defame, to revile, or blaspheme; do maylujǵ rē aym an Tǵajna, he blasphemed the name of the Lord.

Maylujǵeac and maylajǵteac, ignominious.

Mátá and mátá ǵun, although, how be it, nevertheless.

Mata, great; also dark, gloomy.

Mata, a mattress.

Mač, good.

Wač, fruit.

Mač, a hand.

Mača, Matthew, a proper name.

Mačad, a pardon.

Mačajm, to forgive or pardon; mač dūjnn ár bǵjáca, *demitte nobis debita nostra*.

Mačajm, a mother; Lat. *mater*, and Gr. μητηρ, which the Greeks derive from their verb μαω, *desidero*, because she desires good things for her children. But if it were a derivative, its radix would be more naturally to be found in the Irish language in the word mač, good, without bringing it in by an ellipsis, and in a strained manner, as in the Greek.

Mačajm, gore, matter.

Mačajm-ajl, the primary cause or principal cause of a thing.

Mačajnda, of or belonging to a mother; ár tteanza mačajnda, our mother tongue.

Mačajndačt, the right of a person's mother.

Mačajonm, matricidium, or the murder of a mother.

Mačpaš, doubt; ǵan mačpaš, without doubt.

Mač-ǵabajm, or máǵ-ǵabujm, a bear, i. e. a calf of the plain, or a wild calf, because it is a kind of a wild calf; máǵ-ǵamujm is the true writing of this word, which

is corrupted into mač ǵamujm and mačamajm by some of our modern writers of the Irish language. From this word máǵ-ǵamujm is derived the name of the ancient and princely family of O'Mač-ǵamna, otherwise written O'Mač-amna, Engl. O'Mahony, descended from Cač, brother of Načpnoč, the father of Aengus, first Christian king of Cashel, who was baptized by St. Patrick. The O'Mahonys were for many ages sovereign princes of the countries or districts called Cǵneál-eaš, Cǵneál-Mbejce, Jb-Connua, and all that part of Musgry which lies southward of the river Lee, and in later ages of the large district called Scull, together with that of Jbe-Čačac. The ancient lustre of this princely family hath been revived in our days by the great warrior Count O'Mahony, whose distinguished merit and qualities have survived in the Counts his sons, and most eminently in Count O'Mahony the younger, now Lieutenant-General of his Catholic Majesty's forces, and his Ambassador Plenipotentiary at the court of Vienna; one of the most noble-hearted Irishmen now living, according to all accounts. The ancient estate of this noble and illustrious branch of the O'Mahonys was the territory called Cǵobnaš, in the County of Kerry.

Me, I, me; Lat. accus. *me*; Gr. με.

Meabál, shame; also fraud, deceit.

Meabalač, or meablač, deceitful, fraudulent.

Meabajm, the memory. *

Meabarač, mindful.

Meabja, a fiction, a lie.

Meacan, a parsnip.

Meacan ujljon, *alicampagne*; Lat.

entila campana.

Meacan báide, a carrot.

Meacan-naíog, a radish; Lat. *raphanus hortensis*.

Meac, hospitality.

Meact naíog, the ox next the plough.

Méad, increase, bigness; genit. méio.

Méadaíom, to increase, to augment, or improve, &c.; méídeoíca mé íad, I will multiply them.

Méadaígte, increased, multiplied.

Meadaí, a churn.

Mead and meò, a balance, or scale; òíí-mead, a scale to weigh gold; aíg-mead, a scale to weigh silver; plur. meada and meadaí; í meadaí eáígráíla, in unequal balances. *Note.*—This word has been ill-explained in the letter ú at the word an-mead.

Mead, metheglin, or mead; Gr. *metho, vinum*.

Meadaí, a stallion.

Meadaí, fuddled with mead, or abounding therewith.

Meadaíom, to weigh or balance; also to consider.

Méadaí, a belly, a paunch.

Meadaí, talk or speech, a discourse; also merriment, mirth.

Meadaí, a forewarning of future events.

Meadaí, or meadaí, cheerful, lively.

Meadóí, the midst, the middle or centre.

Meadaí, glad, joyful.

Meaoí, or meíog, whey.

Meaz, the earth.

Meal and meall, a ball, any lump or knob; meall íae, a round cake of butter; meal na íal, the apple of the eye.

Meall, a hill, hillock, or any rising ground of a spherical shape; hence the name of several lands in the west of Ireland; as,

mealla-bíneac, meall na hōíí-naí, &c.

Meala, rid. míl; beaíán meala, a little honey; Lat. *mel*, and Gr. *μελι*.

Méala, a reproach.

Méala, grief, sorrow; mōí an méala a báí, his death is a cause of great grief; hence aí-méala, repentance, recanting.

Mealí, and diminut. mealbōí, a satchel, or budget, a knapsack; gen. meílí and mealbōíge.

Meall and meallaí, good, pleasant.

Meallaí and meallaíom, to deceive, or defraud; éíed íán meall tú mé, why hast thou deceived me?

Mealta, deceived, defrauded.

Mealtōí, or mealitōí, a deceiver.

Mealitōí meact, playing the cheat.

Meán, a kiss.

Meanaíom, to kiss.

Meánaí, a shrine or repository of holy relics.

Meánaíom, parchment; Lat. *membrana*.

Meánaí, the memory; Lat. *memoria*. Written more usually, but abusively, meáíom.

Meánaíom, to remember; also to consider of; do meánaíom dí-óííáí dōíí, he studied their harm.

Meánaíom, studied, considered of.

Meánaíom, to think.

Meánaí, an awl.

Meánaí, gaping or yawning.

Meánaí, he thought of; ía mōí do íáíí na meánaí, multa bona excogitant.

Meánaí, plain, clear.

Meánaí, yawning.

Meánaí, yawning; and méánaí, the same.

Meánaí, craft, deceit.

Meangac, crafty, deceitful.

Meang-náiste, sophistry.

Meanma and meanman, courage, vigour; a meanma énoide, their stoutness; also the will or desire, the mind or memory; tugad anjy ann éin meanmujn é, bring it again to mind; also gladness, high spirits.

Meanmac and meanamnac, cheerful, in high spirits; corrupted from mean-amamnac.

Meanmanad, thought.

Meanm-laije, dullness, laziness, weakness of spirits.

Meanmajjm, to regale, to gladden.

Meanmúgac, an exhortation.

Meanmujn, joy, gladness; naétaoí amac majlle ne meanmujn, ye will go out with joy.

Meann, manifest.

Meann, famous, or illustrious, celebrated; hence lúg meann, a Dal-Cassian prince, who recovered the entire Co. Clare from the people of Connaught, and added it to Munster; ba meann jona jméactaib, he was celebrated for his expeditions and actions.

Meann, dumb.

Meannad, a place, or room.

Meannán, a kid; meannán aein, otherwise gabjyn nóta; a snipe; so called, as in frosty weather when it flies it makes a noise resembling that of a kid.

Meantajl, deceit.

Meantay, spearmint; Lat. *menta spicata*.

Meay, quick, sudden; go meay, soon.

Meay, a finger or toe; lejtead méin, an inch.

Meayajjm, to err, or mistake.

Meayajje, a fool.

Meayajne, a slight or doubtful knowledge of a person.

Meanandac, sobriety.

Meayúgac, a mistaking, or erring.

Meanba, a lie, or fiction.

Meanbal, a mistake; also random; as, upcun meaybujl, a random shot.

Meanballac, erring.

Mean-dána, fool-hardy.

Meandánact, rashness.

Mean-igmad, fondness.

Meayiganta, brisk; also obstinate.

Meaynjite, *idem*; also perverse.

Meayujde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid.* ma-onmujje.

Meay, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.

Meay, measure; also a rod used for measuring a grave.

Meay, a weapon; also an edge or sharp point.

Meay, a pair of shears.

Meay, a foster-child.

Meay, a salmon.

Meay, an advice, or opinion; also conceit.

Meaya, worse, or worst.

Meayán, a lap-dog.

Meayajne, just weight, or due measure.

Meayam, to esteem; also to think, or suppose.

Meayanda, temperate, frugal; meayanta, *idem*.

Meayandact, temperance.

Meayantac, *idem*.

Meaycaon, a sounding-line, or plummet.

Meay-énaob, a fruit-tree.

Meay-énujnnjgm, to gather acorns.

Meay-cú, a lap-dog.

Meayg, among, or amongst; éin meayg, amongst you; Arm. *meask*, and Wel. *mysk*.

Meaygac, a mixture.

Meaygad and meaygajm, to stir

Mejjeamnaġġm, to judge.
 Mejġe, drunkenness; aṛ mejġe, drunk.
 Mejġ, a judge.
 Mejġ, fairies; commonly called ġġobnaġġ.
 Mejġn, a little dish.
 Mejġneac, courage; cuġi mejġneac oṛm, encourage me; mejġneac and mejġnuġac, *idem*; also exhortation.
 Mejġneamaġl, courageous; mġrġneamaġl, *idem*.
 Mejġnġġm, to encourage, to nourish or cherish; to refresh or enliven, to exhort; mejġnġġm jad pēn, they encourage themselves; do mejġnġġm mē, I have comforted.
 Mejġnġoban, a bushel.
 Mejġrġ, ghosts, apparitions.
 Mēġe, fat, corpulent.
 Mēġeallaġ, a fatling.
 Mēġerġor, fatness.
 Mele, a woman's coif.
 Mele, a sluggard; also a cowardly soldier.
 Melġ, death.
 Melġ, the point of death; death-bed.
 Mēlġġm, to bleat as a sheep.
 Mēn or mġanaġ, ore.
 Men, a mouth; Wel. *min*, a lip.
 Men-maġa, a whale, i. e. bleġdmġol, or blaġ-mġol.
 Mēoḃan, a means; also the middle or centre; Lat. *medium*.
 Mēoḃanaġ, small; also the middlemost.
 Mēoṛ or mēuṛ, a finger.
 Mēoṛān and mēoṛaġān, a thimble.
 Mēnġnġġm, to weaken.
 Mēteṛ, a veil or covering.
 Mētle and mēġl, a reaping.
 Mēġneay, a consumption.
 Mēud, greatness; *vid.* mēġd.
 Mēudal, the maw, a ventricle, or tripe.
 Mēuṛ and mēan, plur. mēṛ, a fin-

ger or toe.
 Mēuṛay and mēaṛay, fatness.
 Mġ and mġor, a month. x
 Mġaġ, a bag or budget.
 Mġad, honour, respect; also noble, honourable.
 Mġaduġġ, a hog or swine.
 Mġan and mġon, the will or desire, x willingness; aṛ mġan leam, I purpose; an nġd aṛ mġan leġr do dēunam, the thing he intends to do.
 Mġanaġ, ore; also a mine; cuġe no poll mġanaġ, a mineral or mine; a ġē Tġaġanmaṛ Mac Fallamun, Mac ġġal puaṛi mġanaġ oḃn aṛ tēuṛ an Eġnġn, aḡur a bġoṛtġb oḡtġn ġpē do bġod aġa bēanbād, Tighermas, the son of Fallavan Mac Eirial, first discovered gold ore in Ireland, which was refined at Fothart, on the banks of the Liffey. — *K. ad annum mundi 3011.* — Vid. Flah. Oig. p. 195.
 Mġandulġtaġ, abnegation.
 Mġanġay and mġanġur, desire, appetite.
 Mġanġayaġ, longing, desirous of.
 Mġay and ġenit. mēġr, a charger, or dish; mġay ġluayaġ, a porringer.
 Mġay, an altar.
 Mġe, the ġenit. of mac, a son; mac a mġe, his grandson.
 Mġeāḃay, ingratitude.
 Mġeāḃay, an affront.
 Mġeelme, an evil omen, or an ominous presage.
 Mġeēadpā, indignation, *Jer.* 10. 10. displeasure.
 Mġeēadpāġ, displeased with, vexed at, discontented.
 Mġeġll and mġeġall, madness, folly; aṛu tē aṛ mġeġll, thou art mad.
 Mġeġllġġe, foolish, mad, senseless.
 Mġeġllġġm, to rave, to doat.
 Mġeṛeayta, inhuman, uncivil.

Mjċmejdjom, unbelief.
 Mjð, the sight, or aspect.
 Mjðe, the County of Meath.
 Mjðeamaltaċ, frugal.
 Mjðeamujn, meditation.
 Mjðeanz, slender-waisted.
 Mjðjomalta, doubtful.
 Mjðjon, ill-coloured.
 Mj-ējpeaċdaċ, vain, of no effect.
 Mj-ğnjom, iniquity, lewdness.
 Mjğneann, disdain or loathing.
 Mjl, and in the genit. meala, honey; mjl pċajn, wild honey; beağán meala, a little honey; Gr. μελι, and Lat. *mel*.
 Mjl, or mjleað, a soldier, or champion; Lat. *miles*, and Wel. *milur*, Heb. מלח, *rex*.
 Mjlbjn, mead or metheglin; from mjl, honey, and bjn, water; as that liquor is made of honey and water.
 Mjlceō, mildew.
 Mjle, a thousand; plur. mjllte; mjlte do mjlljunuċb, thousands of millions; also a mile; tyn mjle, three miles; Wel. *mil*, Lat. *mille*; and mjlljane, a mile.
 Mjneac, a thorn, or bodkin.
 Mjlyð, a soldier or champion.
 Mjlğze, the point or article of death.
 Mjlğzteac, wan, pale; composed of the negative mj; and lğze, the complexion, features.
 Mjlyr, sweet or savoury, well-tasted; from mjl, honey; Wel. *melys*.
 Mjlŋean, a soldier.
 Mjll, the plur. of meall, balls, knobs.
 Mjlleað, a ruining or spoiling.
 Mjlleað and mjlljm, to mar or spoil; mjllŋð an zoğta an talam, the famine will destroy the earth.
 Mjlljuð, a bad sight, or a fascinating look.
 Mjllyeaċð, sweetness.

Mjllyeán, any sweet thing, a sweet-meat; also cheese-curd.
 Mjllyeán maia, a sort of seaweed.
 Mjllte, ruined, spoiled.
 Mjllteōjm, an oppressor.
 Mjlltne, mjltnaċt, or mjljotaċ, bravery, gallantry.
 Mjlmeacan, a mallow.
 Mjlye, sweetness; also more sweet.
 Mjlte, plur. of mjle, thousands.
 Mjmeayajm, to undervalue, to despise.
 Mjmeayta, vile, mean.
 Mjmejynğjm, to discourage, to terrify; cċed ға mj-mejynğtċj, why do ye discourage, *Num.* 32. 7; nā mjmejynğ, be not afraid, *Jer.* 30. 10.
 Mjn, fine, tender, delicate; an ŋeup mjn, the tender grass; zo mjn, gently, softly.
 Mjn, a plain, a fine field.
 Mjn, meal, flower; do mjn oğna, of barley meal.
 Mjn-bnğjm, to bruise, to crumble.
 Mjndpeaċ, a little image.
 Mjne, smoother; also smoothness.
 Mjne, pusillanimity.
 Mjnejte, a feather.
 Mjneac, mealy.
 Mjneacð, softness, gentleness.
 Mjneagð, politeness.
 Mjnaduğta, unnatural, or ill-natured.
 Mjneallaċ, small cattle, sheep.
 Mjnŋeup, grass.
 Mjnyc, frequent; zo mjnyc, often, continually; Wel. *mynyk*.
 Mjnjūğað, smoothness; also taming.
 Mjnjğjm, to smooth or polish; also to explain.
 Mjnneac, a lie.
 Mjnneayğnāğ, ignorance.
 Mjnūac, the herb milmountain, or purging-flax.
 Mjðaðmuj, untowardly, awkward.
 Mjðbal, unthriftiness.

onnažj rē, which he swore.
 Mjonnán, a kid.
 Mjonn-nann, a short verse.
 Mjonnuzad, vowing, or swearing.
 Mjonnlačd, gentleness, mildness.
 Mjonōrač, morose.
 Mjonunač, a small pitcher.
 Mjonrijož, a petty king or prince.
 Mjon-rujleac, pink-eyed.
 Mjontān, a small bird, a titmouse.
 Mjontar, mint.
 Mjo-pājt, ingratitude.
 Mjorbač, to kill or destroy.
 Mjorbažlle and mjorbūžle, a miracle, or wonder, a prodigy; it is like the Latin *mirabile*; as, *mj-orbūžljš Dē*; Lat. *mirabilia Dei*.
 Mjorbūžleac, miraculous.
 Mjorūn, a private grudge.
 Mjoř and mjr, a month; Wel. *miz*, and Cor. *miz*. We find that the Latins formerly wrote *mesis*, and not *mensis*; ex. *mesibus X. Florus vixit, et Silvana cum Niciati marito vixit, annis tribus et mesibus duobus*.—Vid. Fabretti, pag. 106, 110. And the Spaniards call it *mese*; It. *mes*.
 Mjořač, the plant called purging-flax; Lat. *linum catharticum*.
 Mjořářta, displeased.
 Mjořcajř, spite, hatred.
 Mjořcajřeac, spiteful.
 Mjořcajřt, a curse.
 Mjořžur, grudge, or spite.
 Mjořām, rough, rugged, hard.
 Mjo-řuajmneac, restless, troublesome.
 Mjořūn and mjořūjneacđ, measure, mensuration.
 Mjotal, metal.
 Mjočajnjm, to displease.
 Mjočajtnjomač, disagreeable, unpleasant.
 Mjočarbač, unprofitable.
 Mjočurapa, a bad omen.
 Mjočōž, a woollen glove.

Mjř, a part, or share; *na čejřne mjrjš*, in four parts.
 Mjř, the top or summit of a thing; *mjr būřia*, superiority.
 Mjne, levity, madness; *ar mjne*, distracted.
 Mjneann, a portion or share.
 Mjnearūnta, unreasonable.
 Mjřažalta, untractable, unruly.
 Mj-řažujl, transgression; also rebellion.
 Mjřle, a ball to play with.
 Mjřia and mjořř, myrrh, a sort of gum used in embalming dead bodies.
 Mjřtařl, a myrtle-tree.
 Mjř, a month; *vid. mjoř*.
 Mjřeamnač, agreeable, adequate.
 Mjřžēal, a calumnious story.
 Mjřř, I, myself; *a řajmřř, pro- atā mjřř*, I am.
 Mjřřmjřn-dearž, bog-mint, *mentha aquatica*.
 Mjřřmjřt, foul play.
 Mjřneac, courage; *ar mō mjř-neac ažuř macnajř*, the most courageous and fond.
 Mjřneamařl, courageous.
 Mjřřte, an mjřřte me, am I the worse for it.
 Mjřřřř, weak.
 Mjřřđ, řř mjřřđ, it is time.
 Mjřřř, time.
 Mljž, the point of death.
 Mná, the plur. of bean, women or wives; *dá mnaoj*, to his wife.
 Mnámlačđ, bashfulness, effeminacy.
 Mnjž, an epitaph.
 Mō, a man, abusively written *mōž* and *mōđ*, nearly of the same pronunciation with *mō*. This word *mō* must have been originally in the Latin tongue, or *lingua prisca* of the Aborigines of Italy, as appears by the Roman words *homo* and *nemo*; the former signifying *a man*, or *man*, and the latter *no man*; in which words the prefixes *hu* and *ne* are added

- to the substantive *mō*, a man, as signs of the positive and negative. This word *mō* is preserved even in compounds of the Irish language, as in the compound word *lān-mō*, abusively written and pronounced *lān-mū*, a married couple, *lān* signifying entire, and *mō*, a man; because a married couple may be deemed only one entire man, or one flesh, according to the Scriptural expression, *erunt duo in carne una*.
- Mo, my, mine; *mō* *capal*, my horse, &c.
- + *Mō*, greater; *nj būr mō na*, more than.
- Moč*, early, soon; *zō moč aṛi maṛḍjn*, early in the morning; Lat. *mor.*
- Moč-abajḍ*, ripe before its time.
- Močḍ*, promotion.
- Močt*, great.
- Močt-nāt*, the dawning of the day.
- + *Moḍ*, a manner or fashion; *aṛi an moḍ ro*, after this manner; *taṛi moḍ*, beyond measure; *aṛi moḍ zup*, in so much that; Lat. *modus*.
- Moḍ*, work.
- *Moḍ* or *moḡ*, a man; also a servant or slave; Lat. *homo*.
- Moḍajḍear*, husbandry.
- Moḍamujl*, or *mōmujl*, mannerly, well-behaved.
- Moḍamlāct*, mildness, gentle behaviour.
- Moḍan*, *ne moḍnujḍ*, in travail; said of a woman in child-birth.
- Moḍ-ḍam*, a plough-ox.
- Moḍ-maṛgaḍ*, a slave-market.
- Moḍraṛne*, slavery, bondage; written also *moḡraṛne*.
- Moḡal* and *moḡul*, the husk of any seed or fruit; *zō moḡlujḍ mō ṛul*, to my eyelids; also the apple of the eye; also a cluster or branch.
- Moḡallac*, full of husks; also plentiful.

- Moḡ*, written for *moḍ*, a manner; *vid. moḍ*.
- Moḡajḍe*, a husbandman, a churl, a labourer, or slave.
- Moḡḍon*, a remarkable mountain and river in Ulster.
- Moḡna*, a salmon.
- Moḡraṛne* and *moḡruṛne*, slavery; also fealty, homage.
- Moḡujḍ*, mocking; *feap moḡujḍ*, a scoffer; *vid. maḡajḍ*.
- Mōjḍ*, plur. *mōjḍe*, a vow, an oath; *mōjḍ ḡeanmnūjḍeācta*, a vow of chastity.
- Mōjḍ*, *pro mējḍ*; as, *mōjḍ mean-man*, the height of courage.
- Mōjḍe*, greater; *acḍ jr mōjḍe ḍējḡmeadaṛan*, but they cried out the more.
- Mōjḍe*, ex. *mōjḍe mē*, I am the better.
- Mōjḍeac*, a votary.
- Mōjḍeam*, boasting, bragging.
- Mojḍ*, a *mojḡ*, abroad.
- Mōjḍḡeallac*, a vow.
- Mōjḍjm*, to vow or swear; also to ascertain; as, *maṛi mōjḍjḍ bājḍ*, as the bards make out; *maṛi aṛi mōjḍjḡ tū mōjḍ ḍamṛa*, where thou vowest a vow unto me.
- Mōjḍte*, devoted.
- Mōjḡ*, le *mojḡ*, at most.
- Mojḡeanēaṛ*, happy is he; *mojḡeanēaṛ feap ḍo cōnaṛic an la ro*, happy is the man that saw this day; *mōjḡeanēaṛ an tē*, happy is he: it is pronounced *munēṛ*.
- Mojl*, a kind of black worm.
- Mojl*, a heap cast up; Lat. *moles*.
- Mojll* and *mojlle*, delay or stay.
- Mojltējn*, dim. of *molt*, a hogrel.
- Mojmejnt*, a moment.
- Mōjn*, a mountain; Lat. *mons*; *mōjn-mōṛ*, the long mountain which runs through the countries of Barret and Musgry; *mōjn an mullaḡḡ*, a high mountain in the County of Tipperary.

X *Mōjn*, turf; also a bog, where it is cut; genit. *mona*; Wel. *maun*, turf, fuel; poll *mona*, a turbery, or turf-pit.

Mōjn-ḡeūn, a meadow, i. e. mountain-grass; *ay mōjnḡeānāyb*, out of meadows: it is abusively written *mōjnēān*. N. B. This word shows that the Irish formerly used no other hay but what grew on coarse or boggy grounds.

Mōjnye, a peat pit, or turbery.

Mōjnb, an ant or pismire.

Mōjneyaḡ, the falling sickness.

Mōjn-ḡeānt, justice, clemency.

Mōjnejr, haughtiness.

Mōjn-ḡeāntānāc, rainy.

Mōjn-ḡnḡḡeācḡ, magnificence.

Mōjn-meānānāc, magnanimous.

Mōjn-meānājm, to magnify.

Mōjnnējr, great streams of water.

Mōjn-ḡeḡḡeān, seven.

Mōjnteāḡ, dregs; *ay a mōjntēyb*, on its lees.

Mōjntēal, a cripple, or lame man or woman.

A *Mōjntēal* and *mōjntēul*, mortar, or plaster.

Mōjnteūn, a pounding-mortar.

A *Mōjntējr*, a mortise; also a tenon; *dā mōjntējr*, two tenons.—*Exod.* 36. 24.

Mōjtleāḡan, an ethic book.

Mol, a congregation, a flock, or number.

Mol, loud, clamorous.

Mol mājlljn, the beam that turns round in a mill, and sets the whole in motion by the means of wheels that are affixed to it.

Molaḡ, praise.

Molajm, to praise; *do molaḡan a ḡné*, they commended his complexion.

Molajm Ōja, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.

Molān, rather *malān*, a small hill or brow.

Molḡeāc or *molḡeāc*, praise-worthy.

Mole, fire.

Molḡa, great.

Molt, a weather. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.

Moluaḡ, a marsh.

Molta, praised, extolled.

Mōmūn and *mōmānāc*, stately, noble.

Mon, or *muna*, if not.—

Mon, a trick, a wile.

Monāḡ, money.

Mōnāḡ, the genit. of *mōjn*, a mountain; a *mōnāyb*, in the mountains.

Monājrtjn, a monastery.

Monaj, work.

Monajḡa, a shop, or workhouse.

Mong, the main or crest of a horse or other beast; *mong-ḡeāḡaḡ*, a fine crested horse.

Mongaj, roaring.

Monmaj and *munḡaj*, murmuring, detraction.

Monuaj, alas!

Mōn, great in quality or bulk.

When spoken of animate things it is put after the substantive; ex. *ḡeān mōn*, a great man, or a lusty man; *capal mōn*, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. *mōn-dālaḡt*, arrogance; *mōn-ḡnājn*, abomination; Wel. *maur*.

Mōn, with a substantive plural signifies many; ex. *mōn-lāḡte*, many a day, &c.

Monaḡeācḡ, rottenness, corruption.

Mōnājḡjm, to magnify.

Mōnālta, moral.

Mōnaltācḡ, morality.

Mōnān, a great number, a multitude; *mōnān mōn*, a great many, a great quantity; Gr. *μυριας*,

ten thousand; and *μυρίον, infinitum.*
Μόριανας, i. e. mōri ēanteaēt, a great convention, or assembly.
Μορις, a hog, or swine.
Μορις, great, huge.
Μοριςκοινδ, or μυριςκοινδ, a fleet.
Μορις-εριοιδας, magnanimous.
Μορις-εριοιδας, magnanimity.
Μοριςκοινδ, a highway.
Μορις-γροτ, the falling sickness.
Μοριςταρ, corruption.
Μορις-κυάρις, a grand tour, or visitation of a king to his subjects, which was anciently practised in Ireland; or of a bishop to the clergy of his diocese, to inspect into the state of their ecclesiastic affairs.
Μοριςκυδτεας, corrupt; a τας μοριςεαςτα μοριςκυδτε, my wounds are corrupt.
Μοριςδα, great, magnificent.
Μοριςδας, greatness, majesty.
Μοριςδαι, boasting; also pride.
Μοριςδαι, an assembly or convention, a diet or parliament; mōri-δαι Δρομας σετ, the parliament of Dromceit in the County of Derry, at which were present Αοδζαν, king of the Scots, and Colum Cille, Abbot of I.
Μοριςδαιας, proud, vainglorious.
Μορις-φαρις, the main ocean.
Μοριςζας, corruption.
Μοριςζαις, abomination.
Μορις-λυάις, precious, valuable.
Μοριςμαορις, a lord mayor, also a high steward.
Μοριςμωρις, ζο μωριςμωρις, especially, moreover.
Μοριςμωριςτα, wormwood.
Μοριςτα, devastations by fire.
Μοριςτοις, good, pleasure.—Matt. 3. 17.
Μοριςτοριςας, very big with child; also very fruitful, plentiful.
Μοριςυιςζις, to extol; mōriςυιςζεαρ Οζα, let God be magnified.

Μοριςυζας, magnificence.
Μοριςυας and μοριςυας, a mermaid, a sea-monster; Cor. and Arm. morhuch.
Μορις, a manner or fashion; Lat. mos.
Μοριςας, of or belonging to manner or fashion.
Μοριςτα, a moat, or mount.
Μορις, the male of any creature.
Μοριςτας, i. e. τοριςτας, fertile, fruitful, pregnant.
Μοριςταζις, to feel; also to perceive, to know; ηρις μοριςταζις με αον ρζαν, I felt no pain; ηρις μοριςυιςζεαδαι αν κυις, they perceived not the matter.
Μοριςταζιςτεας, sensible.
Μοριςταρις, a park; μοριςταρις εριανν, a tuft or cluster of trees.
Μοριςυζας, the sense of feeling.
Μοριςεας, a he-cat.
Μοριςας and μυας, a cloud.
Μοριςας, an image.
Μοριςας, the middle or midst.
Μοριςας, noble, good; Wel. mad.
Μοριςας, soft, tender; Wel. medhal.
Μοριςαδαις, to form or shape.
Μοριςαδβλορις, very loud, or noisy.
Μοριςαδ ζιςαρις, a platform.
Μοριςαλ, the top of a hill.
Μορις, a swine, hog, or pig; diminut. μυρις; Wel. moehyn; muc ρα-μαρις, a fat pig; muc αριςηδε, a sow with young pigs; muc-αλλα, an echo, i. e. the pig of the cliff or rock.
Μορις, an instrument of war, whereby besiegers were secured in their approaching a wall; like the Pluteus or penthouse of the Romans, covered over with twigs, hair-cloth, and raw hides, and moving with three wheels.
Μορις-ζαρις, a shelf, or quicksands.
Μορις-μαρις, a porpoise, quasi, a sea-hog.
Μορις, smoke.
Μοριςα, an owl.

According to the following analysis:
 1. The first two pages, the first two
 paragraphs, and the first two pages of
 the first two paragraphs, which
 contain the first two paragraphs and
 paragraphs.

[Faint, illegible handwritten text]

1. 1. The first group: 12 members
 2. 2. The second group: 12 members

Class: English Writing

THE UNIVERSITY OF CHICAGO

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1. *Chrysomelidae*

and nothing is done, or
nothing.

2000 ft. in water: no more of
 the mud, only a few small
 shells, the feet and whole bones
 somewhat stronger: no bones of
 the vertebral column, no fishes.
 The waters were up to my
 ankles.

1910

śūṭya and nāṣā, destruction;
 aśe he śūṭya a nāṣā, which
 was lost; tēṭa yē a nāṣā, he
 perished.

[illegible]

Chicago, the Lake country: Lake
Michigan.

THE STATE OF NEW YORK
IN SENATE,
JANUARY 18, 1907.

July 1941, the number of women was 1,000, and the number of men was 1,000.

Doylestown. (*Carradoylestown*), the ancient name of a large territory, possessed since the tenth century by the MacDonnells of Castleown Mac-Eneaney, extending from the

near Tully to the hill of Rath-
craig, and Newcastle in the
west of the County of Limerick;
it comprehended all the lands
now called Clungahane, together
with the large parson and tithes
of Cuckinstown Mar-Evany. This
family was the descendant of the
eleventh son of Malise, King of
Munster in the fifth century, and
other branch of the great Brian
Boru line.

Sufficient time port.

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Take, day-length: a mere hour,
as the duration of the day.

Malcolm, a swine-breed; near the
Tolbo, St. Patrick, when a boy,
was the swine-breed of Malin,
king of Orlagh, i.e., on the west
part of Ulster, i.e. of the County
of Antrim.

Indigene, a long-lived person, a
veteran.

Charles A. Miller

Origin, to fall or later, no fall,
to be defeated; ex. de mages-
sax a days past, his feet failed
under him; de nūjean an ear
of Cornucopia, the Canadians
were defeated; de nū-tib a
year since etc, he fell a laugh-
ing.

Partial or no ill. delay; must éxpl. cause, shown as of attention, or defect of hearing.

[illegible]

Surface and nucleus, in wall; a
nucleus, in the wall; Wei. sur-
face, Gr. surface, a wall.

Ujile, a male; sic piye so
nupile pa ipase, who found
males in the wilderness. — (Rev.
36. 24)

2025. 11. 15.

2. *Class. 2* *Leafy* *bell*; *zone* *neg-*
lective *fr.* *with* *golden* *bell*.

Томе. 2. 1878.

20. The first; as many, more;

an do mājn, upon thy back ;
Wel. *munugh*.

Mājn and mājne, the thorn-tree ;
also the name of the letter M ;
also a bush or bramble.

Mājnce and mājncead, a collar, a
torquis, an ornament worn about
the neck or arm ; mājnce ojn fá
briáğadajb na nūayal, golden
collars about the necks of the
nobility ; Lat. *manica*.

Mājne, a bush ; also a mountain.
N. B.—Several particular moun-
tains in Munster are called by
this generic name of a mountain,
as are several others by that of
mōjn, another generic name there-
of ; Lat. *mons*.

Mājneac, thorny.

Mājnead, a teaching or instruct-
ing.

Mājneál and mājneúl, the neck ;
dot mājneál, from off thy neck ;
mājneál na lájme, the wrist ;
Lat. *monile*, an ornament worn
on the neck.

Mājnjm, to teach or instruct ; māj-
ne mé dajr, I will teach you ;
jan dūcag do mājnjreay mje
dajr, in the land that I will show
thee ; Lat. *moneo*.

Mājnjžneac, stout, confident.

Mājnjn and mājnjžjn, hope, confi-
dence.

Mājnjžad, possession.

Mājnmear, hemlock.

Mājnteay and mājntjn, men, peo-
ple, a clan or tribe ; an mājntjn
do bj na farnad, the men that
were with him ; mājnteay an
njoğ, the king's people.

Mājnjreac, a necklace, a collar.

Mājnte, taught, also teaching ; as,
lučd mājnte, teachers ; dajne
deag-mājnte, a well-bred man.

Mājnteay, family, people.

Mājnteayda, kind, friendly ; rpo-
nad mājnteayda, a familiar spi-
rit.

Mājnteanday, kindness.

Mājnteojn, a teacher.

Mājji and mojn, the sea ; gen-
mana ; Lat. *mare*, Wel. *mor*.

Mājñleagad, amazement.

Mājñbñučd, a high tide.

Mājñceartac, or mājñceánda
the proper name of a man ver-
common among the old famili-
of Ireland, and literally signif-
ing expert at sea, or an able na-
vigator.

Mājñcošlac, a fleet or squadron
sea.

Mājñcneac, a wave.

Mājñcū, corrupted into Mājñc-
the proper name of a man among
the old Irish, and literally signi-
fying a sea-hound.

Mājñeac, a sailor or mariner.

Mājñeacac, the proper name of
man, signifying a mariner.

Mājñeacac, a sovereign, or lord.

Mājñean, a woman.

Mājñean, a dart or spear ; also
woman's name.

Mājñfeact, a fleet ; ex. mājñfeac
feact fjejd long ne žejntjb,
fleet of 140 sail belonging to the
Gentils, i. e. the Danes, com-
monly so called by the Irish.—
Vid. Chron. Scot. ad an. 849.

Mājñfjd, mājñfjd řé mé, he will
kill me.

Mājñžéag, a frith, or narrow sea.

Mājñžejlt, a mermaid, i. e. žejlt
mana.

Mājñžneac, dull, stupid.

Mājñžneay, stupidity.

Mājñžjn, a great noise.

Mājñžjn, a burden, or charge.

Mājñžjneac, burdensome ; als
poor ; řeay mājñžjneac, havin
a great family to support.

Mājñ, a troop or company.

Mājñ, natural affection.

Mājñneac, fond, affectionate.

Mājñneam, an overseer.

Mājñnjžjm and mājñnjm, to burde

or load.

Qūjn̄n, a dearly beloved.

Μαγντ, riches.

Murcenn-mjotaine, was the ancient name of the territory which in latter ages bore the name of Murcenn I Phlann, extending from the river Dribseach to Ballyvoorny, now in the County of Cork: its chief lord was O'Flainn, whose dynast, or tanaiste, was O'Maolraibul.

Muyrenjē na *terj-máz*, was the old name of the district which was afterwards called *Muyrenjē* *J* *Ohonazájn*, now the half-baronry of Orrery: its proprietary lords were O'Donnegain and O'Cuilenain, both of the Eugénian stock.

Maighne-tuacra, the old name of the tract of land which lies between Kilmallock, Kilfinan, and Ard-patrick, in the County of Limerick, the ancient estate of the O'Heas.

Muyrenjé jartan-pejmon, was the old name of the country about the towns of Emly and Tipperary: its ancient proprietor was O'Carthaidh, of whose stock I am not informed.

Dojrcnyť Tjne, was the ancient name of the territory now called Lower Ormond. In the time of Donogh O'Brien, monarch of Ireland after his father, the great Brien Boiroidmhe, O'Donegain (not the above-mentioned) was chief lord or petty king of this *Dojrcnyť Tjne*, according to the annals of Innisfallen; but in later ages O'Dongaile and O'Fuirg are mentioned as proprietors of this territory; and the Continuator of Tighernach mentions O'Donegain, descendant of the last mentioned of that name, as Lord of Ara, now Duharra, after

wards possessed by a branch of the O'Briens of Thomond. It is referred to the judicious reader if it be a likely story, that one Cairbre Musc, supposed son of a king of Meath in the beginning of the third century, and of whose progeny no account has ever been given, should have given the name of Muscry to every one of those territories, so widely distant from each other in the province of Munster; *vid. mūr* infr.

Mūjreán, λυγία na mūjreán, the
plant primrose; Lat. *primula*
veris.

Muſte, mute, dumb. ✕

Mujt̃, or mujṣ̃, without, on the outside.

Mul, an axletree.

Mul, a congregation, or multitude.
Mulabūnd, or malabūn, dwarf-
elder; Lat. *ebulus*.

Mūlac, puddle water.

Mulač, a sea-calf.

Mulba, a sea-calf.

Mulcán, an owl; and mulca, an owl.

Mulcân, cheese-curds pressed, but not in a mould or cheese fat, and used for food in the *bualjer*, or dairies.

Qulla and *mullōg*, the patena of a chalice; ex. *do ēmonn γē mulla ūma zon δμ*, he bestowed a patena of brass chased with gold. *Vid. Chron. Scot. ad an. 1115. and Tigher. ibid.*

Mullac, the top, height, or summit;
mullac an tŷge, the roof of a
house; mullŷge na ŷlŷbŷte, the
tops of the mountains; mullán,
idem.

Mulunt, dwarf-elder.

Mūmajn, the province of Munster, in the most southern part of Ireland: it is sometimes called *Leat-moż*, but then it is under-

stood as comprehending the province of Leinster, as well as Munster.

Mūn, urine.

Mun, for, for the sake of; Lat. *propter*; mun γράτ, for the shade.

Muna, unless, if not.

Mūnað, instruction; Lat. *monitum*.

Mūnam, to make urine.

Munari, a fact, or deed.

Munata, a champion.

Munbari, a backbiting, a grudging; munabari, *idem*.

Mung, a mane, also hair; Wel. *mung*; mungfjōnn, a white head of hair.

Mūnloc, puddle, dirty water.

Muntonc, a neck-chain, or torques.

Mūn, a wall, or strong bulwark; Lat. *murus*; fá mūnab mo ējje, within the walls of my house; Fr. *mur*.

Mur, many, much; Gr. *μυριον*, *infinitum*.

Murac, the murex, or purple fish.

Mūnarm, to wall in, to immure.

Mūncac, sad, mournful.

Mūncar, sadness.

Munducān, sea-nymphs.

Munzabal, i. e. zabal-mana, an arm, or channel of the sea.

Munpeta, successful.

Munpuyg, i. e. nājg na'mana, a sea-shore, or sea-marsh.

Munpanac, a subject.

Munpanac, subjection.

Mūpeta I-manaćajn, otherwise Munpeta Mhanaćajn, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from Ionraćtać, son of Muijre-adać, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from Eoca-Mojmeđeōjn, king of Meath in the fourth century. (The O'Fallons of Clojnn-

uadać, are descendants of the same Ionraćtać.) The late Colonel O'Beirn, in the Spanish service, cousin-german of her Grace the Duchess of Wharton, became chief of that noble and ancient family after her Grace's father.

Muntauje, *rectius* mantauje, a sea-flood, or tide.

Muntauje, or manauje, seamen, mariners.

Muntonađ, the product of the sea.

Mūr or mār, pleasant, agreeable, or handsome; hence perhaps mūrgrauje, i. e. mūr, pleasant, and crjōć, a country, the name of several districts in Ireland; hence mūrre, or mārre, beauty, bloom; also prosperity.

Murdađ, mustard.—*Matt.* 13. 31.

Mūrgaltac, watchfulness.

Murgam, to be mouldy or musty.

Murgan and murganac, mustiness.

Mūrglajm, to awake; cá huajm mūrceōlar mē, when shall I awake; mūrcajl ar do cōđlad, awake out of thy sleep.

Mūyla, a muscle.

Mūt, any short thing.

Mutauje, mouldiness.

Note.—Having not had time to insert at the word mac in this letter, some family-names which begin with that monosyllable, such as the Mac-ujđjn, corruptly written Magujđjn, English, Maguire, the Mac-māg-gamna, English, Mac-Mahons of Ulster, and the Mac-γujbne, or Mac-Swynys, of the same province, families which have not been hitherto mentioned in this dictionary, we shall therefore observe in this place, that the two former are descended from Colla-uajj, king of Ulster and Meath in the year 327, and that they were pro-

prietary lords and possessors of that whole tract of land which is now called the County of Fermagh, excepting some territories that were the properties of other noble families of the same stock. The Lord Baron of Iniskillen is the chief of the Maguire family. Of the Mac-Swynys there were three chiefs, all descended from the O'Neils, viz. Mac-Swyny-Fanaide, Mac-Swyny-Badhuine, and Mac-Swyny-na-Dtuadh, i. e. Mac-Swyny of the battle-axes. The first Mac-Swyny was the stock of the two others. A party of these last Mac-Swynys made an adventuring excursion into Munster in the thirteenth century, where they became auxiliary troops to the Mac-Cartys of Musgry and Carbury, and acquired some landed properties deriving under those lords whom they served.

The Mac-Cartys being the most illustrious of all those families, whose names begin with Mac, should not be forgotten in this place. They are descended from Oljol-ölum, king of Munster in the beginning of the third century, by his eldest son Eögan-mōr; their ancestors were for many ages kings of Munster, alternatively with those of the O'Briens, who descended from Cormac-Cay, second son of Oljol-ölum, whom he succeeded

immediately in the throne of Munster. In later ages both families reigned at the same time: the O'Briens as kings of the province of North Munster, whose capital city was Limerick, whose arms are still the three lions, the true primitive escutcheon of the O'Briens; and the Mac-Cartys, as kings of South Munster, whose capital was Cork, both kingdoms being separated by a line extending from Dungarvan and Lismore, now in the County of Waterford, to Brandon-hill, in the County of Kerry. The Mac-Cartys derive their name, as well as their descent, from Cártaic, son of Saorbhreataic, who was grandson of Ceallaicán Cayrjl, king of Cashel and South Munster in the year 939.—*Annal. Innisfal.* It is to be noted that this Carthach's second son, called Muineadaic, was the ancestor of the Mac-Cartys; and that the Mac-Auliffs, in Irish Mac-Ámlaíbe, were the only descendants of his first son, called Tadhg or Cayg, who died king of South Munster in the year 1124.—*Vid. Annal. Innisfal.* This most respectable family of the Mac-Auliffes are for the most part reduced to a state of misery and obscurity by the last revolutions, the last chief of the family, who died colonel of a regiment in Spain about the year 1720, having left no issue.

REMARKS ON THE LETTER N.

N is the eleventh letter of the Irish alphabet, is never aspirated, and is ranked by our grammarians among the light consonants, called con-

ροjneada éadroma; when it is prefixed to ζ in the beginning of a word it is reckoned among the robust, called conροjneada τεanna, and then both letters are called ngeatal, or njatal, from njatal, a reed, Lat. *arundo*; it is called nujn, from nujn, the ash-tree, Lat. *fraxinus*; in Hebrew it is called נ, from the sound. It is often doubled, and then sounds strong, as ceann, a head, lann, a sword, τεann, strong. But a double nn is rarely written in Irish, a little stroke being set over the letter instead of it, thus ñ we find this manner was familiar to the Latins in ancient times, and by the ignorance of some copyists and engravers, has made many words dubious; for they often omitted n where they should always write it, as clemeti for clementi, cojux for conjux. The Greeks in like manner omitted ν in some words, for they wrote Ὁρτησιος for *Hortensius*, and Γαλλια Ναρβονεσια, Λουγδονεσια, and Ισπανια Ταορακονεσια, for *Gallia Narbonensis, Lugdunensis, and Tarraconensis*. And the Latins did sometimes insert it were it had no right to stand, as in conjunx for conjux, totiens for toties, and quotiens for quoties. Because these writers and engravers did not understand the little bars or strokes set over some vowels to denote a long pronunciation, instead of which they wrote n or m; and again, when those bars had been intended to mean n or m, they ignorantly took them for the sign of a long syllable. And indeed these mistakes are not unusual among our Irish copyists, nor can a language, whose histories and writing depend on manuscripts, be free from the like errors. It is to be noted, that as this letter receives no aspirate, so it is never eclipsed by prefixing any other letter to it in the beginning of words. It is likewise to be noted, that the letter n at the beginning of words, which are referred either to objects of the feminine gender, or to persons or things of the plural number, is pronounced double, and very nearly with the same sound as gn in the French *Seigneur*, or n in the Spanish word *Sennor*; and this double pronunciation in like circumstances is common to the three consonants l, n, r, as hath been already observed of the l, and shall be in like manner of the r; thus, for example, in the word neapτ, when we say a neapτ, meaning *the strength of a woman*, the initial letter n is pronounced double, as it is in the same word a neapτ, when it means *their strength*, and so in all other words beginning with n as a radical letter.

- Νά, nor, neither; also not; ex. ná mje, ná ταγα, ná jadγan, neither I, nor you, nor they; ná tabajr, do not give.
 Νά, or; ex. zan ór ná ajrζjod, without silver or gold.
 Νά, than; n̄ buγ mō ná jad, greater than them.
 - Νά, in his; na aζajδ, in his face, i. e. against him, i. e. jn α.

- Να, a sign of the genitive case; ex. αη aζajδ na nujζεαδ, upon the face of the waters.
 Να, a sign of the participle of the present tense; na lūjde, lying; na řūjde, sitting.
 Ναc, whether or no, is not; náć b̄pυl an dūćajζ uille rōmad, is not the whole land before you; náć jōćtan b̄ur majζjrdjje an

c̃jor-cájn, doth not your master pay tribute.

Nác, as beaz nác, almost; ar beaz nác maibad mē, I was almost killed.

Nad, the buttocks.

Nada, nothing; Hisp. *nada*.

Madmajnde and nadmcōmañta, earnest, an earnest penny.

Nadlūza, formerly, anciently; zōn m̃jor̃bujl̃jde nájł nadlūza, with other miracles formerly wrought.

—L. B.

Nādūjn, nature; Lat. *natura*.

Nadũjta, natural.

Nae, naj, or nuj, a man or woman; hence naj-nán, or nujnán, a little man, i. e. a child or a dwarf. It was upon the latter part of this compound word that the Latins formed the word *nanus*, a dwarf, though in the Celtic it only signifies small or little.

Naē, a naē, yesterday. It may seem singular that the Irish sometimes say an lá naē, to mean yesterday, and an ũjce noct, to mean this night, though either of the two words ũjce or noct signifies a night, just as an lá, or an ju, signify the day, or this day. But the French use the same manner of expression when they say *au jour-d'hui*, which is the same thing as the day of this day, for the word *hui* signifies day, as does the Spanish *oy*, and the Irish *uj* in the word an *uj* or a n'uj; and the French carry the tautology still farther, when they say *le jour d'aujourd'hui*. As to this word naē, I can find no affinity for it in any other language, no more than for the Irish word *ioejn* or a *iaejn*, last night.

Naeb, dimin. naebōz, a ship; Lat. *navis*.

Najd, a lamprey.

Najde, who? which?

Najdme, a bargain or covenant.

Najdm-ceanzlajm, to confederate.

Najdm na bõnūma, the obligation of paying the mulct called bō-nūma, *qd. vid.*

Nájł, another; peac̃d nájł, another time; nájle, *idem*; peac̃d nájle d̃jōz̃náj clōd, *alia vice rara virtus*.

Nájł-béal, a bridle-bit.

Nájmdē, the plural of námād, foes, enemies.

Nájmdēanay, or nám̃danay, enmity, hostility.

Najndeān, or naojndeān, valour.

Najnz, a mother; najnz mō̃n, a grandmother.

Nájne, shame, bashfulness; a tá nájne õjm, I am ashamed.

Nájne, clean, neat.

Nájneac̃d, bashfulness; *al. náj-nj̃geac̃d*.

Nájnj̃ge, more bashful, or shameful.

Nájnj̃z̃jm, to make ashamed, to shame; ná nájnj̃z̃ mē, do not shame me.

Nájne, sure, certain.

Nall, hither; anonn azur a nall, here and there, to and fro.

Nall, a bridle or bit; caōz̃ad eac̃ zo nallajb̃ õjn, fifty horses with golden bitted bridles.

Nallana, the time past, formerly, anciently.

Nallūd, nallana, nadlūza, and nallōd, formerly; Lat. *olim*; a nallūd, or a nallōd, in days of yore. N. B. The letter N is abusively prefixed to all these common writings; for the true words are allūd and allōd.

Nalluy, or alluy, sweat; a nalluy hājz̃te joray tū ãñan, in the sweat of thy brows shalt thou eat bread.

Náma, námād, only, alone; *vid.*

máð *supra*.

Náma and námad, an enemy, or foe; plur. nájmde and nájm-djb.

Námadur, fierceness, enmity; námdanur, *idem*.

Naaj, a man or person; *vid. na* and *nuj*, *sup.*; also the name of Noah; ánc Naaj, the ark of Noah.

Naaj, nine.

Naaj, or noj, ship; Lat. *navis*; *vid. naeb* and *naebög*.

Naajde, a babe, a suckling. This, as well as naaj, is an abusive writing of *na* or *nuj*.

Naajdeacda, the golden number.

Naajdeacda, the nineteenth.

Naajdeanán, a babe, an infant.

Naajdeantað, infancy, childhood; ðm naajdeantað, from my childhood.

Naajðjeað, teac naajðjeað, an hospital.

Naajðjn, or naaj-ðjn, an infant, i. e. ðjn naaj, the offspring of a man; *vid. nujnán*. This is another abusive writing of *na* or *nuj*.

Naajm, the plural of naom, the saints; naajm flajteamnajar, the saints of heaven.

Naajmðjnðjm, to sanctify, or make holy.

Naajmj, November.

Naajm-jojdad, a sanctuary.

Naajneal, prowess, chivalry.

Naajteacda, chief, principal.

Naom, a saint, or holy man; also sacred.

Naom-ajtyr, blasphemy against the saints or holy things; Oja-ajtyr is that which regards God.

Naom-ajtyreac, blasphemous; naom-ajtyreojn, a blasphemer.

Naom-ajtyread and naom-ajtyrjm, to blaspheme; naom-ajtyrjuðad, *idem*.

Naomalluðad, i. e. naom-malluðad, a blaspheming, blasphemy; also to blaspheme.

Naommallujðteojn, a blasphemer.

Naom-cojrneaðad, consecration.

Naom-ðojð, sacrilege.

Naomta, holy, hallowed; as ðajne naomta, a holy man.

Naomtað, holiness.

Naomajðjm, to sanctify.

Naon, certain; feað naon, on a certain time; lá naon, on a certain day.

Naona, pronounced Naena, whence O'Naena, English, O'Neny, the name of an ancient and noble family of the province of Ulster, of the same stock with the great O'Neils, descended from the eldest son of Njal Naajjalac, king of Meath and supreme sovereign of Ulster and Connaught in the beginning of the fifth century. The large territory of Cjnéal Naena was the ancient estate or lordship of the O'Nenys, from whom it derived its name, as they were the proprietary lords of it.—*Vid. the Topographical Poem of O'Dubagájn*, often quoted in this Dictionary. M. Mágeožagájn, author of the French History of Ireland, whose knowledge of Irish genealogies was very shallow, as he could not read the Irish language, in which our genealogical records are written, mentions the family of the O'Nenys as being descended from one of the three brothers called by the same name of Colla, the eldest of whom was king of Ulster and Meath in the fourth century, princes of a collateral branch of the stock of the O'Neils. He does not say who of the three brothers the O'Nenys are descended from, (*vid. Hist. d'Irlande, tome 1. pag. 204.*

note marginal,) nor could he have alleged any authority for such an assertion. The patrimony of the O'Nenys is situate in Tyr Owen, the O'Neal's country, far beyond the bounds of Orgialla, which was the territory of the descendants of the three Colláir. The ancient lustre of the family of the O'Nenys is revived in our days in the person of M. O'Neny of Brussels, Count of the Roman Empire, Councillor of State to her Imperial Majesty, and Chief President of the Privy Council at Brussels.

Naonmáir, nine; τῆς naonmáir, twenty-seven.

Naorǵa, or naorǵac, a snipe.

Naorǵaí, an inconstant man.

Naorǵaíneac, inconstancy.

Náir, that not; náir b'féidh léo, that they could not; or, could not they? i. e. ná air.

Náir, shame; nǵ náir duir é, it is no shame for you.

Náir, good, happy.

Náirab and náirób, may it not be, let it not be; náirab olc búir turair, may not your journey be unlucky.

Naird, skill or knowledge.

Nairdajm, to know, to be skilled.

Nair, a band, or tie.

Nair, death.

Nair, an anniversary.

Náir, now Naas, a borough town of the County of Kildare in Leinster, and formerly the metropolis of Leinster, so that Círóic Náir was that whole province; the ancient family of the Mac-Morroughs or O'Cavanaghs were the hereditary princes and possessors of it, Náir Láigean, the royal seat of the kings of Leinster: it is otherwise called áir Láigean.

Nayad, a fair.

Nayad, fame, or reputation.

Nayad, noble, famous.

Nayaraíreac, a Nazarite.

Nayc, a tie or band.

Nayc, a collar, or chain; nayc óir, a gold chain; madra nayc, a chained dog.

Nayc, a ring.

Naygad, an obligation.

Naygajm, to bind or tie; hence naygajre, bound, tied down to; also attached or devoted to.

Naygajne, a surety.

Naycar, a defence or fortification.

Nat, a science.

Nataí, a snake; nataí ním, an adder, a viper, or other poisonous serpent.

Natan, noble, famous.

Né, ané, yesterday; *vid. naé sup.* ané náir, whether or no; ané náir méidhig tú lhom, didst thou not bargain with me.

Neac, a spirit or apparition; táir-
nig neac cúgam, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word neamac, a heavenly spirit, *quod vide infra.*

Neac, some one, any one; an té búairfeay neac, he that shall strike any one.

Neactar, neither; ex. neactar díob, neither of them.

Neactar, outwardly, without, on the outside.

Nead, and genit. nide, dat. nio, a nest; do eirig dá nio féin, she fled to her own nest; Lat. *nidus*, Wel. *nyth*.

Néall, a trance, or ecstasy.

Néall, a cloud; Wel. *niul*, Gr. *νηφελη*.

Néall, noble.

Neambaozal, safety, security.

Neambaozalac, secure.

Neam, Heaven; genit. nime, Wel. *neve*.

Neamac, a heavenly spirit.

Neam, in compound words is a negative preposition; neam-foyač, unstable, wavering; neam-řjně-unta, unrighteous; neam-djada, ungodly.

Neamaj, a pearl.

Neamajre, terrible, cruel.

Neam ašteanta, unknown.

Neam alac, undefiled, i. e. neam-řalac.

Neam altač, smooth.

Neaman, a raven, or crow.

Neam-bunášteac, groundless.

Neam čnazac, without knots.

Neam-čojgilt, unthrifty.

Neam-čojgiltac, profuse, lavish; also open-minded.

Neam-čojmteac, free, generous.

Neam-čojngeallac, ill-natured.

Neam-čomdac, negligent.

Neam-čornac, unmoveable.

Neamčornušteac, immutability, steadiness, constancy.

Neam-črjocnac and neam-črjoc-nušte, endless.

Neam-čubač and neam-čubajd, unbecoming, improper.

Neam-čujd, poverty.

Neam-čujdeac, poor, indigent.

Neam-čujmne, forgetfulness.

Neam-čumajřte, unmixed.

Neam-čunamac, careless.

Neamda, heavenly, holy.

Neam-dlřžteac, unlawful.

Neam-dutnac, negligence.

Neam-řallra, unfeigned.

Neam-řajllřžeac, care, vigilance.

Neam-řanamařl, incommodious.

Neam-řean, hatred, enmity.

Neam-řlan, impure, unclean, profane.

Neam-řlajne, impurity, pollution.

Neam-řnatač, unusual.

Neam-řnōtač, idle.

Neam-řulmař, unskilful.

Neam-řocdac, blameless.

Neam-řařbtač, immortal; do-
mařbtač, *idem*.

Neam-mbož, hard, impenetrable.

Neam-mbuan, transitory.

Neam-meayayřdač, excess.

Neam-močužad, stupidity, insensibility.

Neam-nuall, an anthem, or hymn.

Neamonn, a diamond.

Neam-pōřteamajl, sober.

Neam-řeaymac, inconstant.

Neam-řtnajčeamuřl, frugal.

Neam-řulmař, churlish, morose.

Neam-řabantač, stingy.

Neam-řanbač, ineffectual.

Neam-řanbuřde, unprofitableness.

Neam-řorptač, unfruitful.

Neam-řrōcařneac, unmerciful.

Neam-řruajlleač, incorruption.

Neam-řruajllřd, sincere.

Neam-řunur, difficult.

Neam-urneayřbač, not poor.

Neam-ullam, unprepared.

Neam-určōřdeac, harmless.

Neam, an inch; also a span.

Neam, a wave or billow.

Neamajd, a nettle.

Neamajřg, that bindeth; neamajřc
or no neamajřg, he bound or tied.

Neamt and neamtōž, a nettle.

Neam, a wild boar.

Neamnam, to liken or compare.

Neamt, gen. nřt, power, strength.

Neamtařgm, to strengthen.

Neamtbař, or neamtmař, strong.

Neamtčžad, a strengthening.

Neay, a hill, or fortified place.

Neay, a weasel.

Neay, a hurt or wound.

Neay, noble, generous.

Neaya, the next; an mřora ba
neaya, the next month.

Neayan, the next place.

Neayř, an ulcer, a bile; neay-
řōřd, *idem*.

Neayta, just, honest.

Neatay, manslaughter.

Nēřd, a fight or battle; also a
wound received in battle.

Nejde, wind.

Nějlljn, a small cloud.

Nejmōrjġ, of no weight or effect.

Nejm, or nej̄m, brightness, splendour; whence nej̄mj̄m and nj̄amaj̄m, to shine or be bright; hence neam̄, and genit. nej̄me, Heaven.

Nejm̄ and nej̄me, poison.

Nejm̄, the same as neam̄, a negative in compound words; ex. nej̄m-ċjontac̄, innocent; nej̄m-ċj̄nn̄neac̄, false.

Nejm̄-ċealzac̄, sincere.

Nejm̄-ċejlleac̄, rash, foolish; ġo nej̄m-ċejllj̄de, unadvisedly.

Nejm̄-ċjon, disrespect.

Nej̄meaċ, a poem; also a science.

Nej̄meaċ, glebe-land; *quasi* neam̄-jac̄, holy or consecrated land.

Nejm̄-ċjomaj̄leac̄, frugal, sparing.

Nej̄meac̄, glittering, shining.

Nejm̄-eazlac̄, bold, confident.

Nej̄med, filth or dirt.

Nejm̄j̄deac̄t, the same.

Nejm̄ej̄lnj̄de, uncorrupted, unviolated.

Nejm̄j, ants' eggs.

Nejm̄jm, to corrupt or spoil.

Nejm̄-jonm̄uj̄n, morose, froward.

Nejm̄-meay, contempt.

Něj̄m-meata, confident.

Nejm̄-mj̄rġeac̄, sober.

Nejm̄neac̄, sore, aching; also passionate.

Nejm̄nġ, a thing of nought, or invalid; ġo ċur̄ ar̄ nej̄m̄nġ, to annihilate.

Nejm̄nġġjm̄, to annul, or annihilate.

Nejm̄yead, contempt.

Nejm̄-ġeaȳmac̄, inconstant.

Nejm̄-ġeaȳmac̄ċ, inconstancy.

Nejm̄-tej̄t, cold, cool.

Note.—The above negative prefix nej̄m̄ hath been changed from its original form, neam̄, by our modern grammarians, in order to make it agree in compounds with words whose first or second

letter may be e or j, according to the abusive rule of coel le coel, &c.

Nej̄t, a fight, battle, or engagement.

Nej̄te, the plur. of nġċ, things.

Nej̄teamaj̄l, real.

Neam̄aj̄n, madness.

Neam̄, a vulture, or Royston crow.

Neō, and.

Neōċ, good.

Neōj̄d, bad, naught. ✕

Neōjl, pl. of nēul, *quod vid.*

Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hoj̄ċe, the dark clouds of the night.

Nēul, light, a glimpse of light; ġo ċonaȳc nēul na t̄jne, I saw a glimpse of the light of the fire; nēul ġrējne, a little sunshine; nġl nēul naċaj̄yc aġe, he does not see a wink.

Nēul, a fit; nēul t̄jnnj̄r, a fit of sickness; nēul ċaȳle, a fit of madness; t̄aj̄m̄nēul, a trance; pl. nēulta.

Nēul, a star; nēultaj̄b̄ nj̄me, the stars of Heaven.

Nēuladōj̄r, an astrologer.

Nēulp̄ntac̄, slumbering.

Nġedal, a reed; also the name of the double letter nġ, otherwise called nj̄atal.

Nġ, not: one of the Irish negatives, and the most common of all, like the Latin *non*; it is never used in compounds; nġ ġēj̄d̄j̄r, it cannot be; nġ hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *νε* or *νέ*, Goth. *niu*, neque.

Nġ or nġċ, a thing; ġac̄ nġċ ġnā-maȳ, every thing that creepeth; plur. nej̄te; nej̄te talmaj̄de, earthly things.

Nja, a sister's son.

Njad, a champion; njad, or njac̄ naj̄yc, *miles torquatus*.

Njaday and **njadčuy**, valour, bravery.

Njal, a soldier or champion.

Njal, a letter.

Njamajm, to shine, to be bright.

Njamda, pleasant, bright; **njamamujl**, *idem*.

Njamdačt, brightness.

Njd, for **gnjd**, they make.

Njd, manslaughter.

Njde, time.

Njž, or **nj**, a daughter, also a niece; ex. **Májne njž Tomáj**, Mary the daughter of Thomas; hence **májne njž bhñajm**, **nj Nejl**, Mary the daughter of Brien, of Neill, i. e. Mary O'Brien, or O'Neill; hence **njžjn**, corrupted into **jñžjn**, a daughter. The Welsh have *nith*, and the Cornish *noith*, for niece.

Njžjm, to wash; **njžfjd řjad** a **neudájže**, they shall wash their clothes.

Njžtjn, soap.

Njl, is not; **njl řē**, he is not. It is a contraction of **nj břajl**; *vid. řljm*, or **řajljm**.

Njlm, to be wanting, to be absent, i. e. **nj řljm**.

Njm, a drop.

Njmğljc, strong, impregnable.

Njm, to do, to make; **ujme řjn** do **njmye řmđūžad**, wherefore I make a decree.

Njm, bitterness, sourness; **žan njm žan majtjm**, without sourness or slackness; hence **njmneac**, testy, peevish.

Njm and **nejm**, poison; **ačajm**, or **načajm njme**, an adder, a viper; any poisonous serpent.

Njme, or **nejme**, genit. of **Neam**, Heaven; **mjōžāčt njme**, the kingdom of Heaven.

Njmneac, poisonous, mortal; also peevish, passionate.

Njn, an image.

Njnžjñ, sore, sick.

Njnyčj, one who interrupts another's discourse.

Njođa, real.

Njomda, bright, shining.

Njomam, to shine, to glitter.

Njomay, brightness.

Njomřžaojlte, scattered or dispersed.

Njon, or **nujn**, the ash-tree; hence the name of the letter **N**.

Njon, a wave.

Njon, a letter.

Njonač, catching; also forked.

Njonač, agreeable, pleasant.

Njonač, party-coloured, speckled.

Njonad, a prey or booty.

Njonajm, to prey.

Njor, **anjor**, from below, up; do **bjřead** a **njor tořbneaca an ajžejn**, the fountains of the deep were broken up.

Njřram, I would not be; **njřram conajñčlejč ajñ čnejč**, I would not be always destroying or plundering my subjects; Lat. *non ipse essem*.

Njn, or **njon**, i. e. **nj añ**, or **nj mō**, comes before verbs of the preter-perfect tense of the indicative mood; ex. **njn būajl**, he struck not. When it has **bū** after it, it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. **njn bū lāj-đjn mē**, I was not strong; **njn bū tōžčā an teac**, the house was not built. It sometimes has a pronoun after it: **njn bū leō ř**, she was not theirs; **njn** is sometimes written **nj mō**; ex. **nj mō būajl**, he struck not.

Njř is sometimes written for **njn**, in the above different manners of using it.

Njře, a wound; the gen. of **neay**, *quod vid.*

Njč, or **njd**, manslaughter; also a battle or engagement.

Njuž, i. e. anjuž, to-day; rather an uj, or a n'uj, *qd. vid. sup.*

Nō, nor, or; nō zo, until; nō žun, until that; nō žun ojl rj an leanaž, until she had nursed the child; nō zo renjořpa rē tū, until he destroy thee.

Nō, this particle was anciently used instead of do; ex. nō buáj-lyr mē, you struck me.

Nō, new; Lat. *novus*; nō ařm, new arms, *nova arma*; nō-mōd, new fashion; Lat. *novus modus*.

Nožajž, time, season.

Noč, which.

Noča and nočad, ninety.

Nočd, rather nočt, night; a nočd, to-night; Lat. *nocte*.

Nočdajžm, to make naked, to uncover, to strip or peel; do nočd rē, he peeled; ná nočdujž būn ecjnn, do not uncover your heads; amajl nočday řean lebařm, as the old books discover; do nočd rē mē, he hath stript me; nočdujm djb, I explain to you.

Nočdayže, or nočdayžte, naked.

Nočta, open, discovered.

Nođ, an abbreviation, a difficulty; Lat. *nodus*.

Nođ, as nōd leat, observe or take notice; Lat. *nota*.

Nođajne, an abridger.

Nođajneact, the method of using abbreviations.

Nōdajm, to understand; also to make a league or confederacy.

Nōž, noble, excellent.

Nožlaž, Christmas; Gall. *noel*; derived from *natalitia*.

Nořne, a seaman, a mariner.

Nožbjžyr, ordure or dung.

Nožbjřeac and nōžbjřte, a novice.

Nōjn, noon, or the ninth hour of the day according to the Roman calculation of the day; τρίατ nōna, noon time.

Nōjn-dořca, an eclipse of the sun.

Nōjn-řealt, the evening star.

Nōjř and nōř, a manner or custom; nōjř ažuř beačda, carriage and behaviour; Lat. *mos*.

Nōjř, noble, excellent.

Nōjt, anojt, a church, or congregation.

Nōjteac, noble.

Monn, a nōnn, beyond, on the other side; a nonn ažuř a nall, to and fro, hither and thither.

Nōř, a fashion, manner, or custom; do nōř an cēd mođa, according to the former manner; do nōř řjn, thus, even so, after that fashion; do nōř na nuřle cřneadač, after the manner of all nations; Lat. *mos*; pl. nōřa and nōřajž.

Nōř, knowledge. x

Nōřa, now, at present; a nōřa, now, at this present time.

Nōřajžm, to enact, or approve.

Nōřta, discovered.

Nua, strong; do tmořd rē ře nřad nūa, he encountered a strong champion.

Nūa, new; nūa ēadač, new clothes.

Nuačolla, astonishing.

Nūačon, or nōđcun, a companion, a bride, or bridegroom; řean ažuř řonūačun leat, I wish you prosperity and a happy companion, (wife or husband.)

Nuacojnřeac, a harlot, or prostitute.

Nūađ, new. This word is often set before its substantive, and joined to it; nūađ-žajll, the new English; nūađ-řjažnaye, the New Testament; nūađ-ola, new oil. This word is sometimes written nūađ, but always pronounced nōđ; Lat. *novum*, and Gr. *νεον*, new; Wel. *newydh*, and Cor. *nowydh*.

Nuajřteacđ, news, tidings.

Nuajð-*fejnjðe*, a novice.
 Nuajð-*mjljð*, an untrained soldier.
 Nuajl, a roaring, or howling ;
nuajl an leōjn, the roaring of the
 lion.
 Nuajlm, to howl.
 Nuajn, a *nuajn*, when ; *ō nuajn*,
 seeing that.
 Nuall, famous, noble.
 Nuall, lamentation, mourning.
 Nuall, an opinion.
 Nuall *gan ġaoj*, a true saying.
 Nuallad and uallad, howling, or
 roaring.

Nuallfuntac, howling, roaring.
 Nuallguba, *idem*.
 Nuallgann, noble, generous.
 Nuamānōjn, embroidery.
 Nuatajġ, heaven.
 Nuajððfeacð, a lone journey.
 Nuġe, *go nuġe*, until ; *go nuġe*
ġo, hitherto ; *go nuġe mo bāġ*,
 until my death.
 Nuġmġ, number. ✕
 Nuġmġmāġad, a numbering.
 Nuna, hunger.
 Nunn, a *nunn* *yr* a *nall*, to and
 again ; *vid. nonn*.

REMARKS ON THE LETTER O.

O is the twelfth letter of the Irish alphabet, and the fourth vowel of the denomination of *leathan*, or broad vowels, and is therefore used indifferently with *a* or *u* in old Irish manuscripts, and in some words by the moderns, as *dēon*, *dēan*, or *dēun*, a *tear* ; Lat. *lachryma*. And we find that the Greeks, especially the Dorians, did change their *av* into *ω*, as *τωμα* for *τραυμα*, a *wound* ; *ωλαξ* for *αυλαξ*, a *furrow*. The Latins anciently wrote *coda* for *cauda* ; *plostrum* for *plaustrum* ; *lotus* for *latus*, &c. In the Latin we also find *a* written for *o*, as from *creo* is formed *creavi* and *creatum* ; and *u* has been sometimes taken for *o*, as *funtēs* for *fontes*, *frundes* for *frondes*, *fretu* for *freto*, *Acherunte* for *Acheronte*, &c. In Lucretius, Plinius says that some states of Italy, particularly the Umbrians and Tuscanians did not at all use *o*, but always wrote *u* instead of it. This letter is sometimes short and sometimes long, and therein corresponds with the Greek *ω* and *ο*. It is the præpositive vowel of the diphthong *ōjn*, so called from *ōjn*, the *spindle-tree*, vulgo *feōnuġ*, Lat. *evonymus* ; and we find this diphthong in the Hebrew, as Heb. *וא*, Lat. *gens* ; as also among the Grecians, as *κοιλον*, *κοινη*, Lat. *cælum*, *cæna*.

o b

o b

O, from ; *ō cātajn go cātajn*,
 from city to city ; also whence ;
 ex. *ō nabarītan*, whence is said.
 O, an interjection common to the
 Latins, signifying alas ! woe is
 me !
 O, seeing that ; *ō tājn*, seeing that

I am ; *ō cōnnajnc mē do ġnūġ*,
 since I have seen your counte-
 nance.
 O, an ear ; Gr. *ους*, *auris* ; hence
oðall, deaf, from *o* or *ōġ*, an
 ear, and *ðall*, dull. It is some-
 times abusively written *aðall*,

and often uðall; ex. *mōya ne hō na ðeþibe*, i. e. *mō clūaya ne clūay na meþne*.

Oða and oðayn, a river; *vid. Cluver. de Germania Antiqua*, pp. 638 and 694; hence the Celtic name of the Danube, viz. *Ōánou*, or *Ōán-oða*, signifying the bold river.

Oðað, a denial, a refusal; *nj tju-ðnaynn oðað*, I should not refuse.

Oðajm, to refuse or deny; *dob ye cat*, he refused battle, or giving battle.

Oðajrne, swiftness, hastiness.

Oðajn, work, labour; Lat. *opus, operis*.

Oðajnjgjm and oðajnjugað, to work or labour; Lat. *operor*.

Oðajnjgce, and *contracte* oðajngce, worked up, handled with art.

Oðann, quick, soon, nimble; *go hobann*, quickly, soon, presently; also hasty or rash; *nā bj obann le do bēul*, be not rash in speech.

Oðēla, open; *do rðgðlterjad cloca, azur do ðaðari na haððajcete* oðēla, the rocks were rent asunder, and the monuments laid open.—*L. B.*

Oðan, or uðan, and sometimes written oðan, fear, dread, terror; Gr. *φοβον, metus*; ex. *ari gñað, ari oðan, na ari þuað: nā beþi, (bj ad þneþteām neamlūað:)* þneþt nāri cōðji, a *ðhonca, ðu-þt: aþi cōmcaþð ðji no aþiþgjoþ*; literally, do not pronounce sentence for love, for fear, nor for hatred; let your judgment be deliberate, i. e. not precipitate; *Donogh*, pronounce not an unjust sentence for presents of gold or silver.

Oðo, an interjection, O strange! proh!

Oc, a poet; *nnjlyð oc*, a band of poets.

Ocájd, business, an occasion.

Ocaj, and; often written for acuj, or azuj.

Ocaj, interest, or an annual rent; the same as jocuj, payment.

Oc and uc, oh! woe! alas! Wel. *uch*, and Belg. *ach*.

Ocd, or ucd, a bosom, the breast; *bean hocða*, the wife of thy bosom; *lán a hocða*, her lapful; *ocd láððji*, *ocd lag*, a strong breast, a weak breast.

Ocdac, good delivery of speech; *aj þeāni a ocdac nā a þog-lujm*, his delivery surpasses his learning.

Ocdmacað, adoption.

Ocra, shoes.

Occt, eight; Lat. *octo*, and Gr. *οκτω*.

Occtmað, the eighth; Lat. *octavus*; an *toctmað caþþðjðl*, the eighth chapter.

Occtmoğað, eighty.

Ocot, a shower.

Ocrac, hungry; *ðji þejon an to-crac a þogðman yuaj*, for the hungry eateth up his harvest.

Ocray, hunger; *ocruj*, *idem*; *þeān ocruj*, a hungry person.

Ocrayán, a glutton.

Ocruj, hunger.

Oð, from thy; *ðð þorððonnuþð*, from thy loins, i. e. *ð do*.

Oð and oðð, music.

Oð, the point of a spear, the sharp end of any thing.

Oðari, pale, wan: written also ožari.

Oðarían, the plant cow-parsnip; Lat. *sphondylium*.

Oðaríac mullac, devil's bit; Lat. *succisa*.

Oðmōr, respect, homage.

Oðmōrac, respectful, dutiful.

Oþþnayðeac, a Druidish priest literally an offerer.

Oþþrájl, an offering, or oblation.

Oþþrálajm, to offer; *do oþþrálað*

an jōdbjnt jōdajn an a jōn, the pure oblation was offered (to God) for him.

Og, young; an tājor ōg, the children, or youth; ōg jr ājra, young and old; ān nājor ōg, our little ones.

Ogac̃d, youth.

Ogājn and ogānac̃, a youth, a young man.

Ogam, the occult manner of writing used by the ancient Irish.

Ogānac̃d, youth; ogāntac̃d, *idem*.

Og̃bađ, a territory in the County of Meath, which anciently belonged to the O'Heas.

Og̃, the ear; *vid.* O.

Og̃, whole, entire; go hōg̃, entirely.

Og̃, a virgin; gen. ōjge, or hōg̃a; an tōg̃ go-molta, the Virgin most renowned.

Og̃ and ōg̃da, pure, sincere.

Og̃dac̃d, virginity.

Oglac̃, a servant, a youth; also a soldier.

Oglac̃ar, slavery, servitude; also a servile kind of verse used in Irish in imitation of the pure kind of dans or verses, but is not confined to their strict rules, with regard to true correspondence or true union.

Og̃lor̃gajn, a tad-pole.

Og̃mar̃t, a heifer, a young beeve.

Oj, aj, or aoj, a sheep.

Ojbne, i. e. obaj̃ne, quickness, suddenness.

Ojb̃j̃d, obedience, submission.

Ojb̃j̃g̃jm, to work, to cause or effect, to operate.

Ojb̃j̃g̃te, wrought.

Ojb̃j̃g̃teōj̃j̃, a workman, a labourer.

Ojb̃j̃g̃āđ, an operation.

Oj̃et m̃j̃, October.

Ojdean, love, tenderness.

Ojde, a teacher, also a foster-father; oj̃de faoj̃j̃j̃d̃j̃n, a confessor; oj̃de alt̃poma, a foster-

father.

Ojdead̃, slaughter; also death.

Oj̃ce, the night.

Ojdeac̃ar, instruction.

Ojdear, advice, also instruction; b̃eol-ojdear, oral tradition.

Oj̃c̃-m̃ej̃leac̃, a night robber.

Oj̃de, a guest or traveller; d̃'faj̃-g̃uj̃l m̃j̃re mo d̃ōj̃j̃re don oj̃de, I opened my doors to the traveller; ñj̃ bu f̃j̃j̃ oj̃d̃j̃b̃ aj̃c̃eān, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Ojdeact̃, entertainment, a night's lodging.

Ojdead̃, death, got by any means; oj̃dead̃ claj̃nne Ñej̃l, the decease of the children of Nial, f̃loj̃ñg̃f̃j̃d̃ m̃e aj̃nm̃ jr̃ oj̃dead̃ g̃ac̃ m̃j̃g̃, I will recount the names and deaths of each king. This word is sometimes written oj̃g̃j̃d̃, and then seems to be of a radical identity with ēag̃, death.

Ojdear, clōc̃ oj̃dear, freestone.

Oj̃dj̃j̃, and genit. oj̃dj̃re, snow; leac̃ oj̃dj̃re, ice.

Oj̃dj̃re, an heir, or heiress; oj̃dj̃re ceap̃t na c̃j̃j̃ce, the rightful heir of the country; pl. oj̃dj̃j̃g̃. It is pronounced oj̃j̃re, the d̃ being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; oj̃dj̃re, or ej̃dj̃re m̃ānla, an heiress.

Oj̃dj̃reac̃d, an inheritance.

Oj̃f̃j̃ge, an office.

Oj̃f̃j̃geac̃, an officer.

Oj̃f̃j̃j̃on, vulgarly aj̃f̃j̃j̃on, the mass; literally, the sacrifice offered at mass. *Note*.—It will, I am confident, be allowed a self-evident position, that no language can have words significative of any such things or modes of things, as the people who speak it never had any sort of knowledge of, by being objects

either of their senses or their understanding; whence it follows, that the languages of the Heathenish nations, to which the Christian religion was preached and communicated, could not have had words expressive of its rites, sacraments, and mysteries, before they had learned them from the Christian preachers and missionaries. But it is to be observed, that as there was scarce any Heathenish nation which had not at all times the practice of offering sacrifices to their false deities, and adoring or worshipping them in their own manner; so the people of such nations must have had words significative both of every act of their religious worship, and of the persons and things that were employed in such acts; wherefore they must necessarily have one word to signify a sacrifice, another for adoration, a particular appellative for the person destined to offer the sacrifice, another for the thing upon which the sacrifice was laid and offered, such as we call an altar: thus, as the British Celts, according to the account of Mr. Rowland in his *Mona Antiqua*, p. 65, called their sacrificers by the appellative of *Offrydion*, from *offryd*, a sacrifice; and an altar by that of *crom-leach*, (a word, whose genuine and radical meaning neither Mr. Rowland, who vainly strives to derive it from the Hebrew, nor any other Welshman could understand, without the help of the Irish language,) so the Irish Celts distinguished their Heathenish priests by the appellative of *Ojfrjonnac* or *Ojfrjdeac* in the singular, and *Ojfrjonnajec*

or *Ojfrjdeajec* in the plural, from *ojfrjon*, a sacrifice; and an altar by that of *crom-leac*, a word which had two significations, the one as being a stone of an inclined position, from *leac*, a stone, and *crom*, bent or inclined; and the other, as being a stone, at which the people kneeled or bent themselves to adore their deities. The Irish had another sort of altars, which they called *Carn*, literally meaning a coped heap of loose stones, with a large flat stone at the top, on which the sacrifice was laid: those *Carns* are still to be seen on the summits of almost all the hills and high places of Ireland. Those who officiated at the *Carns* were called *Carnajec* in the plural, and *Cajjneac* in the singular, whilst the priest who served on the plains, in the open temples, consisting of a circle of tall pillars of unhewed stone, with the altar called *crom-leac* at the east side of them, retained the generic name of *Ojfrjonac* or *Ojfrjdeac*, a sacrificer. A third order of religious persons among the heathen Irish, was constituted by those they called *ḡájd* or *bájd*, Lat. *Vates*, a kind of prophets or soothsayers; whose profession became the object of so great horror after the establishment of the Christian religion in Ireland, that the Irish words *do beirjm do na bájd tú*, proverbially signify the same thing with *diris devovere*, to give up a body to all the furies of hell. Strabo, in his fourth book, mentions three orders of people distinguished amongst the Celts, and whose persons were held in the highest veneration: the *Vates*, to whom he assigns

the function of offering sacrifices, and explaining natural causes; the Druids, who besides the study of nature, had care of all moral discipline, and were professed judges of all private and public causes, and even of martial affairs, being reputed the justest of men, *omnium opinione justissimi*; and the Bards, who were their poets. The Irish Celts had those three different orders of people; but they made a just and necessary distinction between the sacrificers and the *bayð*; the latter being only a kind of magicians, and were not charged with the function of offering sacrifices. Now, to finish our remarks on the word *Oj-fyjon*, we have only to observe, that the first preachers of the Gospel in Ireland, finding the Irish had at all times that proper word to mean a sacrifice, thought it reasonable to let them apply it to the divine sacrifice of the mass; contenting themselves with an assurance of their believing it consisted of the body and blood of Christ offered to God the Father, for both the living and the dead. And this concession of those first preachers was the more reasonable and just, as the word *oj-fyjon*, a sacrifice, was much a more significative name for that divine liturgy of the Christian religion, than the word *missa*, which is taken from the words *ite, missa est*, said to the people at the end of mass for a form of dismissing them. The Irish were also left in possession of the word *ado-yað*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. máž-adojn, sup.*)

and of the word *bōyað*, corrupted into *pōyað*, to mean the sacrament of marriage; *vid. pō-yað infra*. Thus also the words *çneyðjom*, *dōçay*, and *žyað*, i. e. faith, hope, and charity, are primitive words of the Irish language.

Ojž, a champion.

Ojžbean, a young woman.

Ojže, a web fit for the loom.

Ojže, youth; *ann* a *hōjže*, in her youth; also younger.

Ojžfeay, a lad, a youth.

Ojž, a virgin, or maid; *mayt ojž fjojn-žlajn*, as a pure virgin.

Ojže, fullness, entireness.

Ojže, a file.

Ojžeann, a pan, a chaldron.

Ojžey, genit. *ojžjn*, snow; *Wel. eira*; *leac-oyžjn*, ice.

Ojžeayamajl, icy, or frosty.

Ojžjð, a sojourner, or guest.

Ojžjð, death.

Ojžjm, to behold, or look upon.

Ojžnējn, a despotic power; also perfect obedience or subjection.

Ojžneata, frozen.

Ojžneðž, frost.

Ojžnjm, to freeze or snow.

Ojžčjajna, an heir-apparent to a lordship.

Ojl, from *ojljm*, or *ajljm*, to nourish or nurse; *no žun ojł jč ē*, until she had nursed him; *do hojleað ē*, he was educated.

Ojl, from *člajm*; *čum ojł*, to drink.

Ojl, a rock.

Ojl, infamy, ignominy; hence *ojl-čejm*, reproach, a dispraise.

Ojlčejm, a reproach; also an offence; a stumbling block.

Ojlčejmj, to stumble, to take offence.

Ojlžneō, a funeral fire; *Lat. rogos*.

Ojlčey, a doubt.

Ojlčeyac, doubtful.

Ojle, *ajljlle*, and *ajojll*, another. X

Ojleamnac, requisite; also nourishing.

Ojleamnam, to educate.

Ojleamuyn, nurture, food.

Ojleán, an island; ojleánajb, islands.

Ojleap and ojleapac, a pilgrim.

Ojleapam, to go on pilgrimage.

Ojleapca, a nursery.

Ojleatam, a foster-father.

Ojljnte, pilgrimage; ojljnte, *id.*

Ojljnteac, a pilgrimage; ojljnteac, *idem.*

Ojlle, or ujlle, greater.

Ojllmead, balances.

Ojlltēad, a cable.

Ojn and on, a loan or thing lent.

Ojneac, mercy; also liberality; ná bjoð ann do řjnpead ojneac cuřge, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tam ceann ojneac na cclejpeac, through the deference due to the clergy.

Ojncc, liberal; bean ojnjg, a generous woman.

Ojnme, with; ojnmē řjg mōjn, together with the great king.

Ojnmjð, a fool, or silly person.

Ojnmjpeac, foolish, silly.

Ojnmjpeact, folly.

Ojnpeac, an abandoned silly person; also a harlot.

Ojn, for, because that; *Gr.* γαρ, and *Gall.* *car.*

Ojn, golden, of or belonging to gold; *vid.* ðm.

Ojn, the spindle-tree; hence the diphthong oj is so called.

Ojn-beapc, good actions, precious deeds; compounded of ðm, gold; and beapc, a deed.

Ojn-beapc, great, precious.

Ojnþjðjn, honour, veneration.

Ojnþjðjneac, venerable; a ðjg ðjnþjðjneac, *virgo veneranda.*

Ojnc, a lap-dog.

Ojnccadal, an instruction; also

doctrine.

Ojnccapc, a hurt, a wound.

Ojnccapc, necessary, fit, proper; ex. řac řtce ap ojncapc ðřanpað, a tá a hřanpað řan řařðjn, every petition necessary to be demanded, is to be found in the Lord's Prayer.

Ojnccapc, need, necessity.

Ojnccapc, a goldsmith.

Ojnccapc, a mess.

Ojnccjll, provision reserved for the absent.

Ojnccjll, against, in wait or expectation; an ojncjll an caca, against the fight; do beřc am ojncjll, to lie in wait for me.

Ojnccjllm, to bear or carry.

Ojnccjomac, gold-haired; *Lat.* *auricomus.*

Ojnccjðe, a treasury or bank of gold; a precious magazine.

Ojnccapc, noble, illustrious; compar. ojncapca, more illustrious.

Ojnccapcam, to flourish, to be famous.

Ojnccapc, lustre, excellency.

Ojnccapc, excellent, illustrious.

Ojnccapc, pre-eminence, supremacy.

Ojnccapc, an assembly.

Ojncc, as much, so much; also whilst; as, ojncad beřðř na mbeatajð, whilst they lived.—*Vid. Annal. Tighearn. an.* 144.

Ojncc, or ojncm, to besit or become; njn ojnc do a deanam, it was not fit or convenient for him to do it.

Ojncařa, chief, excellent.

Ojncařajl, a waste house or habitation.

Ojncařajl, meet, proper.

Ojncař, a ploughman.

Ojncařnac, meet, or proper.

Ojncařmuyn, an influence; ojncainna mjlye, sweet influences.—*Job.* 38. 31.

Ojncařnam, to adapt or make fit.

Ojneap, pleasant; ojneap-ġlan, fine and clear.
 Ojmfjod and ojmfjodeaċ, music.
 Ojmfjodeaċ, a musician.
 Ojmgħneay, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold; from ōm, gold, and ġneay, an ornament.
 Ojnjōb, it is meet or convenient; ojnjōb ġē dam, it is meet for me.
 Ojnjod, or ojnead, a quantity, as much as; ġeaċd nojnjod, sevenfold; ojnead jf ġeaċfujōd do bħeġt leō, as much as they can carry with them.
 Ojnjm, to serve; ojnjōb do, serve ye him; ġo nojmfjōd, that they may serve.
 Ojnjf, or jnjf, a chronicle.
 Ojnjle, a piece, or fragment.
 Ojnjlm, to cut off.
 Ojnjmōd, credit, respect.
 Ojnjnealta, neat, elegant, ornamental.
 Ojnj-nejmjm, to shine like gold.
 Ojnjnejf, *rectius* ajnjnejf, goods, chattels, tackling, or any thing to work with.
 Ojnjnejf, a qualm of stomach, or nauseousness.
 Ojnjnjm, to ordain, to put in authority; do ojnjnead ē jona ġa-ġant jōdan, he was ordained a pure priest; ġam na ojnjnead na ġjġ ajm Ĥħuadmūmajm, after being proclaimed king of Thomonnd: it is sometimes written ojnjdnjm, Lat. *ordino*.
 Ojnjp, Ojnp, or Eōmajp, Europe.
 Ojnjtea, the east, or eastern parts of the world; ōn ojnjtjm; *vid.* deay. It also signifies "the day following."—*Vid. Luke*, 13. 33.
 Ojnjteaġmac, eastern.
 Ojnj-bħeāġ, an hyberbole.
 Ojnjbeay, an epicycle.
 Ojnj-cējmnjūġad, eminence, or superiority.

Ojnj-cħeġdeam, superstition.
 Ojnjjonajm, a taberd; a habit formerly worn over a gown.
 Ojnjne, an oyster.
 Ojnj-ġħnjōjnn, superscription.
 Ojnj-ġnjm, to lie with the face upward.
 Ol, said; ol ġē, said he, or says he, like the common expression ajm ġē; ol ġjad, ol ġj, say they, says she.
 Ola, oil; dajlleōġ ċmajnn ola, an olive leaf; Lat. *oleum*, *oleo*.
 Ola, *vid.* olam; teaċ ola, a tippling house; teaċ an oljl, *idem*.
 Olac, given to drunkenness, or drinking to excess.
 Olacān, immoderate drinking; ġear olacajm, a sot or drunkard.
 Olajm, to drink; d'oladajm an jomad, they drank to excess.
 Olann, wool; d'olajnn, of wool; olann caōmaċ, sheep's wool; Wel. *gulan*.
 Olant, a hone.
 Olantajm, an ungrateful smell.
 Olc, bad, naught; also harm, damage; as, olc an ġnjōm, bad is the action; ġo ħolc dōjōb, their foe; also a substantive; as, olc cojġceann, a common detriment.
 Olcay, naughtiness, badness.
 Olc-labajneac, blubber-lipped: the last part of this compound shows that labajm is a lip, like the Lat. *labrum*.
 Olcōbajm, covetousness; also pleasure; also the name of some of the Irish kings and nobles.
 Olcay, badness; ajm a n'olcay, for their badness.
 Oleac, soaking.
 Oleayac, usual, frequent.
 Oll, great, grand; Gr. ολος, *totus*; oll ajm, a vast havoc, or great slaughter.
 Olla, woollen.
 Ollam, ready, prepared.

Ollam, a doctor, or teacher; one well experienced in any science. The *And-ollam* was the Archi-Poeta, or Poet Laureat of the king. This word, in its genitive case, forms *ollaman* in the same manner that *tallam* forms *talman*; *ollamujn* is the nominat. plural.

Ollamajn, the learned; also instruction; genit. *ollamna*; *lučt ollamna*, teachers of the sciences.

Ollamanta, learned.

Ollamnūgāb, to instruct or teach; also to solemnize.

Ollarban, a great army.

Ollatac, resentment.

Olldār, or oldār, than, more than, rather than; ex. *nj ꝑeacajð ꝑjonn don ðmojnꝑ daona mojm-ꝑe njam bean bu ājlle olldār an bēan γjn*, i. e. *ꝑjonn* (mac-cūjl,) never saw of the human species one more beautiful than that lady.

Olldraꝑ, a funeral pile.

Olleab, an affront, or indignity.

Ollmačar, great riches; ex. *ollmačar an t'raoꝑajl*, the goods of the world.

Oll-mucac, having great herds of swine.

Oll-tūab, a great ax.

Omajl and omalað, the same as *tomalað*, to eat; *nō omajl Cꝑjoꝑt mjl aꝑur jāꝑꝑ jāꝑ neꝑ-ꝑeꝑꝑꝑe*, Christ eat fish and honey after his resurrection.—*L. B.*

Omaꝑ, a trough; also a cupboard.

Oṃ, lonesome, unfrequented; ex. *nāꝑ ab oṃ do mūꝑ*, may not your house be a desert; also raw.

Oṃan for oḃan, dread, terror.

Oṃneap, an embryo.

Omna, an oak-tree; *omna nā dūap-ꝑajb an ꝑlūaꝑ*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Ompa, amber.

Ompann, a division, or share.

On and ojn, advantage, gain.

On, a stain.

On, sloth, laziness.

Ona, slow, sluggish, inactive, lazy.

Onꝑ, clean, clear.

Onꝑ, sorrow, grief, a sigh or groan.

Onꝑ, healing, curing.

Onꝑ, a fire, a hearth.

Onꝑað or unꝑað, anointing, or unction.

Onꝑað or onꝑajm, to anoint; Lat. *ungo*.

Onꝑbrōn, trespass.

Onꝑta, anointed.

Onnaꝑ, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onncon, a standard or ensign.

Onōjn, honour, respect; Lat. *honor*.

Onōꝑac, honourable; comp. *onō-ꝑajꝑ*, more honourable.

Onōꝑajm, to honour; also to reverence; *ð'onōꝑujꝑꝑ ꝑē ðja*, he worshiped God.

Onōꝑujꝑꝑte, honoured, revered.

Oꝑ, gold; Wel. *oyr*, Lat. *aurum*.

This Irish word has an analogy with the Heb. *ור*, *lucere*, *splendere*, *quia lucet et splendet aurum*.—Vid. Henric. Opit. Lex.

Oꝑ or ðjn, for, because.

Oꝑ, a voice or sound.

Oꝑ, a border, or coast; *ð ðꝑ ꝑo hōꝑ*, from coast to coast; Lat. *ora*.

Oꝑacuꝑl, an oracle.

Oꝑaꝑāꝑ, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *aꝑaꝑāꝑ*.

Oꝑāꝑð, an oration; also a prayer.

Oram, to pray; *ōrujð do muirca-
daç O'Dubthaigh Seanōir E-
rjonn, orate pro Muiredaco
O'Dubthaigh seniore Hiberniæ.*

Oram, or orim, i. e. arim me, of or
on me; *cūimnjð orim, remember
me.*

Orðajne, mercy, goodness; *τῆ
orðajne an Tjanna, through
the Lord's mercy.*

Orðann, a gold coin.

Orbjt, humble, mild.

Or-ðujðeac, the yellow pure, call-
ed *or*, or *topaz*, in the arms of
an earl or lord; or *sol* in that
of a king or prince.

Oric, and oricad, and oricajn, to
kill or destroy, to put to death;
Hisp. *ahorcar*, to hang; a *dū-
ðajnt* *zurb eccoir Crijort* do
oricajn, he said it was unjust to
put Christ to death.—*L. B.*

Oric, a hen-egg.

Oric, a salmon.

Oric, or aric, a young pig; *bað
lūza j a cejonn mjoira oldár
oric cránac*, in one month's time
she was less than a young pig.—
L. B.

Oric, a prince's son.

Oricojlējr, a golden collar.

Oricnad, grief, sorrow.

Orð, an order; *ōrð beannajðte*,
holy order.

Orða, a piece or fragment.

Orðajðjm, to order; also to wish
or desire; *d'ōrðujð ðōjð rean-
mōjn do deánam don pōbal*, he
ordered them to preach to the
people; also to appoint or or-
dain; *mar ðrðōcujð na briej-
teamujn*, as the arbiters shall
determine: it is written also *ōr-
ðujðjm*; Lat. *ordino, jubeo*.

Orðan, love, generosity.

Orða, golden, of gold.

Orðjn, a mallet.

Orðlac, an inch.

Orðoð, a thumb; also the great

toe: hence *ōrðlac* or *ōrlac* sig-
nifies an inch, or the breadth of
the thumb: *ōrðoð* is only the
diminut. of *ōrð*.

Orðūðad, an order or decree; also
arrangement; *orðūðad an dāna*,
the arrangement or disposition
of the poem.

Orðujðjm, to order or ordain, to
set in order.

Orðujðte, ordered.

Orðajn, an organ.

Orðajn, slaughter.

Orðnuazac, yellow-haired.

Orlayta and *ōrlaytamajl*, shining
like gold.

Orim and *orimra*, upon me, i. e. *ar
me*.

Ormajdean, the morning, the break
of day.

Ormjanac, gold ore, a gold mine.

Orn, slaughter, massacre.

Orna, barley.

Ornajte, a prayer.

Ornajðjm, to adorn.

Orna, or *ornta*, on them; some-
times *fornta*.

Ort, *ar* *ort*, he slew or killed;
also to ravage or plunder.

Ort, on thee, i. e. *ar tū*.

Orta, begone.

Orta, or *ornta*, a collect, or short
prayer; also a charm, but in
this last sense it is always said
arnta.

Orujð, on you; *orujnn*, on us.

Orumra, on me, towards me.

Or, above, over upon; *ōr cjonnn
na caðrac*, above or over the
city.

Or is sometimes used in compound
words, as, *or-cnejdeam*, super-
stition.

Or, a deer.

Or, is often prefixed to adjectives,
by which means they become
adverbs; ex. *ōr árd*, loudly or
publicly; *ōr jreal*, softly or
privately.

Orad, or roγad, a desisting, a cessation, or giving over; orad cōmpajc, an armistice, or suspension of arms.

Orajm, to desist from, to cease.

Oran, the younger; *vid.* γōγan, or γōjrean.

Orēac, eminent, superior to others.

Orēan, the motion of the hands in swimming.

Orēan, a leap or bound.

Orēan, a guest, or traveller.

Orēan, a combatant, a champion; also the name of one of the Irish champions, named also Uγzay.

Orēan, a ruinous fall.

Orēanda, renowned, famous.

Orēanlann, an hospital.

Orēanēta, loud, clamorous.

Orēomajrēte, a meteor.

Or-ēējmnjējm, to exceed or excel.

Or-ēējmnjuzad, preeminence, or superiority.

Orēuylte, open, manifest; le lējēn orēuylte jona lājm, with an open letter in his hand.

Orēul, the armpit.

Orēda or ēγta, a house; *Hisp. ostal.*

Orēda, tējē ēγda, an inn.

Orēdōjm, a host, a landlord; m'or-dōjm, my host.

Orēzanac, frail, brittle.

Orēzlaym, or forēzlaym, to open; ēorēzlayrē an dōnay, he opened the door.

Or-ēnājē, a superscription; from or, above or upon; and ēnājē, *Gr. γραφή, writing; Lat. scriptio.*

Or-māntac, surviving.

Ornad, a sigh, a groan; ar tēujmē mo bujllead nā m'ornad, my stroke is heavier than my groaning.

Ornadac, groaning, sighing.

Ornajēde, or ornajēgeal, a groaning.

Ornajējm, to sigh, to groan.

Orγan, a back burden.

Orγanajēde, a porter or carrier.

Orγanōjm, *idem.*

Ortōjm, an hostler.

Orūjēde, or Orγrūjēde, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-γjolla-pādnujz, and of several other families; chiefly the O'Carols, descended from Tādē, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhshlaines, or O'Delanys, and the O'Brenans.

Oγan, labour, toil; hence dajne oγan, a rustic, a labourer.

Oγan, sick, weak, wounded; ēd cūaladān na hoγan γjn, dejn-zeadān zo hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boi-roimhe.*

Oγan, wages.

Oēnac, *vid.* oγnac.

Oēnay, a disease or disorder.

Oēnayac, sick, diseased.

Oēnayēca, an hospital for sick and wounded.

Oγnac, dung, but particularly horse-dung, as būaltēnac or būaltac is peculiar to that of cows or oxen.

REMARKS ON THE LETTER P.

P is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish conγojneada cēuāda. It bears an

aspirate, and then pronounces exactly like the Greek *φ*, and is numbered among the rough consonants, called *conγρονεαδα γαῖβα*. This letter is called in Irish *pejt-bog*. Our grammarians do not inform us from what tree it borrows this appellative, and O'Flaherty is equally silent concerning it. But it seems quite obvious, that it can mean nothing else than *bejt-bog*, or *b* soft, that is to say, *p* is only a soft or mollifying way of expressing *b*; and the reason of it is, because originally they were the same letter, and *p* was not used in the Irish language before our knowledge of the Latin since the time of St. Patrick. In our old parchments we find these two letters taken indifferently one for another, as *pn̄utaç*, a boor or rustic, for *bn̄utaç*, Lat. *brutum*; *p̄ejrt* or *p̄jart*, any beast, for *b̄ejrt*, Lat. *bestia*; *dōjp*, to them, for *dōjb*; *γjp*, you, for *γjb*, &c. In like manner *b* is very often set before any word beginning with *p*, in which case *p* is not pronounced, although it seems to be the primary letter, as a *bpjan*, their pain, Lat. *pœna*; a *bp̄jacajl*, their danger, Lat. *periculum*; a *bpeacað*, their sin; pronounced a *bjan*, a *bp̄jacað*, a *beacað*, &c.; by which we may plainly see how just the remark of Mr. Lhuyd, in his *Comparat. Etymol. tit. i. p. 21. col. 1.*, is, "There are," says he, "scarce any words in the Irish, besides what are borrowed from the Latin or some other language, that begin with *p*, insomuch that in an ancient alphabetical vocabulary I have by me, that letter is omitted." Besides we find in the old Norwegian alphabet, which is the ancient Runic alphabet, that there is no difference between the figure of the characters *b* and *p*.—*Vid. Olaus Worm. Lit. Run. p. 54.* The Greeks did write them indifferently one for another, as Gr. *βατειν* for *πατειν*, Lat. *ambulare*; *βικρον* for *πικρον*, Lat. *acerbum*: hence it is, that in verbs which terminate in *βω*, they change it into *πω* in the future tense, as Gr. *λειβω*, to leave, fut. *λειπω*, and not *λειβω*. And the Latins have followed their example, as, *scribo*, to write, perf. *scripsi*, and sup. *scriptum*, and not *scribsi*, and *scribtum*. And it is by reason of this identity between *b* and *p*, that the Latins say *pasco*, to feed, from Gr. *βοσκω*; *papæ*, from Gr. *βαβαι*; *buxus*, from Gr. *πυξος*; *pedo*, from Gr. *βδew*; *puteus*, from Gr. *βυθος*, &c. And the Greeks, to observe it by the by, have in like manner taken their *πυργος*, a tower or castle, from the Phœnicians, their first instructors in letters, in whose language it is *borg*, which is plainly of the same root with our Irish word *brog* or *bnug*, a strong or fortified place, also a lord's court or castle; whence the French *bourg*, the German *burgh*, and English *borough*, do in a larger sense signify a town, just as *castellum*, properly a fortress, is often used by Cæsar in his Commentaries to signify a town or village; and in the same manner that the Gothic word *gards*, properly a house or castle, doth sometimes mean a town, for *asgard* and *asburg* are the same. But to indicate the close mutual affinity of *b* and *p*, Quintilian assures us, that in pronouncing the word *obtineuit*, our ears rather perceive *optineuit*; in old inscriptions *apsens* is written for *absens*, *pleps* for *plebs*, *poplicus* for *publicus*, &c. And hence we familiarly say *suppono* for *subpono*, *oppono* for *obpono*. The Dutch pronounce *ponum vinum* for *bonum vinum*. By what has been observed we plainly see that *b* and *p* were originally the same letter, and that *pejt-bog* can be nothing else than *bejt-bog*, or

is mollified. Mr. Lhuyd remarks in the above cited place, that a considerable number of those words, whose initial letter is *p* in the British, begin in the Irish with *c*; ex. *paraid*, wherefore, Ir. *cnead*; Wel. *pryv*, a worm, Ir. *crujm*; Wel. *prenn*, a tree, Ir. *cruann*; Wel. *pen*, a head, Ir. *cean*. And we find the like affinity in many words between the Greek and Latin, and the Irish language; as Ir. *Cáyrz* and *Cáyrza*, *Easter*, Gr. *πασχα*, Lat. *pascha*, and Chald. *ܢܦܨܬܐ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the *Passover*; and Ir. *coḡ*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clúm*, a feather, Lat. *pluma*, Gr. *πτελον* and *πτελυμα*, Wel. *pluv*, &c. The same observation has been made by Vossius with respect to the interrogatives and relatives of the Ionic dialect: *Iones*, says he, *in interrogativis mutant p in c, ita cos dicunt pro pos, hocos pro hopos, pro poios, coios, pro pote, cote; ce pro pe*. Mr. Baxter (*in Glossario Antiquæ Britanniae*, p. 90,) remarks, that the oldest Brigantes, whom he esteems the first inhabitants of Britain, never used in their language the sound of the letter *p*, which was afterwards introduced by the Belgic Britains. If the old Brigantes were really of the first inhabitants of Britain, it would follow, that they were a part of the Guidelian, or Gaulish colony, which went over to Ireland, and whom Mr. Lhuyd evidently proves to have been the first inhabitants of all that part of Great Britain which now comprehends England and Wales. It hath been observed before, that the *lingua prisca*, or the primitive Latin tongue, was chiefly formed upon the Celtic, and the truth of this observation is abundantly confirmed throughout the whole course of this dictionary. This being premised as a fact, it follows that the following Celtic words, still preserved in the Irish, viz. *clúm*, *cujlye*, (corruptly *cujrle*), *concur*, or *curcur*, *cland*, *cōjb*, *obuiri*, *reēt*, were respectively the originals upon which the Latin words, *pluma*, *pulsus*, *purpura*, *planta*, *copiæ*, (*copiarum*), *opus*, *operis*, *septem*, have been formed, as mere derivatives from the respective Celtic archetypes above written; what indeed plainly appears from their consisting of a greater number of syllables. And hence I presume it may rationally be conjectured, that the primitive Latin words in the *lingua prisca*, formed upon the above Celtic originals, were *cluma*, *culsus*, *curcura*, *clanta*, *cobiæ*, *arum*, *obus*, *oberis*, *sectem*; and this conjecture is the more rational, as the primitive number of letters brought first into Greece by Cadmus, and afterwards to the Aborigines of Italy by Evander the Arcadian, consisted but of sixteen, as we are assured by Tacitus, Anal. ii., and by Plinius, l. 7. c. 56, which could not be, without excluding the letter *p*, as well as the *h*, which latter makes but an aspirate in several languages.

p a

Pábajl, a pavement; *an an bpa-bajl*, upon the pavement.

Pázánac, a heathen.

Pázánaçd, heathenism.

Pájeoḡ, a kind of torch made of

p a

tallow enclosed in a long piece of linen cloth, used by the poor people.

Pajdji, the Lord's Prayer, from the first word of it in Latin,

pater; it thence signifies any oration or prayer; plur. *paḍne-aca*.

Paḍḍḥṇ, a set of beads, a rosary.

Paḍḍḥṇṇ, the palsy.

Paḍḍḥṇ, a tent.

Paḍḥm, the palm-tree; *ḥṇāoba paḍḥme*, palm branches.

Paḍḥēal, a pannel.

Paḍḥḍ, strong.

Paḍḥtēaḥm, to ensnare or trepan.

Paḍḥtēḥ, a snare or gin.

Paḍḥtēuḥad, to ensnare.

Paḥḥ, a park or field.

Paḥḥḥṇ, the palsy; *paḥḥḥṇ maḥḥ*, the dead palsy.

Paḥḥt, union, confederacy.

Paḥḥtēac, a partner, or partaker; also free-hearted, loving.

Paḥḥtēoḥ, butter.

Paḥḥṇṇḥ, a partridge.

Paḥṇ, suffering, or passion; *paḥṇ āḥ Ḥḥāḥḥḥtēoḥa*, the passion of our Lord; Lat. *passio*.

Paḥḥde, or *paḥḥte*, a young boy or girl, like the Greek accusat. case of *παῖς*, *puer*, which in the Doric dialect forms *παῖσδα*.

Paḥḥdḥḥ, dim. of *paḥḥde*, a very young child.

Palāy, a palace, or regal seat; Lat. *palatium*.

Palmaḥḥ, a rudder.

Pāpa, the pope; Lat. *papa*, and Gr. *παππα*, *pater*.

Pāḥ, parchment.

Pāḥdūḥ, pardon.

Pāḥalḥ, or *paḥalḥḥṇ*, the palsy; Gr. *παράλις*, Lat. *paralysis*, Wel. *parlas*, and Arm. *paralizi*.

Pāḥalūy, a parlour, or lower room for the use of entertaining visitors.

Paḥḥāyḥte, a parish.

Pāḥḥaḥay, Paradise; a *mēoḥan*

Pāḥḥaḥay, in the midst of Paradise.

Pāḥḥaḥ, partaking.

Pāḥḥaḥde, a partner, or partaker.

Pata, a vessel.

Pata, a hare.

Patāḥ, a leveret.

Patantāḥ, thickness.

Patḥṇ, a patron.

Pēac, *pēuc*, or *pḥac*, any long sharp-pointed thing, the sprouting germ of any vegetable; gen. *pēḥ* and *pēḥce*, also a long tail; hence the peacock derives its name.

Pēacac, sharp-pointed; also beautiful.

Peacac, sinful; also a sinner; plur. *peacayḍ*; *ḥayḍ oḥḥḥḥḥḥ na peacayḍ*, pray for us sinners; Lat. *peccator et peccatrix*.

Peacad, sin; Wel. *pechod*, Ar. *pechet*, Lat. *peccatum*; *peacad an t'ḥḥḥḥḥḥ*, original sin, or that of our first father.

Peacāḥḥḥm, to sin; *do peacuḥḥe-amaḥḥ uḥle*, we have all sinned; Lat. *pecco*.

Peactāḥ, a sinner; Lat. *peccator*.

Peall, a horse.

Peall, a couch or pallet.

Peall and *pealltōḥ*, a veil or covering, a pall.

Peann, a writing pen; Lat. *pen-na*, a feather.

Peaḥḥēal, a pencil.

Peaḥḥēḥḥ, a fencer.

Peaḥḥūḥḥ, a pair of pinchers.

Pēanla, a pearl, or precious stone; often used to express a great beauty.

Peaḥḥa, or *peaḥḥan*, a person; plur. *peaḥḥanna*; *tḥḥḥḥḥḥḥ na tḥḥḥḥḥḥḥde*, the three persons of the Trinity.

Peaḥḥa, a verb.

- Peaſ and peaſán, a purſe.
 Peaſ-ġaduġġe, a pickpocket.
 Peaſ-ladnon, *idem*.
 Peatmuġc, a halter.
 Pējc, a great tail; gen. pējce; *vid. pēac*.
 Pejc, a measure.—*Matt. 13. 33.*
 Pējcjollaċ, that hath a long tail.
 Pejlljc, a hut or booth made up of earth and branches of trees, the whole covered at the top with ſkins of beaſts, anciently uſed in Ireland; in Latin it may be called *domuncula pellicea*; hence Pējlljc is the name of different places in the County of Cork.
 Pejlcocán, a pelican.
 Pējnn, from pġan, puniſhment; Lat. *pœna*.
 Pējn-ðljġe, a penal law.
 Pejnnear, a pen-caſe, or ink-horn.
 Pejnnearð, *idem*.
 Pejncjól, a nook or corner.
 Pejne, a pear-tree; alſo a pear.
 Pejne, a pair or couple.
 Pejneabð, rage or fury.
 Pejnjacujl, or pġjacujl, urgent occaſion or neceſſity; alſo danger, peril; Lat. *periculum*.
 Pējnye, a row or rank; pējnyġġe, *idem*; alſo a perch.
 *Pejnyſlle, paſſley.
 Pejſcearðajne, a cutpurſe.
 Pejſġearnðōjn, a cutpurſe.
 *Pējrt, a worm, a monſter, or beaſt; Lat. *beſtia*; dim. pējrtġjn; *vid. bējrtġjn*.
 Pejſt, a muſician.
 Pejſtearłajċe, verſed in ancient hiſtory, eſpecially in ſacred writings; ð ġnyġġb-beatarłajċe, from ancient hagiographers.
 Pejſteabð, muſic.
 Pejſtearłac, the old law or teſta-ment, (Lat. *betus, veteris*, and

- Lex. *legis*.) annſjn ðo cōm-ġlā-nūġead ġac ġajrtne jōjn pēj-tearłac aġur nūajġ-ġġaġnajre ðan taranġac ðo Chġjorð, then all the prophecies, that regarded Chriſt in the old or new law, were fulfilled; bejſtearłac, *idem*.
 —L. B.
 Peneabjc, a perriwig.
 Perſtejl, a peſtle. ✕
 Peſðoġ, the letter p. *Flah. Ogyg. p. 239. ex Codice Lecano*.—*Vid.* the remarks on this letter.
 Pēuſla and pēarła, a pearl. ✕
 Pħanſſġneac, a Pharisee.
 Pħana, from ġajnyġġm, to watch.
 Pġaġam, to hang up.
 Pġan, pain; genit. pējnnē; plur. pġanta, pangs; pġana, *idem*; Gr. *ποινη*, and *pœna*.
 Pġanað, affliction.
 Pġanaġm, to afflict, puniſh, or torment; ex. ðo pġanaðan ē, they tormented him; pġantay ġad, let them be tormented.
 Pġarġac, rough, rugged.
 Pġayrt, a worm, a beaſt.
 Pġb, a pipe; diminut. pġbān, a ſmall pipe.
 Pġb, or pġp, and pġobān, or pġo-pān, a pipe; alſo the windpipe; Wel. *pib*, and Cor. *piban*.
 Pġc and pġc, pitch; pġc talmaġġe, ſlime; Lat. *pīc, picis*, Wel. *pyg*.
 Pġġe, a pie; pġġe feōla, a paſty.
 Pġġjn, a penny; pġġnġn, *idem*.
 Pġlējn, a pillar. ✕
 Pġlljm, *rectius* pġlleaðajm, to turn, to roll; pġlljm ūajð, to turn away, to drive back.
 Pġllġn, a panel, or packsaddle.
 Pġllġn, a pillow. ✕
 Pġlyējn, the fiſh called pilchard. ✕
 Pġncġann, a pine-tree; ġēaġa pġncġajnn, pine branches.
 Pġncġjn, a gilliflower.
 Pġnn, is ſometimes written for

bjnn, the inflexion of *beann*, signifying the peak, point, top, or summit of any thing, but is mostly applied to a hill or mountain.

Pjnteálajm, to paint.

Pjnteálta, painted.

Pjjobadójr, a pipe-maker.

Pjjobajne, a piper; *pjjobajne mála*, a bagpiper.

Pjjobajneacđ, piping; *áz deánam pjjobajneacđ*, piping.

Pjjobam, to pipe.

Pjjobán, a small pipe.

Pjjobar, pepper; Lat. *piper*.

Pjjobar, a sieve; also a honeycomb.

Pjocójd, a mattock or pick-ax.

Pjólájd and *pjólájt*, a prince's palace.

Pjólájd, Pilate, the Roman governor, who passed sentence of death on our Saviour.

Pjolójd and *pjolójr*, a pillory.

Pjon and *pjon*, a pin or peg.

Pjonōr, punishment.

Pjonōyta, punished.

Pjop-ujrge, a conduit-pipe.

Pjorájd, a pirate.

Pjorójde, a parrot.

Pjorjra, a pear.

Pjora, a piece; also a cup.

Pjoramnac, whispering.

Pjorōza, *pro pjreōza*, witchcraft.

Pjp and *pjopán*, the windpipe; *vid. pjb*.

Pjr, pease; *pjr čapal* and *pjr fjadajn*, vetches.

Pjreánac, lentils, any kind of pulse.

Pjreōg, witchcraft, divination; *lučd pjreōza*, sorcerers or wizards.

Pjreōgac, belonging to witchcraft; also a sorcerer.

Pjt, a dike or pit.

Plá, a green plat, a meadow.

Plácantacđ, coarseness.

Plážajm, to plague.

Pláž, a plague or pestilence, a contagion; genit. *pláža*; *blážajn na pláža*, the year of the pestilence; Lat. *plaga*.

Plájnēud, a planet.

Plájtjn, the skull; *plájtjn an čjnn*, the crown of the head.

Plájtjn, a little plate.

Plána, a plane for smoothing wood; *je na plánujb*, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; *do čur rē plána ajr*, he gave it a plausible colour.

Plannđa, a plant.

Plannđajžjm, to plant.

Plaoγ, a husk or shell; *plaoγr-žjn* is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; *plaoγ an čjnn*, the shell of the head, or the skull; *plaoγzna nob*, egg-shells.

Plaoγgad, a sound or noise.

Plaoγgam, to sound, or make a noise, to burst.

Pláytmajžjm, to plaster.

Pláytnájl, plastering.

Pláta, a plate.

Pléayγ and *pléaygad*, a noise.

Pléayžajm, to crack or break, to burst; also to strike or beat.

Plod and *plodán*, standing water.

Pluc, a cheek; genit. *plujce* and *plujc*, pl. *pluca*.

Plucam, to puff up the cheeks.

Plucajne, that has great cheeks.

Plučam, to press or squeeze.—*Luke*, 8. 45.

Plucajneacđ, impertinence.

Plujc, a cheek; diminut. *plujcjn*.

Plumba, a plummet; Lat. *plumbum*, lead.

Plūn, or **pulūn**, powder, flower, meal; Lat. *pulver* or *pulvis*; **plūn na b'ean**, the flower or the choice of men.

Plūnač, full of meal.

Plutač, a breaking or tearing down.

Pobal, a people, a tribe, a congregation; Lat. *populus*; popal **Oē**, *populus Dei*; pl. **pojbleača** or **pujbleača**. *Note.*—This word **pobal**, or more properly **pobul**, is prefixed to the names of several particular territories of Ireland, and means not only the land but the people that inhabit it. Thus,

Pobul I Cheallačajn, is the name of a territory in the County of Cork, extending from Mallow westward, on both sides of the river Blackwater, the ancient estate of the princely family of the O'Callaghans. The chief of this family was transplanted by Oliver Cromwell into the County of Clare, where he gave him a landed property, which was very inconsiderable in comparison of the large and noble estate he had deprived him of. The present chief of the family, who is Donogh O'Callaghan, Esq., still enjoys the County of Clare estate. A branch of this noble family followed the fate of King James the Second; of which branch Baron Louis Denis O'Callaghan, Grand Veneur to His Serene Highness the Reigning Prince Margrave of Baden-Baden, is now the direct representative. His daughter, Mademoiselle O'Callaghan, a young lady of great natural endowments, is lady of honour to Her Serene Highness the reigning Margravine. The princely family of the O'Callaghans is de-

scended from **Mořož**, the first son of **Donož**, who was the only son of **Ceallačan-Cajřl**, king of Cashel and Munster from the year 939 to 954, according to the Annals of Innisfallen. This descent of the O'Callaghans, from the elder son of **Ceallačan-Cajřl**, is warranted by a very authentic and well known manuscript called **Quanařne Phjanuř řenřteun**, formerly in the possession of Mr. Pierse Ferri-ter of the County of Kerry; in the genealogical part of which manuscript is to be seen the following note in the Irish language: **Ceallačan-Cajřl**, **mac buaččajn**, **ēun mac leřř**, i. e. **Donča**; **dā mac le Donča**, i. e. 1^o **Munča**, *a quo* O'Ceallačajn, **azuř** 2^o **Saorřreatač**, *a quo* **Clann-Cajřtařž**, **Řřořřa Deařmūman**. In English, Callaghan, king of Cashel, son of **buačān**, had but one son, by name **Donogh**. Donogh had two sons; the first was **Morogh**, whose posterity were called O'Callaghan, from the name of his grandfather **Ceallačan-Cajřl**; and the second, **Saorřreatač**, i. e. Justinus, from whom descended the Mac Cartys, kings of Desmond. I find in Mac Fearchuil's Topographical and Genealogical Account of Munster, that O'Callaghan was the proprietary lord of the districts called **Cřanuřže-Chuřřice** and **Cřněal-Clājn-beařařb**, between Cork and Kinsale, about the end of the twelfth and beginning of the thirteenth centuries.

Pobul I řhřřajn, in English, **Poble Brien**, now a barony in the County of Limerick, the ancient estate of a great and distinguished branch of the O'Briens

of the Thomond family, descended from *Concubán*, or Conor O'Brien, second son of Mahon-Menevy O'Brien, and king of Thomond, or North Munster, from the year 1406 to 1415, according to the genealogical accounts of the Mac-Brodines and the O'Mulconnerys, the former of whom were genealogists of the O'Briens and of all the Dalcassian race. Brien Duff, the eldest son of this Conor O'Brien, having not sufficient maturity of age to succeed his father in the kingdom of Thomond, according to the Thanistic Law, was obliged to leave the succession to his cousin-german, Teig O'Brien, son of *Ónán Cár an tDonn*, an elder brother of Conor O'Brien, and ancestor of the Earls of Thomond. Brien Duff, in consequence of this revolution, settled in the above district of *Popul* *Ó bhryen*, so called from him and his posterity, and whose principal town and seat was Carigoguinol. The present direct chief of this family is Daniel O'Brien, who lives at Glyn in the County of Limerick. A daughter of Mahon O'Brien, grandson to the above Brien-Duff O'Brien, was married to John Fitz-Thomas, Earl of Desmond, who died in the year 1536; *vid.* the *Leabhar-Níre* of the said O'Mulconnerys, treating of the Earls of Desmond. Her name was *Mór*, or *Mórna* *Ó bhryen*; her husband being the fourth son of Thomas, Earl of Desmond, beheaded at Drogheda an. 1476; they both lived in the barony of Kineatalloon, in the County of Cork, which was their only appanage, until John succeeded his three elder

brothers in the earldom. This lady, as soon as her husband became Earl of Desmond, obtained from him a grant of a considerable landed property in fee in the above baronies for her cousin-german, Turlogh O'Brien, who with his father, Morogh O'Brien, removed from Pobul Brien to Kineatalloon, to live on that property, soon after the beginning of the sixteenth century. The present Earl of Lismore is the direct descendant of the above Morogh and Turlogh O'Brien, and chief representative of this branch of the O'Briens of *Carigōguineol*.

Pobul an Stacarr, is the name of a considerable territory near the river Feil in the County of Kerry, which was the ancient estate of the Stacks, a family of good antiquity and distinction in that country. Their tradition imports that they came from Wales, and were settled in that district before the arrival of the English and Welsh adventurers, who came over as auxiliaries to the king of Leinster in the year 1172. This would seem to make it probable that the Stacks were a particular family of those warlike Danes, who having conquered England towards the end of the tenth century under their king Suene, were, for the far greater part, massacred, and partly dispersed by King Ethelred in the year 1002; by which sudden revolution, those who providentially escaped were obliged to take refuge in Wales and Ireland, in which latter country those of their nation were very numerous and powerful since the eighth century, until the ever-victorious monarch,

Brien Boiroimhe, gave the finishing stroke to their sway in Ireland, at the bloody battle of Clontarf, near Dublin, in the year 1014. Yet several particular families of the Danish blood remained in Ireland after this great event, and subsist there in good note to this day: such as the Copingers, the Goulds, the Cotters, the Dromgoules, the Trants, the Skiddys, the Terrys, and some others, who would fain pass themselves for Strongbow-nians, not considering that the Danes are more respectable in point of antiquity. But if my conjecture concerning the origin of the Stacks be contrary to the tradition of the family, I would not have it esteemed of any sort of weight. The chiefs of this family, who were always styled an Stacac, i. e. the Stack, made intermarriages with several families of ancient distinction and nobility in different parts of Munster. Richard Stack of Cambray, Esq., knight of the Military Order of St. Louis, and colonel in the French service, well known and distinguished for all sorts of noble sentiments, is now the hereditary chief of this ancient family.

၂ဝပုၤ ၂ ဇာလၢ့ၣ်ဇဲ, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of ဝဲၤနၢၣ်-မၢၢ်, the ancient estate of the O'Healys.—*Vid.* ဝဲၤမၢၢ်-မၢၢ်, *sup.*

၂ဝဲ and ပဲၤနၢၣ်, a he-goat; ပဲၤနုၤ, a roebuck. This word was first written boc; and all the words of mere genuine Irish that now begin with the letter p, formerly began with b.

၂ဝဲ, a kiss; genit. ပဲၤၣ်ဇဲ, plur.

ပဲၤနၢၣ်.

၂ဝဲနၢၣ်, to kiss.

၂ဝဲၣ်ဇဲ, a poplar tree.

၂ဝဲၣ်ဇဲ, the common people.

၂ဝဲၣ်ဇဲ, public; ဘဲၤ ၂ဝဲၣ်ဇဲ, publicly.

၂ဝဲၣ်ဇဲ, a porch; plur. ပဲၤၣ်ဇဲ.

၂ဝဲၣ်ဇဲ, a portion.

၂ဝဲၣ်ဇဲ, to betroth.

၂ဝဲၣ်ဇဲ, to lug or haul.

၂ဝဲၣ်ဇဲ, excessive drinking.

၂ဝဲၣ်ဇဲ, hard drinking; Lat. *potare*, to drink hard.

၂ဝဲၣ်ဇဲ and ပဲၤၣ်ဇဲ, potter's clay.

၂ဝဲၣ်ဇဲ, a small pot.

၂ဝဲ, a pole.

၂ဝဲၣ်ဇဲ, a searcher of holes and corners.

၂ဝဲ, a hole or pit; ပဲၤၣ်ဇဲ, a nostril; ဝဲၤ ဇဲၣ်ဇဲ, a bpoll ē, they threw him into a pit; Gr. *πλολεος*.

၂ဝဲၣ်ဇဲ, a hole; ပဲၤၣ်ဇဲ, the nostrils.

၂ဝဲ, a point or article; ပဲၤၣ်ဇဲ, a dogma of faith.

၂ဝဲၣ်ဇဲ, beans; and ပဲၤၣ်ဇဲ, *idem*.

၂ဝဲ, austere, cruel.

၂ဝဲ, a master.

၂ဝဲ, a pig; Lat. *porcus*.

၂ဝဲၣ်ဇဲ, a small pig.

၂ဝဲၣ်ဇဲ, a parish; Lat. *parochia*.

၂ဝဲၣ်ဇဲ, a parishioner.

၂ဝဲ, a tune, or jig; ex. ပဲၤၣ်ဇဲ, a dancing jig.

၂ဝဲ, a fort, or garrison; hence

၂ဝဲ-ဇဲ, the town of Waterford; hence also ပဲၤၣ်ဇဲ, a great seat, or noted town.

၂ဝဲ, properly is the area or plot of ground on which any building is drawn out; ဇဲၣ်ဇဲ, a ca-

thedral church; hence it means also a garrison; also a palace, or royal seat.

PONT, a port or haven, a bank.

PONT, a house; ex. **PONT-bjāta**, the house-feeding or stall-feeding of any beast.

PONTĀn, the fish called crab; **PONTĀn-ġlay**, green crab; **PONTĀn-capujll**, spider-crab.

PONT-tnjāte, a stall-fed hog; from **PONT**, a house, and **tnjāt**, a hog: it is commonly pronounced **PONTnājēte**.

Pōrād, corrupted from **bōrād**, or **boyūd**, the only word in the Irish language to signify marriage or wedlock. *Note.*—The Romans gave the appellative of *matrimonium* to the conjugal state; because by the solemn conjunction or contract of man and woman, the woman was put in the way of becoming a mother, *mater*, and raising a family. This was plainly giving a name to an *act*, that is derived from the effect of the same *act*, which seems an unnatural way of forming a language. The Spaniards have no other word to signify the conjugal contract but *casamiento*, which literally means housing, or taking a separate house to raise a family; because the young couple before their marriage were supposed to live with their respective parents, and had no houses of their own property: so that to mean that a woman is married, they say *esta casada*, she is housed; and of a married man they say, *esta casado*, he is housed, from *casa*, a house. This is likewise borrowing the name of an act from one of its consequences. But

the Irish word **bōrād**, signifying the conjugal contract, is borrowed in a more natural manner from a material ceremony which accompanied the marriage of the ancient Irish, as well as that of the Germans, as we are informed by *Tacitus de Morib. German. cap. 18*. This ceremony consisted in the actual exhibition of the dowry, or marriage portion, at the time of the conjugal contract; and as this dowry, among the Germans, as well as the old Irish, consisted of nothing else but cattle, and more especially cows, *boves et frænatum equum*, as Tacitus says of German marriage portions. It is from thence that the ancient Irish called the conjugal contract by the appellative of **bōrād**, or **bōyūd**, which literally means to be endowed or portioned with cows, from the Irish word **bō**, a cow. It is to be noted, that the daughters among the old Irish never shared with the sons in the patrimonial estate in lands, which were equally divided between the male offspring, as amongst the old Germans;* wherefore such daughters as were portioned at their marriage had generally no other fortune but cattle; and the Irish language has no other word to signify a woman's marriage portion but **ġpne** or **ġbne**, which literally means cattle. The men of quality amongst the old Irish never required a marriage-portion with their wives, but rather settled such a dowry upon them as was a sufficient maintenance for life in case of widowhood; and this was equally the custom of the German nobles,

* Teutonicis priscis patrios successit in agros mascula stirps omnis, ne potens ulla foret.

and particularly of the Franks.

Þórða, married, joined in wedlock.

+Þórta, a post; *an na þórðajǵjǵb*, upon the posts.

*Þota, a pot.

Þotadōj, a potter.

*Þótajm, to drink hard, or to excess; Lat. *poto, potare*.

Þótajne, a pot-companion; *pótajne fǵona*, a wine-bibber.

Þótajneacð, potting or tippling.

Þotfolaç, a pot-lid.

Þot, or anpot, a bachelor.

Þnab, quick; *go þnab*, immediately.

Þnájǵjn, earnest business.

Þnájǵjneac, earnest; *go þnájǵjneac*, earnestly.

*Þnáj, brass; gen. of *Þnáy*.

Þnájreac, broth, pottage; Wel. *bresych*, Lat. *brassica*.

Þnann, a wave.

Þneab, a bounce; *do þajneað þneab ay*, he was roused up.

Þneabad, a stamping or kicking; also palpitation, panting.

Þneabajm, to kick, spurn, &c., to stamp; *buáj led láj m azur þneab led çoj, smite with thine hand, and stamp with thy foot.* — Ezek. 6. 11.

Þneabajne, a hearty brave man.

Þneabajneact, acting bravely or gallantly.

Þneabán, a leather clout, a patch, or piece of cloth, &c.

Þneabán, a court.

Þneabōz, a wenching jade.

Þneac, hold! stand! stay! an interjection.

Þneacán, a crow, any bird of the crow or kite kind; as, *Þneacán na cceajne*, a ringtail; *Þneacán cejnteac*, a kite; *Þneacán cnáj mǵeac*, a raven; *Þneacán jng-neac*, a vulture; *Þneacán ceannan*, an osprey: written also

Þnjacán; it is metaphorically said of any noisy, nonsensical person.

Þneacōjne, a crier; Lat. *præco*.

Þnealájǵ, a prelate of the church, a bishop.

Þnjacajl, danger; a *þnjacajl mōj*, in great danger; *Þnjacajl ðáj, the danger of death*; Lat. *periculum*.

Þnjceað, a pricking.

Þnjm and *Þnjōm*, chief, great, prime; Lat. *primus*. In compound words it is nearly of the same meaning with the Greek *αρχι*; as, *Þnjōm-ætaj, a Patriarch*; *Þnjōm-ceanay*, a primacy, or first sway.

Þnjmáð, a primate. ✕

Þnjmeancajl, the main beam.

Þnjm-ǵlēay, a beginning or foundation.

Þnjmǵjǵl, a firstling; *Þnjmǵjǵl do çotēa abujǵ*, the first of thy ripe fruits.

Þnjmǵjǵ, a principal fortress, or chief royal seat.

Þnjōbájǵ, secrecy; a *þnjōbájǵ*, in private.

Þnjōbájǵdeac, private.

Þnjoca, a sting fixed to the end of a goad to drive cattle with.

Þnjocajm, to prick or sting.

Þnjōmða, wisdom.

Þnjōm-ðnáo, an arch-druid.

Þnjōm-ǵajǵ, an ancient prophet.

Þnjōmlaoç, a prime soldier.

Þnjōm-longpōnt, a royal seat.

Þnjōm-ǵēol, the main sail.

Þnjōm-çūy, a foundation, the first beginning.

Þnjōm-uáčðaján, the first superior of a house or society.

Þnjōm-uáčðajánaç, a chief ruler.

Þnjōm-uáčðajánaçt, chief sway or superiority.

Þnjonnay, a prince. ✕

Pp̃ontōjn, a printer.
 Pp̃ojn, a prior.
 Pp̃jorūn, a prison.
 Pp̃jorūnac̃, imprisonment.
 Pp̃jotc̃aḁ, a preaching.
 Pp̃jotc̃ajm, to preach or exhort;
 Lat. *prædico*.
 Pp̃jotc̃eac̃ and pp̃jotc̃eatōjn, a
 preacher.
 Pp̃ioantajn, provender.
 Pp̃ioḁal, a consul.
 Pp̃ioḁadōjn, a proctor.
 Pp̃ioḁajm, rather pp̃iḁajm, care,
 anxiety.
 Pp̃iojrd̃eal, a bottle.
 Pp̃iojmpeallān, a drone, a beetle.
 Pp̃iojnn, rather pp̃iaind̃, a dinner,
 a meal's meat; also voracious-
 ness; ñjn zojḁ pp̃iojnn l̃uḁajḁ,
non minuit edacitatem Lugadii;
 j̃ajm caḁam mo pp̃iojnñe, after
 taking my meal; Lat. *pran-
 dium*.
 Pp̃iojnnjūḁad̃, to dine, to make a
 meal.
 Pp̃iojnn-ljoj, a refectory, or dining
 room.
 Pp̃iojnn-teac̃, idem.—*Vid. Chron.
 Scot.*
 Pp̃iojrt̃heat, prostrate; ñō ḁadaj
 na ḁnaojte azur anajḁte fo
 lān az pp̃iojrt̃heat, azur az
 rl̃eac̃tajn do mac ḁē, the
 Druids lay flat on their faces,
 prostrate, and bowing themselves
 down to the Son of God.—
L. B.
 Pp̃ioḁad̃, a proof.
 Pp̃iojda, strong, able.
 Pp̃iuc̃lajj, a den; do l̃jon r̃ē a
 uāma le c̃pejē, azur a pp̃iuc̃lajj
 le p̃uādac̃, he hath filled his
 holes with prey, and his dens
 with ravin.—*Nah. 2. 12.*
 Pp̃ubl̃jḁ, public.
 Pp̃uc̃ān, a pouch.
 Pp̃udaj, powder.

Pp̃udajac̃, powdered.
 Pp̃udaj, hurt, harm; ñō lejc̃ r̃aj-
 ḁj̃t ind̃ajḁ an tajnḁ, azur ñj
 deājna pp̃udaj ñj an tajnḁ, he
 flung a dart after the bull, which
 did not hurt him.—*Old Parch-
 ment.*
 Pp̃udajac̃a, suppuration.
 Pp̃ujbl̃jḁ, zo pp̃ujbl̃jḁ, publicly.
 Pp̃ujbl̃jḁjm, to publish, or pro-
 claim.
 Pp̃ujbl̃joc̃ānac̃, a publican.
 Pp̃ujc̃, the plur. of poc̃, buck-goats.
 Pp̃ujc̃jn, a veil or cover over the
 eyes; also imposing on a man
 by fraud or artifice; pp̃ujc̃jñjḁ
 d̃ūḁa, idem.
 Pp̃ujl̃p̃jḁ, a pulpit.
 Pp̃ujnz̃c̃nae, gold-foil; a thin leaf,
 or plate of gold or silver; a
 spangle.
 Pp̃ujnleōḁac̃, crested, tufted.
 Pp̃ujnt̃jn, a small fort, or turret.
 Pp̃ujz̃jm, to beat or whip.
 Pp̃ujj̃n, the diminut. of pp̃uj, a lip.
 Pp̃ujt̃ñc̃, a bottle; diminut. pp̃uj-
 t̃ñc̃jn; Lat. *uter*.
 Pp̃ullōḁ, the fish called pollock.
 Pp̃unc̃, a point, an article; aḁn
 p̃unc̃, one whit, one jot, one
 tittle.
 Pp̃unna, a sheaf of corn, or a bundle
 of hay or straw; az ceanz̃al
 pp̃unna, binding sheaves; gen.
 pp̃unajnñe; pp̃unaj r̃ējn, a bun-
 dle of hay.
 Pp̃upal, or pp̃obal, the people.
 Pp̃upal, and gen. pp̃ujple, or pp̃ujble,
 a pavilion, or general's tent; zo
 pp̃upal an ñjḁ, to the king's pa-
 vilion; do pp̃joḁt mac l̃uḁajḁ
 j̃j̃jn pp̃upajl, Luig's son arrived
 at the tent; Lat. *papilio*.
 Pp̃ūn, neat, pure; Lat. *purus*; also
 the extract or quintessence of a
 thing.
 Pp̃uiz̃adōjn and pp̃uiz̃adōj̃neac̃t,

purgatory.
Ṗuttṛall, a lock of hair; *ad cō-
 nanc tṛṣṇaṅ go bputṛallajḃ dū-
 ḃa*, I beheld three black-haired
 persons.
Ṗur, a lip; *ar purujḃ meablaća*,

out of feigned lips; *le na bpu-
 rujḃ*, with their lips.
Ṗur, a cat. ✕
Ṗután, a hare.
Ṗutōḡ, a pudding; gen. *putōḡce*.

REMARKS ON THE LETTER Ṛ.

THE letter Ṛ, which is the fourteenth of the Irish alphabet, is not susceptible of many remarks. It is called *Ṛujr* by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called *tṛom*, *the elder-tree*, Lat. *sambucus*, Gr. *ακτη*. This letter is one of the three consonants called *conyorneada éadṛoma*, which do not admit of the aspirate *h*. In the remarks on the two others, which are *l* and *n*, it hath been observed, that in words or nouns substantive beginning with either of them, and referred to things or persons of the feminine gender, or to any things or persons in the plural number, those initials are pronounced double, though written singly. Thus, *a laćt*, *her or their milk*, is pronounced as if written *a llaćt*, or like the words *llamar* and *lleno* in Spanish; and *a neart*, *her or their strength*, is pronounced as if written *a nneart*, or like the *ng* in the French word *Seigneur*. Thus also in substantives beginning with *r*, and referred to things or persons either of the feminine gender or of the plural number, the initial *r* is pronounced double, and with a strong utterance, as *a rēuma*, *her or their rheum or phlegm*, is pronounced as if written *a rrēuma*, and very nearly as the aspirated *ρ* in the Greek word *ρευμα*. Another essential remark to be made on these three letters, *l*, *n*, *r*, and which hath not as yet been made, is, that when they are initials of adjectives they are never pronounced double, of whatever gender or number the things or persons those adjectives are referred to, should happen to be. Lastly, it is to be remarked, that *l*, *n*, *r*, are the only consonants of the Irish language which are written double, and this duplication frequently happens both in the middle and end of words, but never in the beginning, though they are pronounced double when initials in the cases above explained.

Ṛ Ṭ

Ṛ Ṭ

Ṛā, going, or moving.
Ṛābać, fruitful, plentiful.
Ṛābaḃ, to be; *ṇābābaṇ*, ye were;
ṇābamaṇ, we were; *ṇābadaṇ*,
 they were.
Ṛābaḃ, a precedent, example, or

warning; ex. *maṇṇḡ do beṇi ṇā-
 baḃ dā cōmaṇṇaṇ*, woe to him
 that stands a warning to others;
do tuḡ ṛē ṇābaḃ do, he fore-
 warned him. This word is pro-
 nounced *ṇoḡbaḃ*, and is com-

monly written so.

Rác, a king or prince.

Rac, a bag or pouch.

+ Ráca, a rake.

Rácam, to rake.

Racam, to rehearse or repeat; ex.

naefad fearda dan le Ója, I will henceforth repeat an hymn to God; hence racajne, the poet's rehearser; also a romancer.

Racajne, a romancer or rehearser; a talkative lying person.

Racajneact, repetition; also romance.

Racád, to go; raca mjrj, I will go; uájr nacur ré, when he shall go; racájd rjád ar cnuí, they shall fade; nacur ré a nj-ócdaí, it shall sink.

Racdajm, to arrive at, to come to; an racdujn dōjb do lácajr an njg, being arrived before the king.

Racoll, a winding-sheet.

Ract, or ad rací, he arose, or got up.

Ract, a fit; rací gola, a fit of crying; rací gájrne, a fit of laughing.

Ract, or neact, a law or ordinance; Lat. *rectum*.

Ractajne, a lawgiver, a judge; also a dairyman.

Ractmaí, giving laws, or legislative; fejdílm racímaí, Feilim the law-maker.

Radajm, to give up, to deliver; Lat. *trado*.

Radajneal, wandering, strolling.

+ Rád, a saying; ráđ na reán, the saying or report of the ancients; also a decision or award; rág-bam é cum ráđ Eōgají, let us leave it to the determination of Owen.

Rádam, to say, or relate.

Radáne, sight, view; a radáne, their prospect; ad radáne, in

thy sight; a radáne rōjlejr, in open view.

Radmajllm, to dream.

Ráe, a field, or plain.

Ráe, much, plenty.

Ráe, a battle.

Ráe, a salmon.

Ráēga, *potius* roga, choice.

Raffan, enoc Raffan, a beautiful hill near the river Suire, the centre of the primitive estate of the O'Sullivans, descended from Finin, elder brother of Failbhe-Flann, ancestor of the Mac Cartys.

Raz, a wrinkle.

Razajm, meacan razajm, or roj-be, sneeze-wort.

Rážajt, i. e. rángadaí, they reached.

Raj, motion.

Raj, or ad raj, he arose.

Rájb, rape; rjól rájbe, rape-seed.

Rájbe, meacan rájbe, a turnip.

Rájb, was. This word is compounded of rō for do, and bj, was, and is never used in affirming, but in asking or denying, as, an rajb? was there? nj rajb, there was not; but do rajb, would be improper; its persons are rabar, i. e. rō bádar, I was; rabar, i. e. rō bádar, rajb, or rajbe, i. e. rō bád, or rō bj, he was; rabamají, i. e. rō bádamají, we were; rababají, i. e. rō babají, ye were; rabadaí, i. e. rō-badaí, they were.

Rajeneac, a queen.

Rájdm, to say, to relate; do rájđ ré, he said; az ráđ, saying.

Rájdmějyr, romance, silly stories, a dream; féar rájmějyre, a rantomantade.

Rájdmějyreac, fabulous, gasconading.

Rájdeacáar, a saying, or report; rájdeacáar na reán, the saying of the ancient.

Rájdteacay, a contest, or a trial of skill for mastery; also a decision; řazbam cum a rájdteacay é, let us leave it to his decision.

Rájdctonga, a comma in writing.

Rájdneac, a prayer or request.

Rájdŕ, a radish root.

Rářtne, a laughing or laughter.

Rářž, elliptically corrupted from řiařž, or rather řiařc, an arm; vid. řiařc, or řiač, and čom-řac.

Rářžbeřit and řařž-ěřdead, a sleeve, wrist-band; also a bracelet.

Rářže, a ray.

Rářžčōř, a boor, a countryman.

Rářžmeř, a cubit long.

Rářže, the genit. of řeřlž, a churchyard; clayde a řčimp-čjoll na řařlže, a wall round the churchyard.

Rářmdear and řařmne, fatness, a being fat.

Rářnje, to reach; nř řářnje řē řur an řčřřurřō, he attained not to these three.

Rářnmjllm, to abrogate, to abolish.

Rářnn, or řjnn, the point of a sword or spear.

Rářnneřjde, ranges, ranks.

Rářnnjn, a versicle, or short verse.

Rářnřžřjōřajm, to abolish.

Rářtean, pleasure.

Rářč, he went.

Rářč, or do řařč, an account of, for the sake of.

Rářč, or řač, the same as řařč-neac, fern, or brake.

Rářč, entreaty, intercession.

Rářčne, or do řařčne, it shined; ex. řō řařčne an řčřjan, the sun shined.

Rářčneac, fern.

Rařajm, to happen; also to commit, to make; řō řařat ář mōř ar řčonžallařč, that the Danes

made great havoc on the Norwegians; vid. Chron. Scot.; do řála řčōřmac mōř, a great heat happened.

Rāma, an oar; Gr. ρυμος, and Lat. remus and ramus, a branch of a tree, such as an oar is.

Rāmad, a way, or road.

Rāmadōř, řāmajde, and řāmajne, a rower; Wel. rhuyvur, and Cor. reyadar.

Rāmajllead, a raving in a sickness.

Rāmajm, to row, or ply with oars.

Rāmaj, fat, gross, thick.

Rām-đřařžean, buck-thorn.

Ran, or řann, a piece, crumb, or morsel.

Ran and řann, the truth, veracity.

Ran, plain, manifest.

Ran, nimble, active.

Ran, noble, generous.

Ranařže, a romancer, or storyteller.

Ranařm, to make manifest.

Ranc, a rank, or order.

Ranca, a step; řanca đřēřmjne, the steps of a ladder.

Randonařžjm, to abrogate, to abolish.

Ranž and řanžan, the bank of a river.

Ranž and řanžán, a wrinkle.

Ranzač, wrinkled.

Rann, a metre or verse; also an epigram.

Rann, a part, piece, or division; ex. řanna an đōmajn, the parts of the world.

Rannađ, to begin or commence.

Rannařm, to divide, to separate, to share.

Ranntuařčōřčac, fertile, fruitful.

Ranřářřčteac or řanřářřčteamajl, partaking of.

Raod, or řēđ, a thing.

Raōřmead, depredation or plunder; cač řaōřmead, a complete victory; řřama, idem.

Raon, a way, a road, a haunt; do

gabadaṇ an naon dḡneac, they took the straight way; naon na rġab ar ġnbḡeun do, the range of the mountains is his pasture.

Naona, breaking or tearing.

Naonam, to turn or change.

Nap, any creature that digs or roots up the earth for its food, as hogs, badgers, &c.

Nar, a shrub.

Naraċ, full of branches, overgrown with shrubs.

Narajde, a Rambler, one that will not remain long in a place; said mostly of lewd women.

Narajdo, a blotch, a boil.

Narān, an underwood, or brushwood; a place full of shrubs.

Narċmann, a shrub-tree.

Narċmað, to part.

Narmajde, a shrub.

Narmaol, a sea-calf.

Nartaċ, a churl.

Nat, motion.

Nat, prosperity, increase.

Nat, a surety.

Nat, fern.

Nat, wages.

Nat, a fortress, a garrison; also a village; also an artificial mount or barrow; njoḡ-naċ, a prince's seat; Nat is the name of Charleville in the County of Cork.

Natcuġic, Cashel, so called from Coic, son of Lūḡ, king of Munster.

Nāta, a quarter of a year, or three months. N. B. This word carries all the appearance of being corrupted and changed from its true radical formation, in the same manner that the word blja-ḡajn, a year, hath been corrupted from bel-ajnn, i. e. the circle of bel, or beluḡ, or of the sun; Lat. *annus*.—Vid. *Remarks on the letter A*. I am therefore inclined to think that this word nāta is only a corrupt writing of

the Ibero-Celtic word arċa or arc, an arch, Lat. *arcus*; because in the space of three calendar months the sun runs over an arch which makes the fourth part of the entire solar circle. We find an affinity between the Irish appellatives of all other parts of time, and the Latin or the Greek, or some other ancient language. Thus dġa or dē, the Irish for *day*, has a very near affinity with the Latin *dies*; and la or lo, plur. lajona, another Irish word signifying the *day*, has a plain affinity with λιον in the Greek compound γενεθ-λιον, *natalis dies*, as hath been observed at the word la, *sup.*; to which I shall add here, that the same word la or lo bears also an analogy with the Latin *lux*, which originally might have been *lox*, possibly changed into *lux* by the Umbrians, who were mixed with the Aborigines, and seldom or never used the letter o, but substituted u in the place of it.—Vid. *Remarks on the letter O*. Thus also reaċt-majn, the only Irish word for a *week*, has a striking affinity with the Lat. *septimana*, or *septem mane*; and the word ajnn, in the compound bel-ajnn, signifying the circle of Belus, is the Celtic root or architype on which the Latin word *annus* hath been formed. It follows then, that by the rule of analogy the word nāta should, in its proper writing, find an affinity in the Latin or Greek; which I do not see how it could, without regarding it as a corruption of the Irish word arċa, an arch; Lat. *arcus*.

Nata, running, racing; glūajream cum nāta, let us betake our-

seems to fight; Chahl *sewa* *ca-*
currit.

Ratāc, a hough; *ratāc* *naṣṭ*,
the houghs of a heel.

Ratāday, they run.

Ratān, to make prosperous or
happy; *ratān* *dan*, prosper
thou me.

Ratānāy, or *ratānācāy*, hap-
piness.

Ratnāy, prosperous, happy.

Rē, the moon; *rē* *nāc*, the new
moon.

Rē, with; *rē* *nā* *cōṣṭe*, with
purpose of heart, i. e. with secret
pleasure; *rē* *nā* *pēcāy*, who is
called!

Rē, at also to, by, also of; *rē* *no*
pāṣṭi, at my heels; *lāṣṭ* *rē*,
rē *tāṣṭ*, *rē* *cōṣṭ*, at hand, by
the side, close by; *rē* *cōṣṭ*, to-
gether; *nā* *a* *de* *pē* *dyōṣṭ* *rē*
pēcāy, as some of the anti-
quaries say. *Re* is now com-
monly used for this *rē* or *pā*.

Rē, time; *le* *n* *rē*, i. e. *le* *no* *rē*,
in my time; *pē* *a* *cōṣṭe*, or
cōṣṭ *rē* *nāc*, a contemporary.

Rē, or do *rē*, he arise.

Rēan, to tear; *ay* *rē* *nāc*, tear-
ing; *do* *rē* *nāc*, they tore.

Rēā, a wife or trust, a trick.

Rēāc, subtle, or crafty.

Rēāṣṭāy, a skipping or leap-
ing; *do* *rē* *āṣṭāy*, they
leaped.

Rēāṣṭ, a skipping, playing, or
sporting.

Rēac, (*rean*.) sell thou unto me;
or *eyon* *do* *rēac*, it was he
that sold; *rē* *a* *pēcāy* *ē*, he
shall be sold. This word is ra-
ther *rē* *a*.

Rēacān, a seller.

Rēacan, to sell.

Rēac, a law, or statute, an ordi-
nance; Lat. *rectum*.

Rēacāy, a judge, a lawgiver.

Rēacāy, a dairyman.

Rēācāy, a court of judicature.

Rēācāy, a decree.

Rēācāy, a mother-in-law.

Rēācāy, licensed, au-
thorized.

Rēācāy, I will go; *ay* *rē* *a* *pā*
ay *nā* *pā*, I will not proceed
further.

Rēāc, a man.

Rēāc, or *reac*, he came.

Rēāc, a just law; Lat. *rectum*.

Rēāc, power, authority.

Rēācāy, a lawgiver, a king, a
judge.

Rēācāy and *reacāy*, to arrive.

Rēācāy, a son-in-law.

Rēācāy, a pipe, a reed.

Rēācāy, the reins of a bridle.

Rēācāy, rage, fury.

Rēācāy, a mad bull or ox.

Rēācāy, eloquence.

Rēācāy, a flax or lax.

Rēācāy, night.

Rēācāy, purblind.

Rēācāy, resounding.

Rēācāy, justice.

Rēācāy, a ram.

Rēācāy, a diminut. of *re* *a*.

Rēācāy and *reacāy*, a star.

Rēācāy, an astrologer.

Rēācāy, a star.

Rēācāy, a constellation.

Rēācāy, the star-chamber.

Rēācāy, an astronomer.

Rēācāy, a small star, an asterisk.

Rēācāy, an astrologer, or sooth-
sayer.

Rēācāy, a beginning.

Rēācāy, a traveller, or way-
faring man.

Rēācāy, foretelling, or prognosti-
cation.

Rēācāy, pleasure, delight.

Rēācāy, thick, fat, gross; *ē* *nāc*

rē *nāc*, thick or coarse cloth;

bō *rē* *nāc*, a fat cow.

Rēācāy, the forest, or
prepuce.

Rēācāy, a riotous, or passion-

hence the word *nejlz*, a church-yard, may be deduced.

Nējl, a star.

Nējl, clear, or manifest.

Nējl, lawful, rightful; *njz nējl*, a rightful king; *zo nējl*, truly, verily.

Nejleaz, a church, a churchyard; Lat. *religio*.

Nējlz na njōz, a famous burying-place near *Cnācan*, in Connaught, where the kings of Connaught were usually interred before the establishment of the Christian religion in Ireland.

Nēltējn, an asterisk.

Nējm, power and authority, or great sway derived from military actions; as, *cajt-nējm*, sway or victory in fight, is like the Greek word *ρεμα*, i. e. great feats, or military exploits. This Irish word *nējm* also signifies a series; as, *nējm njōzna*, the series of regal succession.

Nējm, a way.

Nējm, a calling out.

Nējm, a troop or band.

Nējmeamajl, bearing great sway or authority.

Nējm-bnjatan, an adverb.

Nējm-čjnjm, to assign or appoint; *do nējm-čjn rē*, he predestined.

Nējmeac, proud, arrogant.

Nējmeamajl, of or belonging to the high ways.

Nējmeay, time; pl. *nējmje*; *nējmeay njz*, a reign.

Nējm-žeallajm, to pre-engage, to promise; *noc do nējm-žeall rē*, which he promised.

Nējmnjzjm, to go, to walk.

Nējmje, a club, or staff.

Nējn, will, desire, or pleasure; *dom nējn*, at my discretion; *nējn an njz*, the bidding or pleasure of the king, his commands.

Nējn, *do nējn a acfujne*, accord-

ing to his ability.

Nējn, a *nējn*, last night. Here the initial *n* is pronounced double.

Nejre, a span, i. e. about nine inches long.

Nejzžjōban, a harlot, or prostitute.

Nejzžjū, sooner than, before that; *δjultfajd tū me fō tēj anoct*, *nējzžjū zojneay an cojleac*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*

Nejzžde, a rehearser, or romancer.

Nejzžot, congealed; *zo nejzžot ajmne*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*

Nejzžmējndneac, a harlot.

Nējteac, harmony, reconciliation; *az nējteac*, reconciling; *vid. nejzžteac*.

Nējteč, a plain.

Nējte, a ram; gen. *nējtjz*; *nējte maobta*, a battering ram.

Nējtead, ramed; a *nuājn do nejtead na căojne*, when the sheep conceived.

Nējtjceōjn, a rhetorician.

Nem, with my, to my; *nem žlōr*, with my voice.

Nemajn, pleasure.

Nemžeacajm, to foresee.

Neō, frost; Ar. *reo*, Wel. and Cor. *rheu*.

Neōleac, ice.

Neōleacajm, to freeze, to congeal, &c.

Neōmam, before me; *cujnjm neōmam*, I propose, or design.

Neon, a span; the space from the top of the thumb to that of the middle finger.

Nēn, with our, i. e. *ne ān*; *do cūalamajn nēn cclūayajb*, we heard with our ears.

Nēn, unto him that, i. e. *ne ē an*; ex. *nēn neac rē jad*, i. e. *ne ē*

an neac rē jad, to whom he sold them.

Nēn-čearc, a heath-poult, or grouse.

Nē-yealadač, by turns, alternate.

Nēubam, to tear.

Nēulab, a declaration.

Nēult, a star; nēultan, stars; lučd fejtme na nēultan, star-gazers.

Nēuma, phlegm, or any fluid humour flowing from the mouth or nose; is like the Greek word *ρευμα* in letters, sound, and meaning.

Nēumamajl, phlegmatic.

Nēum-ajtnjžjm, to foreknow; noc do nēum-ajtn rē, whom he foreknew.

Nēum-črojceann, the prepuce; feōjl būr nēum-črojcejnn, *caro præputii*.

Nēumrājōjm, to foretel; also to publish or proclaim.

Nēuyūnta, reasonable.

Nj, or njž, a king or sovereign prince.

Nja, running, speed; also chastisement, correction.

Nja, the same as ne, *quod vid.*

Nja, before, in comparison of.

Nja, or do nja, he will come.

Njabac, whitish, greyish, sky-coloured; ejc njabaca azur don-na, grizzled and bay horses.

Njabaz, a lark. *Sc. Lanius*

Njac, he came.

Njacdanac, needy, necessitous; also necessary, needful.

Njacdanay, want, distress, necessity; tpe njacdanay, for poverty or want.

Njad, a running, or racing.

Njad, correction; also taming or subduing.

Njadlan, a bridewell, or house of correction.

Njac, a cross, a gallows.

Njažad, hanging; do njažad an taojreac, the chieftain was

hanged.

Njažajm, to hang, or crucify, to gibbet.

Njažal, a rule; also government; Lat. *regula*.

Njažaltōjm, a ruler, or director.

Njažalūžad, a ruling or directing.

Njažajne, a hangman or rogue.

Njažalta, devout, regular, religious.

Njažalužjm, to rule.

Njažlajžte, ruled, directed.

Njažlajžteōjm, a ruler or governor.

Njama, cat-njama, a complete victory.

Njam and a njam, at any time, ever, always; a tātadoj njam a nažajō, ye are always opposing him.

Njam, before; an lá njam, the day before.

Njamac, *vid.* njabac.

Njan, the road or way, a path; also a footstep; njan na xjnreán, the footsteps of the ancients.

Njan, a span.

Njan, the sea.

Nján-čnytjn-tūajt, the country of the Picts.

Njanužte, a wanderer, a traveller.

Njanad, a pleasing or satisfying, a distributing.

Njanajde, or fear njaná, an ecnome, or dispenser of eating or drinking; also any regulator of affairs.

Njanam, to please or satisfy; janyd a clann na bojčd do njam, his children shall seek to please the poor, to satiate the appetite.

Njanra, content; also served.

Njayž, a moor, fen, or marsh; cōmžan cojlle jr njayža, the advantage of a wood and bog.

Njbe, njbeōž and njbjn, a whisker, a single hair, a mustache; njbe žruayže, a single hair.

Njcead, a kingdom.

Rjējr, a flame.

+ Rjōjre, a knight; Lat. *eques*; rj-deanajl-beap̄tač, an armour-bearer, an esquire, or attendant. This word was introduced into the Irish upon the coming of the first English adventurers into Ireland, but our language had in it the original of this Anglo-Saxon word, which is *rujre*, *quod vid.*

Rjž, i. e. řajržreōjn, a spy.

+ Rjž, or rj, a king; plur. rjžče, Wel. *rhi*, Cor. *ruy*, Arm. *rue*, Gall. *roi*, and Lat. *rex*.

Rjž, the arm from the elbow to the wrist; mo rjž, my arm; jōjn a rjžjō, between his arms.

Rjž-čjyte, the royal fiscus, or treasury.

Rjže, a kingdom.

Rjže, reproof.

Rjž-řejnnjō, a general, a generalissimo.

Rjžjm a leay, is a particular form of expression in the Irish language, very often used to signify a person's consent or approbation of a thing.

+ Rjžjm, to reach or stretch; also to consent; má čj tū žadužče, an rjžřjō tū lej, if thou seest a thief, wilt thou consent with him.

Rjžjn, drowsy, sluggish; also stiff or tenacious; slow, dilatory, lingering.

Rjžjneacy, delay.

Rjž-mjonn, a diadem.

Rjžneac̄t, a gift, a favour, or present.

Rjžneay, or rjžnjor, delay; rjžneay labap̄ta, an impediment of speech.

Rjžnjžjm, to make stiff; also to delay; do rjžnjž řē a mujneul, he stiffened his neck.

Rjžteac̄d, an envoy, or ambassador.

Rjžčjžjm, to be wanting.

Rjm or rjom, number; Wel. *rhiv*.

Rjmjač, pride.

Rjmjm, to reckon, to number.

Rjnec̄ad, dancing, or a dance.

Rjnec̄ōjn, a dancer.

Rjnec̄jm, to dance; do rjnec̄adap̄ an řlūaž, the army danced round.

Rjnec̄ne or rjnžne, a lance or spear.

Rjn-řejčjom and rjn-mac̄nam, contemplation.

Rjnžec̄ad, hanging.

Rjn-žējbjonna and rjn-žejmljoča, chains.

Rjnžče, torn, parted.

Rjnmeay, the scanning of a verse.

Rjnn, the point of a spear or sword, &c.; the picked or sharp end of any thing; also a peninsula or neck of land jetting into the sea, a promontory or foreland; in the Welsh *rhin* is a nose; hence *pen rhin* is a promontory; Gr. *ριν*, a nose.

Rjnn mājntjn-bājre, a foreland and territory of Carbury in the County of Cork, which anciently belonged to the O'Baires, an ancient tribe of the Lugadian race. It would take up more than a whole sheet to mention all the neck-lands of Ireland whose names begin with this word rjnn.

Rjnn, music, melody.

Rjnn, a foot; plur. rjnne, feet.

Rjnn, the stars.

Rjnne, unto us, with us; do labajp̄ řē rjnne, he spoke to us.

Rjnne, the perfect tense of the verb *deanajm*, which hath no perterperfect tense of its own, but borrows it; hence do rjnne řē majč, he hath done good, &c.

Rjnne, the understanding.

Rjnneac̄, sharp-pointed; řajžec̄ad rjnneac̄, a sharp arrow,

Rjnnřeac̄am, to design or intend; to forecast.

Rjnnjm, the heavenly constellations.
 Rjnnrējm, a constellation.
 Rjobaɾ, a sieve; rjobaɾ meala, a honeycomb; Lat. *cribrum*.
 Rjoblac, a rival.
 Rjodbōjd, a spendthrift.
 Rjodbōjdeacđ, prodigality.
 Rjodbōjdjm, to riot or revel.
 Rjocđ, or ručđ, the shape or likeness; a rjocđ maɾɾb, as dead; da mbejnn ad rjocđ, if I was in your stead or place.
 Rjocuaɾđ, a plague, contagion, or pestilence.
 Rjod, a ray.
 Rjodnacđ, a gift.
 Rjog, or rjg, a king.
 Rjogā and rjogāmaɾl, kingly, princely.
 Rjogācđ, a kingdom.
 Rjogāmaɾl, royal, princely.
 Rjogān, a queen; Lat. *regina*; alias rjg-bean.
 Rjog-cōlb, a sceptre.
 Rjog-cōmōjn, a crown.
 Rjogđacđ, a kingdom.
 Rjog-đac, a palace or court.
 Rjog-đajl, a royal convocation.
 Rjog-đamna, a king *in fieri*, or future king; a prince designed, or fit to be king.
 Rjog-laoč, a prince; also a respectable old man.
 Rjog-lann, a palace, or king's court.
 Rjog-načajɾ, a cockatrice.
 Rjog-pupaɾl, or rjog-pābaɾlleūn, and rjog-đoč, a king's tent.
 Rjog-ɾlat, a sceptre.
 Rjom, with me, i. e. me me.
 Rjom, a reckoning or counting; also a number.
 Rjomajm, to reckon, to number, or count.
 Rjomajmeacđ, arithmetic.
 Rjomajmjm, to reckon or number.
 Rjon, rather rjan, a way or road.
 Rjonajde, an engraver.

Rjonajdear, sculpture.
 Rjonajgjm, to carve or engrave.
 Rjonžac, a strong fellow.
 Rjonnad, redness.
 Rjorajčrjɾ, mimicking.
 Rjoralajžead, mimicking.
 Rjot, running, racing.
 Rjotacđ and rjotajm, or mečajm, to run, to race.
 Rjotra, with thee; mōjde rjotra ná rjuran, rather with thee than with them.
 Rjmead, do rjmead, seriously, verily, in good earnest.
 Rjɾ, unto, to; rjɾ an tɾajlmčeat-lajđ, with the Psalmist; also unto him, with him, at him, &c., i. e. me rē.
 Rjɾ, a king. A
 Rjɾ, intelligence, knowledge.
 Rjɾ, arjɾ, a gain, a second time.
 Rjreac, a romancer.
 Rjɾgjneac, a brave soldier, or warrior; ex. tuz gleɾc na mɾljđ rjɾgjneac, he fought the battle of a warlike soldier.
 Rjɾjon or rjrean, with him, along with him.
 Rjč, a course, a flight; lājm me rjč na nuɾgžead, by the water-courses.
 Rjč, an arm.
 Rjčead, a running.
 Rjčjm, to run; do rjč rē, he ran; rjčjd, they run.
 Rjčlearg, a kind of extempore verses or expressions suddenly put together in a poetic dress or manner.
 Rjū, unto them, with them.
 Rjūne, with us.
 Rđ, much, too much, very; rđ lūac, very soon; rđ maɾč, exceeding good; rđ onōjmeac, very honourable. It is a sign of the superlative degree.
 Rđ, first, before.—Pl.
 Rđ, the same as do, which has no English, and is a sign of the

pret. tense; as *no man*, he said.

no, to go to a place; *no gur no*
Eaman *and*, till I reached to
stately Emania.

* *no*, a robe.

no, very thankful.

no, a monument.

no and *man*, to warn or ad-
monish.

no, a sieve.

no, very small.

no, ancient, very old.

no, custody.

no, a plait or fold, a wrinkle.

no, a cottage or hut.

no, a hood or mantle, a sur-
tout.

no, very proper, de-
cent, becoming; also civil, hos-
pitable.

no, very courteous and
obliging; also very powerfully
befriended.

no, a killing or slaughtering.

no, to reach or arrive at a
place; *no* *man* *go* *Cashol*,
they arrived at Cashel.

no, *le* *no* *ru*, by the
mounting or ascent; *na* *fe*
a *no*, which cannot be ap-
proached unto; an arriving or
reaching to any place.

no, terrible, very dange-
rous.

no, the chiefest or best.

no, a common guest or
customer, one that haunts a place
much.

no, a lamprey.

no, exceeding diligence,
anxiousness.

no, vigilant, over-careful.

x *no*, the way or road; *no* *an* *ru*,
the highway

no and *man*, a thing; Lat. *res*.

no, a covering, a fence.

no and *man*, a lancing or
searifying.

no, prosperous.

no, was lost or undone, failed.

no, breaking.

no, very stormy or tem-
pestuous; *ay* *man* *no* *do*
no, it is a time of much rain;
from *no*, very, and *do* *man*,
bad weather; so that *no* *do*
no is a contracted compound
of four simple words: *no*, very,
do is a negative, *man* signifies
good or happy, and *man* is wea-
ther. Thus this compound word
signifies literally, very unhappy
weather.

no, jealousy.

no, a nobleman, a peer.

no, earnest, careful, very
diligent.

no, a fox; *man* and *fe*
no, the same.

no, to bring to pass, to
effect.

no, a field, or plain; *man*, *idem*.

no, very hospitable.

no, very gracious.

no, an earnest longing.

no, very willing, well
pleased.

no, a great cold.

no, an order, or custom.

no, choice; *man* *man*, the
choice of men; *man* and *no*
man, *idem*.

no, to choose, or make choice
of.

no, chosen or elected.

no, very sharp, very fierce.

no, an election of soldiers.

no, very angry, enraged.

no, the election of a prince.

no, digging; *man* *man* *man*
no *man* *do* *man*, *ay* *ay*
man *man* *man* *man*, I
cannot dig, and am ashamed to
beg.

no, very dangerous; also fight-
ing, valiant.

no, very customary,
much used or frequented.

Rōbjn, a small rope or cord; a whisker or mustache.
Rōjbneāda, excellent.
Rōjbne, a lance or dart.
Rōjcjð, ʒo ʒoʒcjd ʒjn, insomuch, so that.
Rōjcjm, to come to, to arrive at; also to appertain, or belong to; n̄ ʒoʒcjon mo ʒajc čuʒadʒa, my good doth not belong to you.
Rōjctad, a great cry.
Rōjdear, very handsome or pretty.
Rōjžjm, to arrive at, or attain to.
Rōjžljc, very prudent or wise.
Rōjžne, chief, or choice.
Rōjžneazad, election; ʒoʒžnjž, *idem*.
Rōjžjm, to elect or choose.
Rōjlbe, mountains.
Rōjljž, a church; a ʒoʒljž jōdajl, in a church of idols.
Rōjlle, together; ʒe ʒoʒlle, together; Lat. *simul*.
Rōjllē, darnel, Zizania; rather ʒajlēc.
Rōjm, the city of Rome; gen. na Rōma.
Rōjm, earth or soil; hence ʒoʒm adlaʒce, a burying-place; hence also ʒōman, digging.
Rōjm or ʒoʒme, before, before that, in comparison of, &c.; ʒan ajm-ʒjn ʒoʒme, formerly, of old, heretofore; an tē čuʒnjor ʒoʒme, whoever designs or intends.
Rōjmye, sin, iniquity.
Rōjmye, a pole, or stake.
Rōjn, or ʒōn, a seal.
Rōjn, the gen. of ʒōn, the crest or tail-hair of any beast; čadač ʒōjn, hair-cloth.
Rōjnjž, hairy, or full of bristles.
Rōjnn, a share or portion.
Rōjnnē, horse-hair.
Rōjnnēad, a division.
Rōjnnjm, or ʒujnnjm, to divide or share; do ʒoʒnn ʒē, he divided.
Rōjnnpajnteac, sharing or partaking.

Rōjpējn, a tuck or rapier.
Rōjyceall, a sentence, verdict, or decree.
Rōjyreal, the lowest, or most base.
Rōjymējpleac, a tory, a burglar.
Rōjym and ʒoʒcjm, to reach or come to, to arrive at; ʒo ʒoʒjʒn an neam, may you reach heaven; da ʒoʒcead Dōmnall Ceann-cōnað, if Donald arrives at Ceanncora.
Rōjyjn, rosin. ✕
Rōjyjn, angry, vexed.
Rōjyjne, anger, choler.
Rōjyteac, the fish called roach.
Rōjytm, to arrive, to attain to; ʒoʒcjm, the same; ʒoʒčēčā ʒē, he will reach; ʒo ʒoʒjð, until.
Rōjyčjn, a gridiron.
Rōjt, a wheel. ✕
Rōjtledōjn, a wheelwright.
Rōjtnjm, to please.
Rōjtne, or ʒoʒtjne, a babbler, a silly prating person.
Rōjtneac̄t, loquacity, silly speaking; also rhetoric.
Rōjtneabān, most prudent.
Rōjtnēm, a rushing, &c.; le ʒoʒtnēm a čanbad, aʒur le toʒnblēaʒad a ʒoʒtlean, Jer. 47. 3; a commotione quadrigarum ejus, et multitudine rotarum, ejus.
Rōjtnjč, rhetoric.
Rōlad, a roll. ✕
Rōlajm, to roll.
Rōmad, before thee; abajm ʒōmad, — speak on; ʒmčjž ʒōmad, go forward, go on or away, i. e. ʒōjm, before, and tū, you.
Rōmajne, a rower.
Rōmajc̄, excellent.
Rōmam, before me; do čuajð mē ʒōmam, I went on.
Rōman, brank, or French wheat.
Rōmānač, a Roman.
Rōmajt, digging; *vid.* ʒōjm; ʒeap ʒōmajt, a digger.

Rōmama, to dig; noc rōman̄ta
le lājze, that is dug with mat-
tocks.

Rōmjanžur, an earnest desire.

Rōmōjde, greatness, excess.

Rōm̄ta, the sight.

Rōmujb and rōmujb̄re, before you.

Rōmujn, before us; mā cūj̄m̄jd
rōmujn, if we purpose or in-
tend.

Rōmpa, before them; n̄ b̄jajb
eazla omyb rōmpa, ye shall not
be afraid of them; rōmpayan,
before them.

Rōn, a sea-calf; pl. rōjnte.

Rōn, the hair of the mane or tail
of a horse, cow, or other beast;
rōj̄nne and ruāj̄nne, is a single
hair of the same; Wel. *rhaun*,
horse-hair.

Rōnað, a club or stake.

Rōnadū̄ta, very natural.

Rōn̄faj̄t, hair-cloth.

Rōngala, a rheumatism.

Rōnn, a chain, a tie, or bond.

Rōnnad, a club or staff

Rōnn̄ražab, or rōnn̄rūžab, search,
inquiry.

Rōnt, fierce, cruel.

Rōpa, a rope.

Rōpaj̄ne, a rapier; also a treache-
rous violent person.

Rōp̄daj̄m, to run, or to race.

Rōptaj̄m, to pour out.

Rōr and rōra, a rose.

Rōr, science, knowledge.

Rōr, pleasant, agreeable: hence
the name of several places and
towns in Ireland; as, Rōr-ajl-
t̄ne, the town of Ross, a bishop's
see in the County of Cork; Rōr
mac C̄r̄um̄tajn, the town of
Ross in the County of Wexford,
a harbour.

Rōral, judgment.

Rōram and rōrtam, to roast; n̄
rōran an d̄uj̄ne aj̄m̄leaȳz, the
slothful man roasteth not, &c.—
Prov. 12. 27.

Rōrb̄an, the apple of the eye.

Rōr̄z, an eye; rōr̄z áluj̄n, a charm-
ing fine eye; plur. rōr̄zaj̄b and
ruj̄r̄z.

Rōr̄z, the understanding.

Rōr̄z, a kind of versification used
by the Bards of an army to ani-
mate the troops to battle, other-
wise called rōr̄za cata.

Rōr̄z̄dallað, an error or mistake.

Rōr̄ta, roasted; also a roasting;
do n̄ r̄ē rōr̄ta, he roasteth;
r̄ēōjl rōr̄ta, roast meat.

Rōt̄, a hoary white frost; *vid.* r̄ēō.

Rōt̄c̄r̄eða, a bodkin.

Rū, a secret; *id qd.* r̄ūn; *vid.* r̄ūn.

Ruad, reddish; Wel. *rhydh*; Lat.
rufus.

Ruad, strong, valiant.

Ruad̄buj̄b, of a reddish yellow.

Ruad̄c̄r̄jot, rudle, or red radle.

Ruad̄laj̄t and ruad̄laj̄t̄j̄nneaȳ,
choler; also the disorder called
cholera.

Ruazaj̄ne, any thing or instrument
that drives another thing out of
its place; ruazaj̄ne glaj̄r, is
the key of a lock, because it
forces the bolt out of its place.

Ruazab, a banishing, or driving
away.

Ruazaj̄m, to put to flight.

Ruaj̄c̄jll̄m, to buy or purchase.

Ruaj̄c̄jl̄te, bought or purchased.

Ruaj̄b, from ruad; ran muj̄r ru-
aj̄b, in the Red Sea.

Ruaj̄b̄neac, hair; ēadaç do ruaj̄b̄-
neac camall, cloth of camels'
hair.

Ruaj̄z, a flight; hence ruaj̄z̄dēj̄ne,
do r̄j̄nneada, ruaj̄z̄-dēj̄ne, they
wheeled about from the rere.

Ruaj̄m, a fishing line.

Ruaj̄nne, a hair.

Ruam, a spade.

Ruam̄nað, reproof, or reprehen-
sion.

Ruanaaj̄b, red, reddish.

Ruanaaj̄b, strong, able.

- Ruanaſſ, anger.
 Ruapać, lying, a liar.
 Ruataſ, a skirmish.
 Ruća, patience, longanimity.
 Ruća, a hurt or wound.
 +Rūbĵn, a ruby.
 Rućajl, a tearing or cutting.
 Rućd, stead, room; a rućd Eamojnn, in Edmund's room; also almost: a rućd bāſſ, almost dead.
 Rućd, sudden; also vehement, earnest.
 Rućt, a swine.
 Rućt, a great cry, a clamour.
 Rućbluaſſe, saw-dust.
 Rućnać, very straight.
 Rućnać, a darkening.
 Rućnaćaſ and rućnaćaſ, length.
 Ruć, the perfect tense of the verb beſſm, signifying to take, to catch; also to bear children or young; do ruć ſſ mac, she bore a son; do rućadoſ, they caught; do ruć ſſ oſſa, he overtook them, &c.; *vid.* dēaſad, *supra*.
 Rućad, do rućad aſn, he was taken; do rućad iſgean do, a daughter was born unto him.
 Rućad, was hurt or wounded.
 Rućaſſe, a bar or bolt of a door, a latch.
 Rućad, hanging.
 Rućmoć, a bondslave.
 Rućbe, a hair; ſſ leſſead rućbe, at a hair's breadth.
 Rućb, brimstone.
 Rućbeaćtaſ, a prop or support.
 Rućbne, a lance.
 Rućbneac, armed with a lance, a spearman.
 Rućbneac, strongly guarded, having a numerous band.
 Rućbneada, great bands.
 +Rućbĵn, a riband.
 Rućce, a rebuke, or reproach.
 Rućceac, exaltation, or lifting up.
 Rućcead, a collection.

- Rućeat, an exalting, or lifting up, elevating.
 Rućealt, was hid, or private.
 Rućdead, a reproof, or censure.
 Rućdeleaſ, very true, or faithful: a corrupt contraction of rućdeleaſ.
 Rućĵ, an arm; bſſ rućĵ an eſonn-taſſ, break thou the arm of the wicked; aſn do rućĵ, upon thine arm; a rućĵ, his arms.
 Rućmnead, casting, or throwing.
 Rućjn-ćlĵneac, a secretary.
 Rućjn-dſamaſn, is properly and literally a dark secret; which may be properly called a divine mystery; *pl.* rućjn-dſamſa.
 Rućjn-dſamſac, mystical, mysterious.
 Rućne and rućjnn, horse-hair, a bristle, &c.
 Rućne, a streak.
 Rućjnn and rućnad, a division.
 Rućjnnecc, or rućjnnecc, grass.
 Rućjnnte, divided.
 Rućjnneacōſn, a secretary.
 Rućne, a champion, a knight; the root of the Anglo-Saxon *rider*; *plur.* rućjnnĵ and rućjneacā; as, adbać rućjneac ſſ ſo tſſaſſ, an habitation of lords and princes.
 Rućjneac, famous, renowned, celebrated.
 Rućjneac, *idem quod* rućjnn; *ex.* māttaſn mo-Rućjneac nſme, *mater mei Domini cœlorum.*—Brogan in Vit. S. Brigid.
 Rućjneacāſ, lordship, dominion.
 Rućĵ and rućĵan, a vessel made of bark of trees.
 Rućſ, a way or road.
 Rućſ, an elder-tree: hence it is the name of the letter R.—*Flah.*
 Rućſeanta, hasty; ſo rućſeanta, hastily, by snatches; *Lat.* *rap-tim.*
 Rućſſ, a skirmish.
 Rućſſm, to smite or strike, to pelt at; rućſad, *idem.*
 Rućſm, to tear in pieces.

Ruþe, an army, a troop.

Ruþeac, going or moving, upon the march.

Ruþean, red hot, or blazing.

Ruþean, delight, pleasure.

Ruþeanajm, to shine or glitter.

Ruþeanar, glittering, brightness.

Ruþnead, a flame.

Ruþþn, the ankle-bone.

Rulað, a slaughtering or massacre,

Rulajð, he went.

Rūm, a floor; also a room; *rūm na rāta*, the floor of the fortress.

Rūman, a mine.

Rūn, a secret, secrecy, mystery.

N. B. If Olaus Wormius had known that *rūn* is the common and only word in the old Celtic or Irish, to express the word *secret* or *mystery*, it would have spared him the labour of the long dissertation in the beginning of his book, *de Litteratura Runica*, to account for the origin of the word *runæ*, which was a mysterious or hieroglyphic manner of writing used by the Gothic Pagan priests, as he himself observes in another place. Tacitus observing that the Germans knew no literature, uses the terms of *secreta literarum*; and in the same manner the Germans having afterwards learned the use of letters, called their alphabet by the appellative of *Runæ*, from the Cimbric and Gothic word *runa*, a secret; plur. *rūnuþ*; ex. *rō þj rē j rūnuþ an rjð*, he was one of the king's privy council; *jnnym rūn dajr*, I tell you a secret; *an þjl rūn azad ajr*? have you any secret knowledge of the matter? *rūn azur rajrnējr*, a private and a manifested knowledge of

a thing; Wel. *rhin*, a secret or mystery; Sax. *girunu*, mysteries; Sicamb. *reunen*, obscure murmuring; Anglo-Saxon, *gerune*, mysteries; Cimbr. *runa*, arcana carmina vel notæ secretiores; and Gothice, *runa*, mysterium, item consilium.—*Vid.* Glossarium Goth. ad Vocem. *Runa*.

Rūn, a purpose or design; *rūn ðjonzmalta*, a firm purpose; Goth. *runa*, consilium.

Rūnajð, dark, obscure, mystical.

Rūnajðe, a discreet person, to whom a secret may be safely told; also any person that knows a secret.

Rūnajarim, a council chamber.

Rūnbocan, a disguise or pretence.

Rūn-ðjrajðeðjn, a secretary.

Rūnnad, a division; *rūnnatjl*, *id.*

Rūnpājreac, partaker of a secret.

Rūn-pārtajm, to communicate, to advise with, or consult.

Rurgojð, rhubarb.

Rur, knowledge, skill.

Rur, a wood.

Rurð, the bark of a tree; Wel. *rhysk* and *dirisgo*, to take off bark.

Rurðajm, or *rurððjm*, to make bare, to take the bark off a tree.

Rūrðajm, to strike vehemently, to pound, to pelt at.

Rurtaca, rude, rustic; Lat. *rusticus*.

Rurtacact, rudeness, rusticity.

Rurtac, a boor, clown, or churl. ✕

Rūrtan, a lump, or hillock.

Rūta, a herd, a rout. ✕

Rūta, a tribe of people; *rūta ðūncac*, the tribe of the Burks.

This expression carries an honourable sense.

Rūt, wages.

Rūta, the fish called thornback.

REMARKS ON THE LETTER S.

S is the fifteenth letter of the Irish alphabet, and is not ranked by our grammarians in any particular order of the consonants, but is called sometimes *ajmijð*, or *barren*, and sometimes *baɣn-ɣjoʒan na cconɣojneada*, or *the queen of the consonants*, because in the composition of Irish verse it will admit no other consonant to correspond with it; and our Irish prosodians are as nice and punctual in the observance of the *uaɣm* and *cōmōɣdāʒad*, or union and correspondence, as the Greeks and Latins are in the collocation of their dactyles and spondees. So that if an Irish poet should have transgressed against the established rule and acceptation of the consonants, he would be exposed to severe reprehension. We find in the Greek division of the consonants into several classes, as mutes, liquids, &c., that the letter *c*, or *s*, is not ranked among any particular class, but like our Irish *ɣ*, is styled *succē potestatis littera*, or an absolute and independant letter. In Irish it is called *ɣuɣl*, or *ɣajl*, from *ɣajl*, *the willow-tree*, Lat. *salix*. It is to be noted, that all Irish words beginning with the letter *ɣ*, and which are of the feminine gender, must necessarily admit of an adventitious *ɷ* before the initial *ɣ*, when the Irish particle *an* (which in signification answers to the English *a*, *an*, and *the*,) is prefixed before such words; in which case the *ɷ* eclipses the *ɣ*, so that the word is pronounced as if it had not belonged to it, though *ɣ* is always written to show it is the initial radical letter. Thus the words *ɣuɣl*, *an eye*, or *the eye*; *ɣɣōn*, *a nose*, or *the nose*, when the Irish particle *an*, signifying *a*, *an*, or *the*, in English, is prefixed to them, are necessarily to be written *an ɷɣuɣl*, *an ɷɣɣōn*, and pronounced *an tūɣl*, *an tɣōn*. But words beginning with *ɣ*, which are of the masculine gender, admit of no adventitious letter as a prefix. Thus we say and write *an ɣlɣnneán*, *a shoulder*; *an ɣoluɣ*, *the light*; and this, by the by, is one method to find out the gender of words beginning with *ɣ*. It is also to be noted, that when *ɣ* is aspirated by subjoining *h* to it, which cannot happen but when it is an initial letter, it is thereby made quiescent, so that its sound is not distinguishable from that of a *ɷ* aspirated at the beginning of a word; for the words *a ɣuɣl*, *his eye*, *a ɷeangā*, *his tongue*, are pronounced as if written *a hūɣl*, *a heangā*.

S a

Sa, in; ɣa cāt, in the fight; ɣan tɣge, in the house.

Sa, or buɣ, are signs of the comparative degree, and have nɣ always before them; ex. nɣ ɣa mō, or nɣ buɣ mō, more or greater; nɣ ɣa tɣeɣɣe, or nɣ buɣ tɣeɣɣe, stronger, or more strong.

S a

This ɣa is sometimes contracted when the word following it begins with a vowel; as, aɣajm nɣōɣ oɣge nā ē, I am younger than him, i. e. nɣ buɣ oɣge nā ē; nɣɣ, pro nɣ ɣa, or for nɣ buɣ; vid. buɣ.

Sa, or ɣɣa, whose, or whereof;

Crjōrt ƿa ƿuʒl ɔƿuʒuʒl ƿjnn,
Christ whose blood redeemed
us.

Sa, i. e. ƿ a, and his or her's.

Sab, strong, able; ba ƿab aʒ jon-
anbað clōen, *strenuus erat in
exterminandis erroribus*; ƿab
aʀ tñean tacanaʒt ɔāojne:
aʒuʀ onʒ aʀi ƿaccaojne; *vid.*
ƿonay ƿeaya.

Sab, death.

Sabball, i. e. ʒrājnyeað, a barn or
granary; ex. ƿabball ɔhādnuʒce,
the barn of St. Patrick. It
should properly be written ƿa-
ball. — *Vid. Vita Secunda S.*
Pat. apud Colgan. Not. 48.

Sab, or ƿam, a bolt or bar of a
door or gate.

Sab, spittle.

Saba, sorrel.

Sabán, ƿabajnle, or ƿabajnleán, a
cub, or young mastiff dog.

— Sábajl, saving, sparing, protect-
ing.

Sábálað, careful, sparing, not la-
vish, &c.

Sábálaʒm, to save or preserve; ɔo
ƿábálað mo beata, my life was
preserved.

Sabʀa, sauce.

Sábōʒde, the sabbath; lá na ƿá-
bōʒde, the day of the sabbath.

Sac, a sack or bag. This Irish
word ƿac is nearly the same in
almost all the European lan-
guages; ex. Gr. σακκος, Lat.
saccus, Wel. *sach*, Ital. *sacco*,
Ar. *sach*, Cor. *zah*, Vulg. Gr.
σακη, Ger. Belg. and Ang. *sack*,
Ang.-Sax. *sace*, Dan. *sæck*, Suec.
sack, Slav. *shakel*, Carn. *sha-
kel*, and Hungar. *saak*. Its di-
minut. is ƿacán, or ƿajejn.

Sacað and ƿacájl, a pressing or
straining.

Sacán and ƿajejn, dimin. of ƿac,
a small bag.

Sacán, an unmannerly, trifling

person.

Sacanbuʒʒ, confession; áʒuʀ mo
ʒab comaojn aʒuʀ ƿacanbaje
on eaycop, and he received com-
munion and confession from the
bishop. — *L. B.*

Sacam, to attack, or set upon.

Saccnaʒʒe, baggage, or loading.

Sacʀnataʒn, a pack-saddle.

Sadall, a saddle; ʒo ƿʀjanaʒb
aʒuʀ ʒo ƿadaʒljb aʀnʒʒot, with
bridles and saddles adorned with
silver.

Sadaʒle, neglect; an deaʒnōʀ ʀo
ɔo leʒʒ de, tñe leʒʒʒe no ƿa-
daʒle, he omitted that pious
custom through sloth or neglect.

Saðb, a good house or habitation.

Saðb, the proper name of a woman
very common among the old
Irish.

Saēʒlan, a king or prince; also a
judge; also a senior or elder;
also a pillar, as may be seen by
this verse: Saēʒlan bʀeʒteam,
buán a blaʒb; Saēʒlan ƿea-
noʒn, ƿʀon ƿaoʒlað: Saēʒlan
ʒac nʒʒ ƿon a ɔu; aʒuʀ Saēʒ-
lan Colum nū.

Sazaʀt, a priest; Lat. *sacerdos*.
Sazaʀtað and ƿazaʀtōʒneact,
priesthood.

Sazaʀtamajl, priestly, holy, pious,
becoming a priest.

Saʒ, a bitch.

Saʒaʒb, an attacking.

Saʒal, nice, tender.

Saʒam, to drink, or suck.

Saʒaʀlað, delight, content.

Saʒjn, a little bitch.

Saʒmajne, a kennel or sink.

Saʒrona, or more properly Saʒ-
ʀonjað, England; from Saʒron,
Saxon, and jað, land.

Saʒʀ and Saʒronað, an English-
man; le Saʒʀaʒb, by the Eng-
lish.

Saʒʀbēaʀla, the English tongue;
from *sax* and *parler*, both of a

German origin.

Sazrðéanlamajl, according to the English tongue.

Sajðrējn, a saucer.

Sajcðjállajr, a pack-saddle.

Sajcēadaç, sackcloth.

Sajcrrjot, they came, or arrived.

Sajðe, a seat.

Sajððjn, rich, opulent; řajððjn azur ðajððjn, i. e. ðorajððjn, rich and poor.

Sajððjnjm, to make rich or wealthy.

Sajððneay and řajððnjor, riches.

+ Sajðeað, a sitting, a session, or assize.

Sajð and řajt ðneay, a treasury.

Sajðjyte, a seat; řajðjyte, *idem*.

Sajřeay, a sapphire stone.

Sajřeay, or řajřjot, a dart; Lat. *sagitta*; řajřjt njme, a poisonous dart.

Sajřeayðojneay, or řajřjðjñ, and sometimes written řajřjtteojneay, a soldier, but literally an archer, like the Latin *sagittarius*, from řajřjot, *sagitta*; because our standing army and soldiers anciently used bows and arrows for their offensive weapons.

Sajřeayðojneay, or řajřjðjñeay, brave warlike actions.

Sajřeay, oldness, antiquity.

Sajřnēn, lightning, a hurricane; tořann, azur řajřnēn, thunder and lightning.

Sajl, a beam; pl. řajlteayay.

+ Sajl, or řajleoç, a willow-tree; hence the name of the letter S.

Sajl, an inflection of řál, a heel; a řál řan, his heel; ře na řálajð, at his heels, or close by.

Sajl, guard or custody.

Sajlðneayay, a rejoicing, or making merry.

Sajle, the sea; ajře na řajle, sea or salt water; Lat. *sal*; as, in *sale rubro*, in the Red Sea.

Sajle and řajlleay, pickle.

Sajleay, a salt-cellar.

Sajleoç, willow; Wel. *helig*.

Sajlçjolla, from řála, the heels, and çjolla, a servant, a waiting-man, a page, i. e. *pedisequus*.

Sajljm, to salute or hail; ex. ðo řajleay na řjç ē, they hailed him king.

Sajljn, an arm of the sea which resembles a lake or great pond: hence it is the name of some places in Ireland; from řál, the sea, and lynn, a pond or lake.

Sajll, pickle; also bacon, fatness, &c.

Sajlljm, to salt, to season, or pickle; njōř řajlleay ē, it was not salted.

Sajllte, salted or seasoned.

Sajljřojnay, a guardian spirit.

Sajlteay, treading; řajlteoyra tū, thou shalt tread; řajlteoyra ðonn ðo çoy, the sole of your foot shall tread.

Sajm, rich.

Sajm, sweet; Lat. *suavis*.

Sajm, a pair or couple.

Sajmbeayay, bearing twins.

Sajmðjyayřajçjm, to flatter, to speak fair.

Sajmðjyoçdam, to allure or entice.

Sajmceayay, hypocrisy.

Sajmðjlle, a beetle or mallet.

Sajme, delight, pleasure; luçð çnāðujřeay řajme, men that love pleasure and ease; řajmeay, *idem*.

Sajmçnjoraym, to allure or entice.

Sajmçnjoray, enticement.

Sajmñjçeay, a yoking or coupling.

Sajmñjçjm, to yoke or couple.

Sajmñjçe and řajmñjçeay, ease, quiet, satisfaction; řamay, *idem*, also a rapture.

Sajmñjçeay, easy, satisfied.

Sajn, unequal, unlike.

Sajncneay, healed.

Sajndneay, a sect or society; unde *Sanhedrim*.

Sajne and rajneay, variety.

→ Sajne, sound; Lat. *sanus*.

Sajnead, variation.

Sajņņor and rajņņorān, etymology.

Sajņm, to vary or alter.

Sajņke, a reddish purple, or a sanguine colour.

Sajņcearajm, to differ, to be unlike.

Sajņt, covetousness.

Sajņtneab, an old family-house.

→ Sajņ, or řāņ, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.

Sajņ-ḅrīj, an attribute; ȝ aon do řāņḅrījōžajḅ na Ōjadačta ḅejt ujl-eōlač, omniscience is one of the attributes of the Divinity.

Sajřde, sage; řajřde cnojc, mountain sage.

→ Sajt, satiety, sufficiency; ḅūr řājṭ your fill; Lat. *sat* and *satis*.

Sajt, a joint of the back or neck.

Sajt, or řajte, a swarm; řajte beač, a swarm of bees.

Sajt, vulgar, vile; nȝ zo majṭ nā zo řajṭ, neither well nor ill, neither good nor bad.

Sajt, a thrust or piercing; cořmujl ne řajṭjḅ clojḅjm, like the piercings of a sword.

Sajt, a treasure, a store of money; ex. cēadaōjn lujḅ Iuday řan ōrd: a lonȝ deaman, dȝožal zāřȝ: cēadaořn, nō žab řajņt jm řajṭ: cēadaořn nō ḅrajṭ Iōya ārd, i. e. on Wednesday Judas went from the society of the apostles by the direction of Satan, and covetous of the treasure proffered him by the Jews, betrayed Jesus our Lord.

Sajte, a swarm; *vid.* řajṭ; also a multitude.

Sajtze, a space.

→ Sajteac, or řātač, satiated, glutted.

Sajteamajņ, a swarm of bees.

Sajteay, vileness, cheapness.

Sál, diminut. řājłjn, and řálōȝ, a heel.

Sal, dross; ne řal ajņȝjḅ, with dross of silver.

Salac, unclean, dirty.

Salajȝjm, to defile or pollute.

Sálajm, to wait on, to follow.

Salann, or řalan, salt; Lat. *sal*, Gr. αλε, Wel. *halen*, Ar. *halon*, and Cor. *holan*.

Salannán, a salt-pit.

Salámajm, to procure, to provide.

Salámṭa, procured, or provided.

Salcād, dirt, pollution.

Salcād and řalcājm, to defile; an na řalcād, defiled, polluted.

Salcār, uncleanness, filth.

Salcūac, a violet.

Sall, bitterness, satire.

Sallann, a singing, or harmony; Gr. πσαλλειν, *canere*.

Salmajņe, a psalmist, a chorister.

Salmajņeacḅ, a singing the psalms.

Salm-ceatlac, a psalmist, *rectius* pralm-ceatlac,

Salm-ceatlad, a singing the psalms.

Salmār, salty; an mujņ řalmaņ, the salt sea.

Salt, colour.

Saltaca, beams; *vid.* řajł.

Saltajņ, a psaltar; it is the title of several Irish chronicles; as, Saltajņ na Teamṭac, Saltajņ Chajřjl, &c.

Saltōjn, a saltmonger.

Saltmajm, to tread or trample; do řaltajņ mē, I trod.

Saltujņt, a treading or trampling.

Sám, easy, happy.

Sám, the sun; also the summer.

Sámač, pleasant.

Sámaḅ, a congregation, or assembled body of people; amṭa řamaḅ Sanct ḅrjṭde, i. e. the community of St. Bridgit was happy and famous; Sámaḅ Chj-

anajn, the religious house of Kieran.

Samajl, like, alike, equal; dom macayamla, to my equals; Lat. *similis*.

Samajn, all-saints'-tide; gen. ram-na; ojdce ramna, all-saints'-eve.

Samay, delight, pleasure.

Samayac, pleasant, agreeable.

Samaytdeanta, factitious.

Samzuba, sea-nymphs.

Samlacay, a sample or pattern.

Samlajm, to resemble.

Samlut, brisk, active.

Samluzad, a similitude, or image.

Samna, *vid.* ramujn.

Samna, i. e. ram-nača, summer; from ram, the sun, and nača, a quarter of a year.

Samreayam, a distance.

Samtač, a helve or handle; ram-tač najne, the handle of a spade.

San, in the, i. e. jr an, ran mačajne, in the field.

San, *pro* sanct, holy.

Sancan, the same as a nonn agur a nall, hither and thither, to and fro.

Sanađ, a releasing.

Sanajc, red orpiment; Lat. *sandaraca*.

Sanay, knowledge; also a secret.

Sanay, a whisperer.

Sanay, a greeting or salutation; hence fejle mujne an tyanajr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayan, etymology; also a glossary.

Sanayanūjde, an etymologist.

Sanct, holy; Sanct brijjrt, St. Bridget; Lat. *sanctus*.

Sanctōjn, a sanctuary, or place of refuge.

Sandnong, a sect.

Sannađ, looseness.

Santač, greedy, covetous.

Santačđ, greediness, covetousness.

Santažjym, to covet or desire, to lust; nj ranteōca tū bean ná maojn dujne ejle, thou shalt not covet the wife or goods of another man.

Saob, silly, foolish; aj raobčejl, bereft of reason; raob čnej-djom, heterodox faith; raob-bađ, hypocrisy.

Saobčejlle, of nonsense; the gen. of raobčjal, which also means the occult or parabolical sense of a thing.

Saobčojn, a whirlpool.

Saobčnabab, hypocrisy.

Saobčnejdeam, heterodoxy.

Saobdolba, enchantment.

Saobnōr, anger, indignation; also bad manners.

Saobnōrac, morose, foolish.

Saob, a track; also a journey.

Saožal, the world; also a man's life; also an age or generation; Lat. *saeculum*.

Saožalta, secular, worldly.

Saožaltačt, a being worldly inclined.

Saoj, a worthy generous man; also a man of letters; plur. ra-ojce.

Saojlm, rather rjlm, to mean, to seem, to suppose, or think; an raojleann tura, dost thou imagine or think? mar do raojl rejjon, as he thought.

Saojn, the plur. of raoj, a carpenter; also a mason; also the inflexion of raoj, an adjective, which signifies free.

Saojnye and raojnyeacđ, freedom, liberty, a release; also baseness or cheapness.

Saojnye, of or belonging to a carpenter; tūad raojnye, a carpenter's ax.

Saojnyeac, free; zo raojnyeac, licentiously, too freely.

Տօյրյեաճ, the trade of a carpenter, joiner, or wheelwright; also masonry.

Տօյրյեամայլ, free.

Տօյրյի, any art; also freedom.

Տօյրժեօր, a pillory.

Տօյրժե, a tutor, or guardian.

Տօյրժեամայլ, expert, skilful; also generous.

Տօյրժեամլաճ, generosity.

Տօր, Lat. *faber*; ղօր-ւրայն, a carpenter; ղօր-ւլոյժե, a mason.

Տօր, ղա ղօր, woe unto.

Տօր, free; յօ ղօր, freely, safely; ծայն ղօր, a freeman, a burgess; լա ղօրնե, a holiday; also noble.

Տօրնաճ, an exemption or freeing; also a deliverance.

Տօրնայմ, to free, to acquit, or rescue; Օ ճալչայժ առ ծխայլ ղօր ղյնն ա Շիյանն, from the deceits of the devil deliver us, O Lord; ղօրքսլոյժար յաճ, they shall be justified.

Տօրնայլ, a freedom or privilege, a cheapness.

Տօրնալաճ, cheap, free.

Տօրնանաճ, or ղեյրնանաճ, an unhired workman, a free labourer, or helper at a work.

Տօրնայլայմ, for ղօրնայլայմ, to labour or work.

Տօրնեճաճ, tillage.

Տօր, labour, tribulation, punishment; pl. ղօրայժ; ex. ոճ ծամատար, ղօրայժ, they endured punishment; ղյժ յար ղօր, rest after tribulation.—*Brögan*. In old books it is commonly written ղաճ.

Տօր, a disorder or disease; ղօր ծրայր, *lues venerea*.

Տօրար, labour, toil, drudgery; լաճ ղօրայի, workmen; ղօրար ծոճալաճ, hard labour.

Տօրծամ, a labouring ox.

Տօրմար, toilsome, laborious.

Տօրժի, a torturer, or wrecker.

Տօրքսլ, an imposthume.

Տօրնաճ, servile; also hard or difficult.

Տօրնայժե, a working man.

Տօրնայլժեճի, a labourer, a husbandman.

Տօրնալաճ, tillage.

Տար, very; Lat. *valde*, Germ. *sehr*; ղարմայր, exceeding good; յօ ղար, greatly.

Տար and ղարժ, a louse.

Տարնալաճ, conquest, victory; ալ ղարնալաճ, exceeding, surpassing.

Տարնայլայմ, to wrong or injure, to force away; *vid.* ղարնայլայմ, to exceed, to get the better of in any exercise; ծօ ղարնայլ ղե յաճ սլե, he exceeded them all.

Տարնայլժե, forced, or taken by force, rescued.

Տարնայլժեճի, a rescuer; one that takes away by force the goods or cattle of a person from the power of a distrainer who has them in his possession by law; also a conqueror; also an infringer; ղարնայլժեճի առ ծլոյժե, an infringer of the law.

Տարմայր, excellent.

Տարնայլ, an endeavour.

Տարնալայժ, strong.

Տարնալաճ, a rescuing or taking away a person by force of arms from a lawful power; also excelling, surpassing; also an injuring, or ravishing a lady.

Տարնայլայմ, to exceed or overcome; to injure or oppress; ոյ ղարնեճա տւ է, thou shalt not oppress him; ծառ ծօ ղարնալաճ, to ravish a woman; ղարնայլժար յլոճար առ լեյմե, wisdom exceedeth folly.

Տարնայլժեաճ, an oppressor, or extortioner.

Տար, an instrument or means; also arms or engines at any work.

Տար, capable; ex. ոյ ղար մաճարա

ē, he is not capable of doing good.
 Sāra, (the first and second a being short,) standing; ex. *deɲɲǵ-rē rāra*, as it is in old writings; but vulgarly, *deɲɲǵ na rāram*, he got up, or stood up.
 Sāraçd, sufficiency.
 Sārað, satisfaction, comfort.
 Sāraǵǵɲm, to satiate, or satisfy; *rāɲreoca mē*, I will satiate; *rāɲɲūǵear mantoɲl*, my desire shall be satisfied; Lat. *satio*; *rātaǵǵɲm*, *idem*.
 Sāraǵte, satisfied, satiated.
 Sārat, sufficient, is capable; ex. *Ōja nod ǵuǵdeað ɲɲ ǵač tnear*, naç mod rarat mo beol, in all adversities I pray to God as well as I can.
 Sāt, meat, victuals; also a sufficiency; Lat. *sat*.
 Sātaç, satisfied.
 Sātaç, a vessel of any kind.
 Sātað, a thrust; *mā beɲ rē rā-tað aɲ*, if he thrust him.
 Saɲaɲɲ, or Saɲuɲɲ, of Saturn; *Ōja Saɲuɲɲ*, Saturday.
 Saɲaɲm, to push or thrust; *do rāɲt rē tɲɲota aɲaon*, he thrust them both through.
 Saɲaɲɲ, the Sabbath.
 Sačbaç, a helve or handle.
 Sačɲaç, or raotɲaç, diligent.
 Sbaɲɲ, a quarrel or contest.
 Sbaɲnaɲaɲl, given to quarrels.
 Sbrɲoǵaɲlle, or ɲɲɲoǵaɲlle, the dew-lap of a beast, a double chin, the gill of a cock, &c.
 Sc and ɲǵ are used indifferently, and are exactly of the same power and pronunciation; wherefore the reader is not to expect that the words which begin with ɲc, shall be repeated below with the initial ɲǵ.
 Scabað, a scattering or dispersing.
 Scabal, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.
 Scabal, i. e. *ɲcałan tɲǵe*, a booth, or hut, a shop, or scaffold; also a screen sheltering the door of a house from wind.
 Scabal, a chaldron, or kettle.
 Scabay, good.
 Scabáɲte, advantage, gain.
 Scaɲa, a skiff, or cockboat; Lat. *scapha*, and Gr. *σκαφη*; *ɲodaɲl-ɲɲod ɲcaɲa*, they separated their ships.
 Scaɲal, a scaffold.
 Scaǵað, a straining or filtering.
 Scaǵaɲm, to strain, to cleanse.
 Scaǵaɲte, strained; also purged or cleansed.
 Scaɲç, to finish, or bring to an end.
 Scáɲl, a shadow.
 Scáɲleaç, shady.
 Scáɲllaçd, darkness.
 Scáɲlɲm, to cast a shade.
 Scaɲlp, a cave or den.
 Scaɲɲnear, a sudden irruption, or unexpected attack; *vid. caɲt-ɲeɲm doɲɲdealbáɲǵ*, *passim*.
 Scaɲɲ, any place where a thing is laid to dry.
 Scaɲɲt, the caul of a beast; *vid. ɲǵaɲán*, plur. *ɲcaɲtaça*.
 Scaɲɲt, a thick tuft of shrubs or bushes.
 Scála, a great bowl; plur. *ɲcá-lajðe*.
 Scal, a man; also a champion.
 Scalōǵ, an old man; *vid. ɲculog*, *infra*, dim. of *ɲcula*.
 Scáluɲðe, balances.
 Scamǵlonn, a prank, or villanous deed, *facinus*, *ɲcamban*, *idem*.
 Scanlūǵað, a reproaching or scandalizing.
 Scannaɲl, a slander, a scandal, or public bad example.
 Scannalaç, scandalous.
 Scanɲað, a surprise, a fright, or confusion.
 Scanɲað, a scattering or dispersing.

Scannáijgm, to scatter or disperse; also to confound, to affright; *ycannnūjgead jad*, they were affrighted.

Scaojle, a looseness.

Scaojleab, a loosing, or untying.

Scaojlhm, to loose or untie, to reveal; also to scatter or disperse; also to set a drying, to unfold.

Scaojlte, loosed or loosened.

Scaojlteab, a looseness or lax.

Scaiad, a separation.

Scaiajm, *γζάοιιhm*, and *γρεατναj-ghm*, to unfurl, to unfold, to lay open for drying, to set a drying; ex. *γζαναρ janiam a forbriat i tajg for deyleann gnejne*, she expanded her cloak in her house upon a sun-beam.

Scaiajm, to part, to separate; also to depart or quit; *deagla zo ycanfajdyr*, lest they depart.

Scaiamajm, parting.

Scaiolj, scarlet.

Scaita, separated, parted.

Scaioj, *potius ycoiiaj*, a tablecloth.

Scat, a shadow, a shade, a veil, a cover of any thing; also a colour or pretence; also bashfulness; also protection; *an ycat do ycejte*, under the protection of your shield.

Scatac, shady; also bashful.

Scatan; a looking-glass: it is the diminut. of *ycat*, a shadow; also a gazing-stock.

Scatman, timorous, fearful, bashful.

Scē, the white thorn, or hawthorn.

Scē, a casting or pouring out, a spilling.

Sceac, a bush or bramble, a briar; genit. *ycejce*; pl. *yceaca*.

Sceacōg and *yceacriad*, a hawthorn berry, a haw.

Scēal, genit. *ycejl*, a relation, a tale or story; *na dnojc yceala-ro*, these evil tidings.

Sceallān, a kernel; *on yceallān zo nuje an možuill*, from the kernel to the husk.

Scealp; a cliff; *pā ycealparj na ccanac*, under the cliffs of the rocks.—*Is. 57. 5.*

Scēalujde and *γζéalujde*, a tale-bearer, a romancer; also a historian.

Sceatac, bushy, full of bushes or brambles.

Sceatnac, a vomit; also vomiting.

Sceatnájghm, to vomit.

Scejle, misery, pity.

Scējm, a scheme, or draught.

Scējm, beauty, bloom.

Scējm-ard, *corrupte ycumārd*, high-bloom, or good plight, good habit of body in man or beast; *dajne ycumārmujl*, *rectius ycejmanāda*, a fat vigorous man.

Scējmeac, *ycejjmeamujl*, handsome, bloomy.

Scejmneac, quick, swift, nimble; *zo ycejmneac*, swiftly, quickly.

Scejmnead, an eruption or gushing forth; also a bouncing; also sliding.

Scejte, scattered, dispersed.

Scējghm, to vomit, or spew out; *ycejtejd an talam yjbre amac*, the earth shall spew you out; also to spawn; *do ycejte an tjaγzo*, this fish hath spawned; also to tell or confess any thing.

Sceng, a bed; also a small bedroom.

Sceō, and; in old books it is frequently used for *azur*.

Sceō, much, plenty, abundance.

Scēul, tidings, news; *tuzadan yceula cucayan*, they brought word unto them.

Scj and *ycjam*, beauty.

Scjac, *ycjatac*, and *ycjoz*, a hawthorn.

Scjam, beauty; gen. *ycejme*.

Scjamac, fair, beautiful; comp.

rejamajde.

Sejamam, to beautify or adorn.

Sejan, a knife; gen. *recejne*, plur. *reana*.

Sejat, a shield or buckler; genit. *rejte*; *lam-rejat*, a target; Lat. *scutum*.

Sejat, a basket made up of interwoven twigs; gen. *rejte*; *lan-rejte*, a basketful.

Sejat, *rejatán*, a wing.

Sejatác, wearing shields.

Sejatán, a wing, or fin.

Sejatánac, winged; also barded.

Sejb, a hand or fist.

Sejb, a ship, or skiff; plur. *rebeada*.

Sejberneōz, a hare; Wel. *skyvarnog*.

Sejbead, the course or order of a thing; ex. *rebead beata*, the course of life.

Sejle and *rgjle*, affright, consternation upon any approaching great danger; *reje azur rgan-nað*, terror and consternation. This word seems to be the true Celtic original of the name of the famous terrifying gulf Scylla.

Sejnbearta, a razor.

Sejnnjm, to spring, to gush out, to rush on a sudden; *zur reynn an fujl amac*, that the blood gushed out; *deagla zo reynn-fedjy omt*, lest they run upon thee; *az rejnnead amac*, springing, breaking out, budding.

Sejobad, a ship's crew.

Sejobol, a barn or granary, or any repository for Corn; Wel. *schybor*; in the Heb. שִׁבּוֹל means an ear of corn, and שִׁבּוֹלִים ears of corn; Lat. *spicæ*; vid. Gen. 41. v. 5; because the ears of corn and unthreshed sheaves are laid up in barns or granaries to be therein threshed and preserved.

Scjoz, a hawthorn.

Scjorram, to slide.

Scjot, a dart or arrow; *do cujn rejot jona fujl*, he threw a dart in his eye. This Celto-Scythian word seems to be the root of the national name of *Scythæ*, the Scythians, quasi *Scittæ*, archers; hence the Germans express the *Schythæ* as well as the *Scoti* by the word *scutten*, i. e. *sagittarii*, shooters, archers, darters.

Scjtena, Scythia.

Scjt, weariness, fatigue; also rest; *rejtay*, *idem*.

Scjulanz, a deserter, or a fugitive; *rejunlanz*, *idem*.

Scjunam, to purge, or scour.

Scjunjn, a scouring.

Scjunlanz, a fugitive.

Scjunra, a scourge; also affliction, woe.

Scjunrajm, to whip or scourge.

Slabact, or *rglaburdead*, slavery, servitude.

Slabad, a slave or bondsman; *bean-rglabad*, *ancilla*.

Slabajde, a bondman, a slave.

Sleo, pity, compassion.

Scol, or *recol*, a school; *recolajne*, a scholar.

Scolajda, scholastic.

Scolajdact, scholarship.

Scoljtead, a cleaving or cleft; *rgojltead don carmajz*, the cleft, or crevice of a rock.

Scoltjm, to rend or tear, to burst.

Scolb, a battle or skirmish, a conflict; *recolb na rejan*, a skirmish, or scuffle fought with knives.

Scolb, a spray or wattle used in thatching; Gr. *σκολοπς*; Wel. *yskolp*.

Scolb, a splinter, either of wood or of bone.

Scop, much, many, plenty; hence the English *score*, as three score.

Scor, a champion; hence Uycor,
one of the ancient famous mi-
litia; also a band of heroes.

* Scor, a notch, or long stroke made
by a knife or sword on any sur-
face.

Scōrajd, a table-cloth.

Scōrn and rcōrñac, the throat.

Scot-bēanla, the Scottish tongue.

Scot, a disease.

Scot, the choice or best part of any
thing; rcot na bpean, the best
part of the army.

Scot, a flower.

Scrajrte, a sluggard, a slothful,
indolent person; ar crjonna an
rcrajrte jona banamajl fējn,
the sluggard is a wise man in
his own conceit.—Prov. 26. 16.

Scrajrteacđ, laziness, sloth.

Scrajrteamajl, slothful, lazy.

Scrajrteamlaēt, a being slothful,
or lazy.

Scrañta, divided, scattered.

Scrēacāđ, a squealing.

Scrēacajm, to squall, or cry out.

Scrēadam, to cry out, to bawl; do
γγneadabajr omya, ye cried
out unto me.

Scrēapal, a scruple in weight.

* Scrjn, a shrine; ex. rcrjn na
nāom, the shrine of saints; Lat.
scrinium.

* Scrjob, a scratch or scrape; also
a furrow; rcrjobad, a scratching
or scraping.

Scrjobajm, to scrape or scratch;
also to curry a horse, &c.

Scrjobān, a currycomb.

* Scrjobam and γγrjobajm, to write
or make an inscription; from
the Celtic rcrjob; Lat. *scribo*.

Scrjobajr, a bill, an evidence;
na rcrjbneyr, these evidences.

Scrjobnēojr, a scribe or writer, a
scrivener.

Scrjobnēojneacđ, writing.

Scrjor, ruin, destruction; rcrjor
na mjjnntjre, the ruin of the

family.

Scrjoram, to destroy, annul, ruin,
&c.; nā rcrjortar amac a bpe-
acab, let not their sin be blotted
out.

Scrjorta, cleared out; also ruined.

Scrjortōjr, a destroyer, a pil-
lager.

Scrōbān, the crop, or craw of a
bird.

Scrūdāđ, a search, an examination;
rcrūdāđ cojrñjajr, an examina-
tion or scrutiny of conscience;
Lat. *scrutor*.

Scrūdajm, to examine, to search.

Scrūdajjte, examined, tried.

Scuab, a sweeping broom or brush;
Lat. *scopa*; and rcuab, *vasco-
num lingua*.

Scaabāđ, a sweeping.

Scuabajm, to sweep or brush.

Scuabta, swept, or sweeping; cojr-
majl ne feajrtajr rcuabta, like
a sweeping rain.—Prov. 28. 3.

Scuabljon, a drag, or sweep-net.

Scuāram, to pass, to proceed, to
go.

Scub, a ship.

Scujjd, a ceasing, or desisting;
rcujjd ajrñēan, a giving over
watching or sitting up late; also
a collation at watching.

Scujjrm, to cease or desist; do
rcujr rē, he left off; rcujrñjđ
an tōjrñeac, the thunder shall
cease.

Sculōz, an old man; Gr. σκελλω,
arefacio; also a generous and
hospitable man, who keeps a
plentiful house and an open ta-
ble in the farming way.

Sđadađ, a stopping or standing.

Sđadajm, to stand, to stay, or re-
main; Lat. *sto*.

Sđajr, a history.

Sđējz, a beefsteak, a slice of
meat.

Sđējz, rđējz bñāzad, the gullet.

Sđjall, a plank, or board; also a

chop or piece taken from any thing.

Šđjall, a stroke, or stripe.

Šđjobart, a steward.

Šđojum, a storm or tempest.

Šđojumeamujl, tempestuous, stormy.

Šđöl, a seat or stool.

Šđujc, the gen. and plur. of řdoc, a trumpet; žut an řđujc, the sound of the trumpet.

Šđujpeall, wandering, roving.

Šđūjn, a rudder; nē řđūjn nō bǝž, with a very small helm.

Šđūjnjm, to steer or direct.

Šđūjnužad, a direction, or steering; *rectius* řđūjn, řtjūnuž.

Šē, he, him; literally, it is he, i. e. ř ē, ar, and ř e, ř ē ta ann, it is he that is there; ř ē mo bǝrá-čáj, he is my brother.—N. B.

It is to be remarked that the Irish pronoun ře, which signifies *he, him*, is the same radically with the Hebrew pronoun *ו*, which means *he, him*, Lat. *hic, ille*, as the Irish pronoun řo, which means *this, that*, is like the Heb. *ו*, which signifies *hoc, illud*, this, that; and as the Irish řūd, meaning *that*, is not unlike the Heb. pronoun *ו*, *hoc, illud*.

—Vid. Buxtorf. Lexic. And it may be also here observed, that the Irish pronoun relative řj, always expressed to signify a female, is analogous to the Heb. *ו*, which means a woman, Lat. *mulier, fœmina*.—V. Gen. 2. 22.

Šē, six.

Seabac, a hawk or falcon; Wel. *hebog*.

Seabacōjn, a falconer, or fowler.

Seabaz, the spleen.

Seabacamujl, hawk-like, fierce.

Seabojdeac, straying, or wandering.

Seabnac, certain, sure, true; beajt

řj ř žo řeabnac, an action that was certain.

Seaca, the genit. of řjoc, frost; az deūnam řeaca, freezing.

Seacajm, to freeze, or be cold; also to grow hard; do řeacadaj, a nēudajže, their clothes grew stiff.

Seacanta, hard.

Seac, a turn; řá řeac, by turns, alternatively.

Seac, rather; řeac cāc, rather than others; also else, otherwise.

Seac, on the outside; žo řejc, still, as yet; řeac pǝana, free from, or out of the way of pain.

Seaca and řeacad, by, aside, out of the way; řeaca de, just by it; taz řujl řeaca, he looked aside; cuajb ře řeacad, it is passed; řejd cum dul a řeacad, ready to perish, or decay.

Seacadad, tradition.

Seacadajm, to deliver; řeacōdujž me řad, I will deliver them.

Seacadta, delivered, or surrendered.

Seacūjže, further.

Seacujmje, beyond or before me; ex. do tož tū ř řeacajmje, you preferred her to me, i. e. řeaca mje.

Seacajn and řeacujn, shun thou, or avoid; řeacajn řgēala řabujl neamđjada cǝjlleacula, avoid profane old wives' tales.

Seacajnteac, allegorical.

Seacam, beyond me.

Seacam, to pass by, to pass over.

Seacamajl, further.

Seacanta, separating; map nāc řajb aonbal řeacanta, where there was no way to turn; also unlucky, to be shunned; lā řeacanta, an unlucky day.

Seacantac, straying, wandering.

Seacantacō, a shunning, or avoiding.

Seaccanz, the space of seven years.
 Seacđuan and yeacđnad, a fold.
 Seacđubala, sevenfold.
 Seacđmad, the seventh; an yeacđmad nojnn, the seventh division.
 Seacđmajn, a week; Lat. *septem-mane*, vulg. *septimana*.
 Seacđmod and yeacđmodab, seventy.
 Seacđajnm, to call aside or apart.
 Seacđabnac, allegorical.
 Seacđabnad, an allegory.
 Seac-luđbjm, rather yeacđluđbjm, to lie apart.
 Seac-loc, a park or field, i. e. a secluded place.
 Seacmajllm, to forget.
 Seacmal, forgetfulness, oblivion.
 Seacmall, digression; also partiality.
 Seacmalta, forgetful.
 Seacnad, an avoiding, or shunning.
 Seacnajm, to separate, to avoid, to escape; noc yeacnay ole, who avoideth evil.
 Seacnajn, by or through; yeacnajn an macajne, through the plain.
 Seacnosleabai, for another cause; thereabouts.
 Seacnajt, filth, dirt.
 Seacnán, an error, a straying; ag dul an yeacnán, going astray.
 Seacnánac, straying, erroneous.
 Seacnōd, a by-way.
 Seact, rather yect, seven; Lat. *septem*.
 Seactajm, without, on the outside; also before, beyond, or surpassing; Lat. *præ*; yeactajm njō-gajb Eneann, *præ regibus Hiberniæ*; yeactajm jonnadajb na talman, *præ omnibus locis terræ*.
 Seactai, the number seven; yeac-

tañ fear, seven men; *aliter*, moirejroñ fear.
 Seact-deag, seventeen.
 Seact-majn, corrupte yeactajn, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable majn of the Celtic.
 Sead and yeod, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. dñ bu fōñ yeada rantac, *non erat cupida rerum temporalium*.—Brogan in Vit. Brigid.
 Sead, a way or road; also a seat.
 Sead, the like, or likeness of a thing; cat cñōda go ná najb a yead ná a ramajl ann ynahajm-jrñyb rñ, *vid. Chron. Scot.* concerning the battle of Clontarf; hence lejt-yejd, the counterpart of any thing.
 Seadal, a short time or space, a while; the same as yealab. by a transposition of letters only; yeal, *idem*.
 Seadai, the cedar-tree.
 Seadcojmēudajde, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.
 Seadcōmāpta, an attribute; plur. yeadcōmāptajde.
 Sead, yes, yea, truly; a yead, a yead, agur nj yead nj yead, yea, yea, and nay, nay.
 Sead, a discourse, a dialogue.
 Sead, an yead, by turns, alternately.
 Sead, strong, able, stout.
 Seada, a saw.
 Seadam, to esteem, or value.
 Seadam, to saw, to smooth, or plane.
 Seadbajl, sawing.
 Sead, the crop, or craw of a bird.
 Seafajd, a heifer; hence yeand-yeafajd, an old heifer, or a

three-year old heifer.

Seapnad, a blowing, or breathing.

Seapnam, to breathe or blow.

Seaz, esteem, respect; gan yeaž, gan yuzm a raožaltact, without esteem or regard to worldly affairs.

Seazač, courteous, gentle.

Seazač and yeaža, a goat.

Seazda, curious, ingenious.

Seal and yrealab, a while, a small space or distance; also course, or turn; Lat. *vicis*; an ccōjm-ljonad a yreala d'cōjn, as John fulfilled his course or turn; do nējn yreala, according to course.

Sēala, a seal or signet.

Sealab, a little while; yrealab nō beaz go fojll, yet a little while.

Sealadač, go yrealadač, by turns, or alternately.

Sēalab, a sealing; an na yēalab, sealed.

Sealajb, a cutting or hewing.

Sealajbeačb, a vicissitude, or change.

Sealanta, rigid.

Sealb, a herd or drove; zač don tyealb, every drove.

Sealb, possession; ann mo yejlb, in my possession.

Sealb, a field.

Sealb, a pretence, or colour.

Sealbažab or yrealbūžab, a taking possession.

Sealbažgm, to possess, or enjoy.

Sealbūžge and yrealbadōjn, a proprietor, or owner.

Sealz, hunting, a chase.

Sealz, the milt of swine; the spleen of man, or any animal.

Sealzajne, any sportsman; but particularly a falconer or fowler.

Sealzajneačb, hunting, or hawking.

Sealzam, to hunt, fowl, or hawk.

Sealzbatā, a hunting-pole.

Sēalta, sealed.

Seaman and yemeann, a small

nail riveted.

Seaman, the herb trefoil; dimin. yeamrōž; yeamajn capajll, horse-trefoil.

Sēam or yējm, mild, modest, keen; also small, tender.

Seamrganac, quick, soon.

Seamrōž, clover, trefoil, worn by Irishmen in their hats on Patrick's day in memory of that great saint.

Seamra, a nail, a peg; diminut. yeamrōž, *idem*.

Sēan, prosperity, happiness.

Sean, old, ancient; Wel. *hen*, Lat. *sener*; it is often used in compound words, and goes before the substantive; ex. yean-dujne, an old man; yean-ajmyjn, old times.

Seanac, crafty, cunning, wily; hence the fox is called yeanac, or yjonac.

Sēanab, a denial or refusal.

Sēanab, a blessing or benediction; *vid. yēanam*.

Seanajb, a senate; Wel. *senedh*, Lat. *senatus*, a parliament of elders.

Seanajb, to sow corn or other grain, to drop or pour down.

Seanajoe, a senator, or member of parliament; also an antiquary.

Seanajltjyjr, a decree.

Sēanam, to bless; Lat. *benedico*; yēunajr an caplljž comajl, *benedixit quandam sanctimoniale*; yēunajr an nēn luāmnac, *benedixit avem volatilem*.—Vid. Brogan. in Vit. S. Brigid.

Sēanam, to refuse or decline, to deny; do yēun yē, he refused; gje yēunfar myre, whoever shall deny me.

Sēanamajl, or yēanman, happy, prosperous.

Seanaojr, old age.

Seanaoyrž, a proverb, or old

saying.

Seanataj, a grandfather.

Sean-balað, a musty or stinking smell; from *yea*n, old, and *ba*-*lað*, or *bolad*, smell.

Seanbean, an old woman.

Seanca, antiquity.

Seanca, *yeana*ca, or *yeancū*ðe, an antiquary, or genealogist.

Seancōmanta, an old token, a monument.

Seancūðe, an antiquary.

Seancūmne, tradition.

Seancur, antiquity, a chronicle or register; also a genealogy or pedigree.

Seanda, ancient, antique, of an old date; *cjnead* *yeanda*, an ancient nation.

Seandaçt, a being ancient.

Sean-focal, an old saying, a proverb.

Sean-fōj,ne, old inhabitants; the plur. of *fujneann*; *no ðjōtcur* *ɣjad na ye*an-fōj,ne, they dispossessed the old inhabitants.

Seanz, slender, small, slender-waisted.

Seanzajm, to make thin or slender; to diminish; also to grow slender.

Seanzal, wise, prudent.

Seanzán, an ant or pismire; *eɣɣjɣ* a *cejonn an tye*anzán, go to the ant.

Seanzamátaj, the great grandfather's or great grandmother's mother.

Seanzajð, a grandmother.

Seanzaj, a conception or child near its time of being born.

Séanljt, happiness.

Seanma, musical, of music; *luð ye*anma, musicians; *ye*an *ye*-anma, or *ye*njme, a minstrel.

Sean-mátaj, a grandmother.

Séanmuj,ne and *ye*anmuj,neact, happiness, prosperity.

Séanmur, happy, prosperous.

Seamōj, rather *ye*amōj, a sermon; Lat. *sermo sermonis*. This Christian-Irish word *ye*amōj, hath been formed upon the Lat. *sermo, monis*, by admitting a metathesis, or a transposition of the letters *n, r*, commutably one in the room of the other, i. e. *ye*amōj, or *ye*amōj. This word is vulgarly said *ye*amōj. Seamōjɣj, rather *ye*amōntajðe, a preacher, or sermonist; vulgarly *ye*amōntajðe.

Seamōjɣj, to preach or exhort; also to proclaim; *tura ye*amōj,neay, thou who preacheest.

Seamōj, very great, huge.

Seannaç, a fox.

Seannaçajɣj, to play the fox.

Seanōj, an elder, or senator; *ná hjmde*anɣ *ye*anōj, rebuke not an elder; also an old bard or druid; Lat. *senior*.

Seanōj,neact, or *ye*anōj,neact, seniority, old age.

Seanrúð, a proverb; *ye*anrúðte *Sholajm*, the Proverbs of Solomon.

Séanta, blessed; *ye*anta *j*mpe, blessed by her; *vid. ye*anajm.

Seapajm, to flinch back, or sneak off; also to pursue close; *cé zur ye*apnataj, an *ɣlúajɣ*, *quamvis eum persequabantur turmæ*.

Searb and *ye*arbajð, theft, felony.

Searbajð, the rowers set in a boat.

Searb, bitter, sour; Lat. *acerbus*.

Searbaj, or *ye*arbadaj, bitterness, sourness; Lat. *acerbitas*.

Searban, oats.

Searbɣal, blue, azure.

Searboɣ, a deer, a stag.

Searc, love, affection; Wel. *serch*.

Searcajm, to love, or be in love.

Searcajmɣnnj, to reverence.

Searcamajl, affectionate, loving.

Searcōɣ, a sweetheart.

Seancall, any flesh, delicate meat, the best of flesh meat; as *Deimod O'Duibhín* says to his wife *Gráinne*: *ar maíť do cúíť a Gráinne: cáirna tuíne la taobť tíne: reancoll na ccaílleac reáda: la banna meáda míne*; literally, my wife Grainne, your portion is excellent: the flesh of hogs that had their pasture on an entire country: the delicate flesh of pheasants; with horns of delicious metheglin. *Note*, the affinity between the word *reancoll* and the Greek word *σάρκα*, Lat. *carnem*, from *σάρξ*, *σάρκος*, *caro*; as also between the Latin *carne*, from *caro*, and the Irish *cáirna*, in the above verse; all which words signify flesh or meat.

Seancóir, a gallant, a wooer.

Seanz, dry, withered.

Seanzajm, to wither, to pine away, to consume; *do reanz ré*, it withered; *do reanz an tjoimac me*, the drought consumed me; *reanzuť an bláť*, the flower fadeth; *reanzajť*, they pine; *atáť ať reanzad*, they mourn.

Seanzanať, dried up, withered.

Seanzraim, a consumption, or wasting away.

Seanzta, withered, dried up; also consumed.

Seanmóin, a sermon; *vid. reanmóin*.

Seain, a youth, or stripling.

Seainad, extension; also yawning, or stretching.

Seainajm, to loose, or untie.

Seainpán, an order, or custom.

Seainpán, a swan.

Seainn, or *reainn*, theft, thievery.

Seainn, a colt.

Seainn, a sythe or sickle.

Seainnať, a colt.

Seainnať, or *comán reainnať*,

the herb pilewort.

Seainnajm, to yawn, to stretch the limbs, as man and beast doth.

Seainnajm, to reap; also to mow down, to slaughter, kill, or make havoc.

Seainna, an edge or point; also having sharp edges; *carbad reainna*, a chariot used by the old Irish, armed at every side of the wheels with hooks or sythes, like the *currus falcatus* of the Britons.

Seainton, a chief poet or bard; pl. *reaintonna*.

Seaintonna, art, skill, knowledge.

Seay, the board thrown out upon land for passengers to come in and go out of a boat.

Seayab, standing,

Seayab and *reayajm*, to rise up, to stand; *reayajm do*, I maintain, or uphold; *reayajm an aťajť*, I oppose.

Seayal, a fan.

Seayam, standing up; *reanuť búin reayam*, stand ye still.

Seayť, dry, barren, as a cow that hath no milk; hence *reayťajťe*, a barren cow, or as a well or brook when the water is drained; *cjóca reayťa*, dry paps.

Seayťa, or *reayťad*, sixty.

Seayťac, seven battles.

Seayťacť, a herd of barren cattle.

Seayťajťe, a barren cow.

Seayťajm, at ease, well fixed or settled; *duine reayťajm*, a warm cozy man.

Seayťajne and *reayťajneact*, coziness, being in a good easy way.

Seayťán, a shock or handful of gleaned corn.

Seayťanať, a bachelor.

Seayťan, soft, effeminate.

Seayťbó, a barren cow, a heifer.

Seaymac, stiff, steadfast; also valid; *pórad reaymac*, a valid

marriage; *neam-ŷeaymac*, invalid.

Seaymacð, steadiness, constancy.

Seaynac, a lad or youth.

Seayunta, prosperous.

Seatar, a study, or library.

Seatar, strong, able.

Seatar, a name of God, so called from *ŷeatar*, strong; in the same manner that *h* among the Hebrews is an appellative of God, from the same word *h*, which signifies strong, powerful.

Seatarða, divine.

Seacnac, a body.

Sēd, a cow with calf.

Sēd zaḃála, an increase.

Sež, milk.

Sež, an ox, or buffalo; a hind of the moose kind.

Sejc, a bone.

Sejc, a combat.

Sejc, an adventurer.

Sejcjm, to follow or pursue; *no ŷejcðjŷ*, they followed; Lat. *sequor*.

Sejctm̃j, September.

Sejcjbtaŋ, whensoever.

Sejcjn, the skull, or rather the pellicle of the brain.

Sejcne, rather *ŷejcjm*, gen. *ŷejcne*, a skull; *žur buajl jona ḃajtjor ē*, *azur žur bŷjŷead a ŷejcjm don ḃejm ŷjn*, so that he smote him on the head, and with that blow broke his skull.—*K*. It properly means the membrane wrapping the brain.

Sejcjn, the film, pellicle, or thin skin that covers the guts; hence *maðm ŷejcne*, a rupture, or hernia.

Sejcnejd, secret.—*Luke*, 12. 2.

Sejde, delight, pleasure; also nice or delicate.

Sējdead, a blast.

Sējdean, *žajnm̃j ŷējdejn*, quicksand.

Sējdjm, to blow or breathe upon;

anuajm ŷējdŷear ŷē an ŷðoc žo ŷjnteac, when he sounds the trumpet long, or with a continued blast.

Sējdte, blown, blasted.

Sējž, a hawk; hence a champion is sometimes called *ŷējžjon*.

Sējžeojm, a falconer.

Sējžjon, a warrior or champion.

Sejžneán, or *ŷajžneán žaojŷe*, a hurricane, a tempest; *ŷajžneán* is also lightning.

Sejlb, possession.

Sejlcjde, a snail.

Sejle, a spittle; Gr. *σινος*, Lat. *saliva*; *nj cōjžljð žaḃajl do ŷejljðjð am ēudan*, they forbear not spitting in my face.

Sejleac, a willow. *x*

Sejl-ēadaç, a handkerchief.

Sejlž, hunting; also venison.

Sejljžjde, a snail.

Sejljžjm, to spit.

Sejlt, dropping; *ŷejlt cŷjatar na meala*, the dropping of the honeycomb.

Sejm and *ŷejmjð*, single, simple, of one sort.

Sējm, small, mean.

Sejmdnean, a duel.

Sejmleār, a chimney. *x*

Sejne, elder; *ba ŷejne mē ná j*, I was elder than her.

Sejne and *ŷejneacð*, old age.

Sejnŷtjn, corrupted from *ŷejnjŷtjn*, a window; Lat. *fenestra*.

Sejnm, to sing, or singing; *az ŷejnm azur az daŷja*, singing and dancing; also playing on an instrument; *eðlac a ŷejnm*, skilled in playing.

Sejnŷneact, eldership, seniority; *ŷejnŷneay*, *idem*.

Sejnŷneay, antiquity.

Sējpeal, a chapel.

Sejne, a meal of victuals; *do nájd ŷjaac ŷŷj Eŷau an ŷljab do ŷejljž žo ttužad ŷejne do*, *azur žo ttužad ŷan a beanaç-*

tajn dō ajn an reime rjn, Isaac commanded Esau to hunt in the mountain and bring him a meal, and that he would also give him his benediction for said repast.

—*L. B.*

Sejn, a heel.

Sejnbe and rejnbeacō, bitterness.

Sejnbyreac, a servant.

Sejncjn, a coat, or jerkin.

Sējndjn, the fish called pilchard.

Sejnz, clover or trefoil.

Sejnz and rejnzlj, a consumption or decay.

Sejnyc, silk, superfine silk; Lat. *serica*.

Sejnyc, strong, able.

Sejnycēan, a silkworm.

Sējnreānac, an auxiliary, or helper; *vid. raōnranac*.

Sejnrjn, a girdle.

Sejnt, strength, power.

Sejy, pleasure, delight.

Sejy, skill, knowledge.

Sejy, a troop, a band, or company.

Sejy, he sat.

Sejye, a tumult, noise, or bustle; *yr fada ō rejryb dāojne, nā ō fonconzājn an popujll ē*, he is remote from the tumults of men and the murmurs of the people.

—*L. B.*

Sejyeac, cheerful, pleasant, agreeable.

Sejyeac̃t, pleasure, sensuality.

Sejyeab, the sixth.

Sejyea, he, he also, i. e. *yr ē rjn*, it is he; as *ejryon* is another writing of *ē rjn*.

Sejryl̃b, talk, discourse.

Sejryz, gen. *rejryze*, sedge, or bog-reed; Wel. *hesk*.

Sejrym, or rejryean, six.

Sejrym, to sit.

Sejryūn, or rjorōn, a session, or assizes.

Sejryneac, a plough of six horses; i. e. *rejryean-eac*; hence *rejry-*

neac̃ reamunn, a plough-land. Sejt̃ce, a wife.

Sejteac, a wife; *ruz Abnam rejtyz do tūjymeac̃ clojnnē*, Abram gave wives to the first born.—

L. B.

Sejt̃ and rejte, a skin or hide.

Sejt̃neac, the neighing of a horse, or the braying of an ass; also sneezing, or neesing; *le nā rejtyz̃ rōjll̃ỹz̃j̃d̃ rōlur*, by his neesings a light doth shine.—*Job*, 41. 18.

Selj̃de, rej̃l̃de, or rej̃lm̃de, a snail.

Semeann, or yeamanna, small nails.

Sen, a birding net.

Sene, a supper; Lat. *cæna*.

Senzl̃bnot, venison; rather wild-boar-meat; Gall. *sangler*.

Sēod, or rēud, a jewel; plur. *yr̃-ōj̃d*.

Sēod̃ca, a treasury.

Sēod̃cōm̃ra, a tomb, or grand monument.

Seōl, a bed.

Seōl, a sail; *cr̃ann rēōjl̃*, a mast.

Seōl, a weaver's loom.

Seōlad, a steering, or directing, a sailing.

Seōlad, the first semimetre, or leac̃mann of a verse, consisting of two quartans.

Seōlajm, to teach or direct; *az̃ rēōlad nā ñl̃bēur̃lad*, teaching the various tongues or languages, also to steer; *az̃ rēōlad a lojnz̃*, steering his ship; also to lead or drive; *do rēōl a žābaj̃n*, he drove his goats.

Seōlbata, a goad, a staff or club for driving cattle.

Seōlta, digested, or set in order.

Seōm̃ra, a chamber, or closet; *reōm̃rad nā cculaj̃d*, a vestry.

Seōm̃radōj̃n, a chamberlain.

Seōna raōba, augury, sorcery, or druidism.

Sepéal, a chapel.

Senboy, a hart or stag.

Seuc, fá yeuc, distinctly, separately; a ré bñjan tuz rlojnte fá yeuc an feanab Eñeunn, Brian Boiroimhe introduced distinct surnames amongst the Irish families.

Séud, a way or path; réud fñjde, the path of a flesh-worm.

Séudca, a jewel-house, a cabinet or repository of rareties.

Seuntay, a stench.

Sronnac, a perch.

Sg and yc are, as I have already remarked, always indifferent.

Sgabáyrte, robbery, rapine.

Sgabñac, rñabñōg, and rñabñuñde, club-footed.

Sgadán, a herring; hence the English *shad*.

Sgadán-ñanb, the fish called alewife.

Sgarajne, a bold hearty man.

Sgaránta, well-spirited, hearty.

Sgañam, to sort, to digest.

Sgajfññ, the stern of a ship.

Sgajñeán, a winnowing-fan.

Sgájl, a flame; also brightness.

Sgájlñ and rñáyleōg, an umbrella, a little dish or plate.

Sgajlteann, a billet, or cleft-wood.

Sgajñm, to chink or cleave.

Sgajpead, dispersing.

Sgajpñm, to disperse, to scatter.

Sgajpñteac, profuse or lavish.

Sgajñb, a smock.

+ Sgajñp, a scorpion.

Sgajñt, an rñajñtead, a bawling, a bursting; ag rñajñtead a cñojde le gáññde, bursting his sides with laughing.

Sgajñteōñ, a crier, or bawler.

Sgajñtñm, to shriek, or cry out.

- Sgál, a shrieking, or loud noise, a squall.

Sgal, a scorching; rñgal gñēñe, sun-scorching.

Sgalajñ, huts or cottages.

Sgalam, to ring, or tingle.

Sgaldac, stubble.

Sgaldñut, a fornicator.

Sgallam, to trouble or disturb.

Sgallab, a burning or singeing.

Sgallajñm, to burn or singe.

Sgallta, burned or singed.

Sgallta, bare or bald.

Sgamajl, scales.

Sgamal, a cloud; pl. rñgamajl. ✕

Sgam, the lungs, whose diminut. are

Sgamán, the lungs; and rñgamōg, *idem*.

Sgamēñaoñ, a phthisic or consumption of the lungs; rñgam-ñalan and rñgamñaoñ, *idem*.

Sganán, the caul or kell which covers the bowels.

Sgann, a membrane.

Sgannajñbññta, confused, confounded.

Sgaorñg, a rout, a herd, or drove.

Sgarnb, rñganñan, and rñgajñbññ, a ford, a shelf, or shallow place; Lat. *vadum*.

Sganñajñm, to wade.

Sganñad, a pouring or sprinkling.

Sganñajñe, a water-gun.

Sganñam, to sprinkle.

Sganñad, a separation, a digression, or excursion.

Sgata, a drove or multitude.

Sgatacán bō, a cow's tail.

Sgatacán, the secret parts of the body.

Sgatab, a segment, a shred.

Sgatab, a bickering or skirmish.

Sgatañe, or rñcañajñe, a spruce fellow.

Sgatañm, to shade.

Sgatañ, to cut, or lop off; also to shade.

Sgatañ, a while, a short space; rññabajl rñgatañ, walk a while.

Sgatañán, a booth, or shop.

Sgatañan, sharp.

Sgataōg, the flower of horse-trefoil.

Šžeadač, speckled; also sky-coloured.
 Šžeallazač, wild mustard.
 Šžeallán, a slice; also a kernel.
 Šžealpam, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.
 Šžealpōž, a pinch.
 Šžealpta, snatched, taken away.
 Šžeamčrajn, the herb polypody.
 Šžeamajm, to reproach.
 Šžejlbeartač, a tale-bearer.
 Šžejl-čeačtajne, a tale-bearer.
 Šžejmle, a skirmish.
 Šžejmljžjm, to bicker or skirmish.
 Šžejnm, to skim or scum.
 Šžejmjolta, a scout.
 Šžejn, slight.
 Šžejnm, to bounce or leap up, to start; do *γζεjnn γj ūajnn*, she flew away from us.
 Šžejnmeač and *γζεjnmneač*, quick, swift, nimble.
 Šžejt, *rectius* *γcoč*, the choice, or better part of a thing.
 Šžejtjn, a little bush.
 Šžejtnjnyčejr, the disorder called the quinsy.
 Šžeōž, i. e. *γcejtōž*, the hawthorn bush.
 Šžeun, astonishment, affright.
 Šžbejnneōž, a hare; Wel. *skylvarnog*.
 Šžjže, a jeering, or derision.
 Šžjžeamajl, scornful.
 Šžjžjm, to jeer or deride.
 Šžjžče, ridiculous.
 Šžjlžne, gravel.
 Šžjlle, quick, or soon.
 Šžjlleōž, a small pebble.
 Šžjlljn, a shilling.
 Šžjmjolač, a scout.
 Šžjmleazad, an excursion.
 Šžjnead and *γžjneal*, a leap or skip.
 Šžjneadač, apt to start, skittish.
 Šžjneōž, a flight.
 Šžjobčta, snatched away.
 Šžjoptajd, active, busy.
 Šžjorajam, to slip, or stumble.

Šžjornta, slipt, or fallen.
 Šžjorntán and *γžjorntōž*, a slipper.
 Šžjotal, ridiculous.
 Šžjrtjne, talkative, jesting.
 Šžjte, the fish called maiden-ray.
 Šžjt, rest, weariness; also fear; do *lejžeadan a γžjt*, they refreshed themselves; *žan γžjt*, without rest or intermission; *lajte γžjte*, holy days.
 Šžjteac, weary, tired, fatigued; *ar majt tagajd, jr jad neam-γžjteac ce cjen tagajd*, they advance well, and are not fatigued, although they come from afar.—*L. B.*
 Šžjtjm, to rest or pause.
 Šžlajžjn, a draught-tree, or beam of a wain.
 Šžlamam, to scold or wrangle.
 Šžlamōjde, a glutton.
 Šžlata, a slate or tile.
 Šžljžeanač, speckled.
 Šžoballač, a piece, or morsel.
 Šžojžnán, a fan.
 Šžojlt, a cleft, or slit.
 Šžojltēad, cleaved or split.
 Šžojltjm, to cleave or split.
 Šžojtjn, the prime, or best.
 Šžol, *γžolžájne*, a loud laughter.
 Šžol, a scull, or great quantity of fish.
 Šžolbanač, a stripling, a youth.
 Šžolbánta, thin, slender.
 Šžolōž, an olive-tree.
 Šžolōž, a husbandman.—*Matt. 21. 33.*
 Šžonajne, a trifler, a whifler.
 Šžonarač, the same as *γžonajne*.
 Šžonlabrajm, to blab out foolishly.
 Šžonōž, a hasty word.
 Šžor, a stud of horses or mares.
 Šžorač, a lancing.
 Šžoram, to cut in pieces.
 Šžōrn and *γžōrnač*, the throat or windpipe.
 Šžorjn *γmačnač*, the pin or peg of a straddle, or car-saddle.

§*goricallbe*, the epiglottis, or flap of the weasand, or gullet.

§*ortanac*, a stripling.

+ §*ot*, a shot, or reckoning.

§*ot*, a son.

* §*nábac* and *γgnábanac*, rough, rugged; also scarce, rare.

§*nábam*, to wipe off.

§*nazall*, gold foil, a thin leaf, or ray of gold, silver, &c., a span-gle.

§*najbreajð*, a hand-saw.

§*najt* and *γgnajteðg*, a turf, or green sod.

§*neaba batayr*, the fees for baptism.

§*neabal*, an annual tribute consisting of three pence enjoined on every inhabitant of Munster by their King Aongus, son of Nadfry, to be paid to St. Patrick; also a favour or present given by new married people.

+ §*neac*, a moan, or screeching.

§*neacam*, to make a noise, to screech, or whoop.

§*neactad*, a jocose bantering.

§*nead*, a noise, or bawling out suddenly.

§*neadajm*, to make a noise, to squeal.

§*neadajne*, a crier, a bawler.

§*neazán*, rocky ground; *γgnejg*, *idem*.

§*neamžar* and *γgneazamajl*, rocky.

§*neayda*, destruction.

§*njbjn*, writing; Wel. *ysgriveny*.

§*njbjrg*, notes, comments.

* §*njn*, a shrine, or repository of holy relics; Lat. *scrinium*; do *ynnn γgnjn ðrða um an cceann γjn Eðjn bajrte*, *azur do cújr zlay ajr*, he made a golden shrine or repository for the head of John the Baptist, and then locked it up.—*L. B.*

§*njobajne*, a graving tool.

* §*njobam* and *γgnábam*, to scrape,

to scratch; also to write, to engrave; Lat. *scribo*.

§*njobtāj*, the Scripture.

§*nubal*, a scruple. ✕

§*nubleac*, rubbish.

§*nuta*, an old man.

§*nmtac* and *žalam γernutac*, the itch.

§*nutaç*, lean, meagre.

§*uajbljn*, a drag, or sweep-net.

§*uajne*, a swarm or crowd of any sort of animals; when spoken of men, it is a word of contempt.

§*ujbēr*, an esquire.

§*ujlle*, a scullion.

§*ujnd*, a shirt or smock. ✕

§*ujnjm*, to cease or desist from acting or working.

§*ula*, whose diminutives are *γzulož* and *γzujln*, a withered old man; has an affinity with the Gr. verb *σκελλω*, *arefacio*, to wither or dry up.

§*umārð*, fat, good plight in man or beast; *vid. γcejmārð*.

§*utajg*, a stepping.

§*j*, her, she, i. e. *jr j*, or *j ro*; Wel. *hi*.

§*ja*, far off, the utmost or remotest from you; *ajt byr rja yn Eynnn*, the farthest off place in Ireland.

§*jabra*, a fairy, hobgoblin, or imaginary being.

§*jaçt*, he came; *γjaçtadarn*, they came.

§*jad*, they, it is they, themselves; i. e. *jr jad*.

§*jadajl*, sloth, sluggishness.

§*jaðan*, confused, topsy turvy, without order.

§*jan*, a voice or sound. ✕

§*janajðe*, one that cries out, a bawler.

§*janajðeact*, a yelling.

§*janmed*, an accent.

§*janra*, harmony, mournful melody; also pleasure.

§*janraç*, doleful; also melodious.

Šjan, backwards, behind; *vid.*
dear.

Šjan, the west; leat řjan, westward. America is called An Leat Šhan, because it comprehends the one-half of the globe, and lies westward of the meridian of Ireland.

Šjarajn, he sat; řjarajn řũjde eõjn an ayt; Lat. *sedebat sessionem alitis in alto.*—*Vid. Vit. S. Brigid.*

Šjat, a tumour or swelling.

Šjatajm, to puff or swell up.

Šjb, ye, you, i. e. jb-ye; eatřumřa ařur řjbre, between me and you.

Šjbēalta, civil.

Šjc, dry; Lat. řccur; řjc-řeán, hay, i. e. dry grass.

Šjdead and řjže, a blast; řjže-řaojte or řjže-řaoť, a blasting wind.

Šjdeán řaojte, a whirlwind.

Šjdeanř, infamy.

Šjðjğjm, to prove.

Šjðjuccán, a reed or cane.

Šjže, a fairy or hobgoblin; lean-nán řjže, a familiar spirit; řjž řaojte, a whirlwind, so called because supposed to be raised by the fairies.

Šjž-ðřoz, a fairy house, or the habitation of the fairies.

Šjžjn, a sign or token; pl. řjžne; Lat. *signum.*

Šjžjnřjžjm, to mark, or sign; Lat. *signo.*

Šjžjn, silk.

Šjžjneūn, a silkworm.

Šjžle, a seal; Lat. *sigillum.*

Šjžnead, a signet.

Šjžnead, a signing, or marking.

Šjžneřjžte, signed or marked.

Šjlead, a dropping; also a spittle, or any corrupt matter; also a looking down, or seeing; řjlead na řul, the twinkling of an eye.

Šjlym, to think, to suppose, or con-

jecture.

Šjlym and řjolařm, to sow; ař řjl a ðřeapajnn, sowing their lands.

Šjlym, to drop or distil; do řjleadan na neama, the heavens dropped; řjlyřd mo řlõř mar ðřuť, my voice shall distil as dew.—*Cant. Moys.*

Šjlyřjğjm, to shine.

Šjlt, a spittle; also an issue; cřē-acðar řjlt, a running issue; also a drop.

Šjmlēar, a chimney; řjmnē, *idem*; ař an řjmnē, out of the chimney.

Šjmontacð, simony.

Šjmpljðe, simple, mean, plain.

Šjmpljðeacť, simplicity.

Šjn, that, there; mar řjn, so, thus; an řjn, then, there, in that place; an tan řjn, then, at that time; Wel. *hyn.*

Šjn and řjon, the weather; sometimes put for snow.

Šjn, round.

Šjne, weather; generally understood for bad weather.

Šjne, a woman's breast, a dug or teat.

Šjne, the elder, eldest; from řean, old.

Šjneac, a wen.

Šjnead, a stretching or extending.

Šjnead, from řejnjm, to sound; do řjnead a řdoc třj huájne, he sounded his trumpet thrice.

Šjneam řeada, a yew-tree.

Šjnřjl, single.

Šjnřm, to stretch; do řjn řē, he stretched.

Šjnřm, a song or tune.

Šjnřolac, a nightingale.

Šjnřjn, the diminut. of řjne, a nipple.

Šjnřn, us, we, i. e. řo-jnn.

Šjnřeac and řjonřnac, a fox; Heb. *לועז*.

Šjnřřojř, an elder; õn řjnřřojř řur

an *rōjron*, from the eldest to the youngest; this seems to be a compound of *rine* and *rean*, or *rin*; na *rīnrjn*, the elders; also a chief or head of a family. It likewise signifies the stock of any lineage; ex. *rīnrjon clajne* *Mleab*, the eldest of the stock of the Milesian race.

Sīnrjon, a yew-tree.

Sīnrjn, the presbytery.

Sīnrjneact, eldership or seniority; also chieftainship, superiority, or supremacy; ex. *rīnrjneact-řeayōjze*, supremacy of power and command in regal or princely succession by right of the eldest beard, i. e. by right of seniority, according to the Thannistic law; *nj bfuyl rīnrjneact azut opumra*, you have no superiority over me.

Sjnte, stretched; *le lājn rjnte*, with a stretched-out hand.

Sjobal and *rjobajb*, a scallion, an onion.

Sjobal, a thorn, a pin.

Sjobay, rage, madness.

Sjobayac, furious, frantic.

Sjoc and *rjocán*, frost; *rjoc ljač*, a hoar frost; genit. *reaca*.

Sjocajgē, dried up, frozen; also obdurate.

Sjocajm, to dry up, to grow hard, to freeze; Lat. *sicco*, to dry; Gr. *πτεκω*, *arefacio*.

Sjocan, hoar-frost.

Sjocajr, a motive or reason for doing a thing; also a natural cause, an occasion.

Sjoda, silk.

Sjodamajl, of silk or satin.

Sjodčan, an atonement.

Sjodlamnajm, to leap or bound.

Sjōz, a long-squared rick of corn; diminut. *rjōzōg*.

Sjōz, a streak; *rjōza bána jr de-angā*, white and red streaks.

Sjōzac and *rjōzāmajl*, streaked.

Sjōzruṇač, a hissing whisper; *rectius rjōzruṇač*.

Sjōl, seed, an issue, a tribe or clan.

Sjōlajm, to sow seed.

Sjōlajnač, snoring or snorting.

Sjōlaytar and *rjōlaytṇač*, a flag or sedge, wild flower de luce.

Sjōlbṇajrneac, a nursery.

Sjōlbṇ, or *rjōlman*, bearing seed.

Sjōlcun, sowing; *do rjōlcunjr rē j le řalann*, he sowed it with salt; *ajmjon an t-rjōlcunjr*, seed or sowing time.

Sjōlcunta, sown or planted.

Sjōl řlazra, the running of the reins.

Sjōlžam, to pick and choose.

Sjōlla, a syllable.

Sjōllajneam, the scanning of a verse, which in Irish partly consists in the due proportion of syllables.

Sjōllam, to strike or smite.

Sjōllṇajr, a diæresis.

Sjōlman, fruitful; compar. *rjōlmanje*.

Sjōlnač, a stock or breed, an offspring; *a rjōlnač*, his offspring; *rejtead do rjōlnač bāran*, a ram of the breed of Basan.

Sjōltažan, a strainer.

Sjōltṇeab, a family.

Sjōltřūjleay, the running of the eyes.

Sjōm, them; the same as *jadřan*.

Sjōmbajl, a cymbal. ✕

Sjōn, i. e. *jō*, a chain, a tie, or bond.

Sjōn, Mount Sion, or the Heavenly Sion.

Sjōn, any weather either good or bad; hence *řojnjon* or *řojnean*, i. e. *řojn-rjōn*, good or happy weather; from *řon*, happy or good, and *rjōn*, weather; as also *dojnean*, or *dojnjon*, bad or unfavourable weather; a compound of three simple words,

i. e. of the negative *do*, which answers to the English negative *un*, of *ron*, happy or good, and *rjon*, weather; so that *dojnjon* is a corrupt contraction of *do-ron-rjon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-rjonuy*.

Sjona, delay.

Sjonan, genit. *Sjonna*, the Shannon, which is the principal river of Ireland, as long and as large as any in England, and as large as any in France.

Sjonrádaç, single.

Sjonnad, a reproof.

Sjonra, a censor.

Sjon, continual; *zo rjon*, continually, always; hence *rjorrujde*, eternal.

Sjonajtearriac, variable, inconsistent.

Sjonbaj, thievery, theft.

Sjonbloygad, a rustling or rattling noise.

Sjonbnaojlead, the same.

Sjoncall, a circle.

Sjoncajnteac, a babbler; *amadán rjoncajnteac*, a prating fool.

Sjoncarajm, to turn to and again.

Sjonða, a great favour, or present.

Sjonða or *rjorruajde*, everlasting; *zo rjorruajde*, for ever.

Sjonðajde, perpetual.

Sjonðajdeact and *rjorruajdeact*, perpetuity, eternity. Query, if this word may not be written *rjon-rjgeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata rjon*, or *rjonbeata*, to mean life everlasting; but both writings may be proper; for *rjon* and *rjonða* signify constant or perpetual, and from thence *rjonðadact*, signifies perpetuity.

Sjonðajðjm, to eternize.

Sjonfujgljm, to condole.

Sjonglacajm, to grip, or rough handle.

Sjonğnatajðjm, to use often or much.

Sjonlámac, long-handed; also one that hath his hands always employed.

Sjonob, sparing, frugal.

Sjonoyðajm, to gape or yawn frequently.

Sjonri and *rjorruac*, broom-rape.

Sjonrân, good news, or happy tidings; as *sjonrân*, i. e. *dojronrân*, is bad news. These words are more commonly written *durân* and *runran*.

Sjonrânac, slow or tedious.

Sjonrujðjm, to linger or loiter.

Sjonrtajne, an executioner.

Sjonrtam, to smite.

Sjonrta, begged, entreated, requested.

Sjonrtõjm, a beggar, a petitioner.

Sjonrtõjm, a slut.

Sjonrtõjneay, a request.

Sjor, down, below; *rjor ruay*, topsy turvy, up and down.

Sjora, a court or parliament.

Sjorma, a schism or division; also a private conference, or whispering.

Sjormajne, a schismatic, or private whisperer.

Sjota, a pet, or ill-bred child.

Sjotajde, a trifle, a jot.

Sjot, or *rjt*, quietness.

Sjotbalnajð, having long limbs.

Sjotbolrajne, a herald proclaiming peace.

Sjotbuán, perpetual.

Sjotcájn, peace.

Sjotcánta, peaceable, pacific; *zo rjotcánta*, in peace, peaceably.

Sjotcõmajde, a constable.

Sjot layte, peaceable days.

Sjotlan, a strainer or filter, a cullander; also a sack.

Sjotlõð, peace, or the making a peace.

Sjotlōžam, to strain or filter.

Sjŋ, or **rjŋ**, in compound words signifies continual; as **rjŋ-uŋr-že**, constant rain; **rjŋ rjlt**, continual dropping.

Sjŋcleačdajm, to exercise, to use much or often.

Sjŋdžolajm, to sell much, or frequently.

Sjŋbjudajme, a vain tattler.

Sjŋeam, a disease.

Sjŋedjm, to be always handling.

Sjŋjm, to seek or inquire after; **do rjŋeadaŋ ē**, they sought him out; **noč do rjŋ do bāŋ**, who sought thy death; also to pray, beg, or beseech; as, **rjŋjm aŋ loŋa Čŋjort do čŋocad aŋ čŋuŋr**, I beseech Jesus Christ, who suffered on the cross; **žjōē le rjŋortan aŋrce**, whoever begs grace or mercy; also to search; ex. **do rjŋjž rjad ŋacŋajže bhenjamjn**, they searched the bags of Benjamin.—*L. B.*

Sjŋjomčŋajm, to bear often.

Sjŋŋjam, a sheriff.—*Luke*, 12. 8.

Sjŋneacŋ, poor, lean.

Sjŋt, a little; *paullulum*.

Sjŋt, a time, a while; **tājnž dā jaŋad azuŋ do bŋ aŋže rjŋt řada**, i. e. he came in search of him, and remained at his house for a considerable time.

Sjŋteal, a cistern; also a flaxcomb.

Sjŋ-rjŋ, whist!

Sjŋbeac, civil, of the city.

Sjŋejŋjŋ, a small cistern.

Sjŋeōž, nice, effeminate.

Sjŋ, peace, reconciliation, rest.

Sjŋbe, continual, perpetual.

Sjŋbe, a rod.

Sjŋbe, a general.

+ **Sjŋbe**, a city.

Sjŋbejn, a fort, a turret.

Sjŋbeō, lasting, perennial; **rjŋot-buan**, the same.

Sjŋžljocay, policy, cunning.

Sjŋčŋrjŋteac, a rebel, rebellious.

Sjŋ-bŋož, the same as **rjž-bŋož**, from **rjž**, a fairy, and **bŋož**, a house; hence **bean-rjže**, plur. **mŋā-rjže**, she-fairies or women-fairies, credulously supposed by the common people to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness which is to end by death. But no families which are not of an ancient and noble stock, are believed to be honoured with this fairy privilege: pertinent to which notion a very humorous quartan is set down in an Irish elegy on the death of one of the knights of Kerry, importing that when the fairy-woman of the family was heard to lament his death at Dingle, (a sea-port town, the property of those knights,) every one of the merchants was alarmed lest the mournful cry should be a fore-warning of his own death. But the poet assures them in a very humorous manner, that they may make themselves very easy on that occasion. The Irish words will explain the rest: **An řa Čajŋžjon nuajŋ neaŋtajb an bŋōŋ-žol: do žlac eažla cean-nuždte an čŋōŋajcc: na dtaob řejŋ nŋŋ baōžal dōžbŋŋ: nŋ čāojŋd mŋā-rjže an řōŋt řan.**

Sjŋceanglajm, to confederate.

Sjŋdŋujm, an old name of Cashel.

Sjŋteal, a cup, or drinking-bowl.

Sjŋteal, a body; **řoŋ řjŋotlajb**, upon bodies.

Sjŋžŋjŋdjm, to reconcile.

Sjŋřŋŋ, strong men.

Sjŋřeayc, constant affection.

Sjŋjm, a sequel, or consequence.

Sjŋjm, to pacify or appease.

Sjŋneac, the neighing of a horse,

or braying of an ass; *rejtneac*,
idem.

Sjtnjžjm, to bray or neigh.

Sju, before that, before; *γζυjn*
don *fojnneadal* *ryn*, ol *re*, *azur*
dejn *jōbbajnt* *dan* *ndejtjb*, *ryu*
nō *pjāntan* *tū*, forsake that
(Christian) doctrine, and offer
incense to our gods, before you
are punished.—*L. B.*

Sju, here; *ryu* *azur* tall, here
and there, to and fro.

Sjūbal, a going or walking.

Sjulbābac, or *pean* *ryūbajl*, a
stroller, or way-faring man.

Sjūblajm, to walk.

Sjuc, dry, parched up; Gr. *ψηχω*,
sicco, also frost; Cantab. *sicu*,
dry.

Sjucna, sugar.

Sjūjn, the river Suire in the County
of Tipperary.

Sjulbne, i. e. *rojlbne*, cheerful-
ness.

Sjunya, sense.

Sjūn, a sister; Gall. *sœur*; it is
commonly used to mean a kins-
woman; Cor. *huyr*, and Monta-
nice, *syer*, Lat. *soror*.

Sjūpdānad, a rattling, or making a
noise.

Sjūpāpnad, a whispering.

Sjutāpnay, a wandering or stroll-
ing.

Slabna and *γlabnad*, a chain, a
cord; *dobajn* *γlabnad*, of chain
work.

Slad, theft.

Sladad, thievery, robbery.

Sladajge, a robber, or knave.

Sladam, to rob or steal, to spoil.

Sladmanbam, to murder and rob
on the highway.

Sladmanbēōjn, a murdering rob-
ber.

Sladmōjn, a thief, or robber.

Sladmōjneacđ, robbery.

Sladēc, robbed, stripped.

Sladēōjn, a thief, a robber.

Sladūjgeacđ, or *γladmōjneacđ*,
robbery.

Slajb, mire on the sea-strand, or
river's bank.

Slajbne, a purchase.

Slajd, theft.

Slajže, slaughter. ✕

Slajždeān, a cough or cold.

Slajžjm, to slay or kill; ex. *az*
γlajže *na* *γlūaž*, slaying or
slaughtering the army. All of
the German-Celtic.

Slajžne, a sword or cimeter.

Slājnte, health; also salvation.

Slājnteamajl, healthy.

Slajt and *γlatna*, strong, robust.

Slām, a lock, or flock; *γlama* *olla*,
locks of wool.

Slāmajm, to draw and card wool.

Slāman and *γleāman*, an elm-
tree.

Slān, healthy, sound of body, safe;
γlān *leat*, and *γlān* *ljb*, fare you
well.

Slān, a defiance or challenge; *ta-*
bajn *mō* *γlān* *fā* *Irynael*, defy
me Israel, *Num.* 23. 7; *bejnmyc*
duβγlān *γlōjž* *Irynael* *fum* *a*
njuž, I defy the host of Israel
this day.—*1 Sam.* 17. 10.

Slānājdeacđ, a passport.

Slānājžjm, to heal, to cure, to
save; *γlājneqcajđ* *re* *a* *pōbal*
ōna *bpeacājōjb*, he shall save
his people from their sins.

Slānājžteōjn, a Saviour; also a
healer, peculiarly applied to our
Saviour Jesus, because he healed
the wounds of our sins, and pur-
chased us eternal salvation.

Slānluy, the herb ribwort.

Sālūžad, a curing or healing;
also salvation; *γlānūžad* *an* *cjne*.
daonna, the salvation of man-
kind.

Slaod, a raft or float; *na* *γlao-*
dujb, in floats.

Slaod, laughter.

Slaodajm, to draw after, to slide.

Slaoḁán, or ḡlaḡḡḁéán, a cough or cold.

Slaoḁnac, a hinge.

Slapaḡ, a skirt, or the trail of a king or nobleman's robe; hence the nick-name of a king of Munster of the O'Brien race in the beginning of the 12th century, called Concúḡ Slapaḡ-ḡa-lac, from his regal robes being often spattered with mortar by mounting on the scaffolds of masons in building his churches.

Slapaḡnac, having long skirts.

Slapaḡne, a sloven.

Slapōḡ, a slut, or dirty woman.

Slay, killing or slaughtering.

Slayḡḁeacḁ, private grudge.

Slat, a rod, a yard; ḡlat ḡjoḡa, a sceptre.

Slatḡnoḡḁ, a goad.

Sleacḁ, a tribe or generation; ḡleacḁa cōḡaḡ, the tribe descended from Owen; otherwise ḡljoct, a race or progeny; ḡen ḡleacḁa, or ḡleacḁa, an heir of one's own issue.

Sleacḁ-coḡmne, a monument.

Sleacḁad, a lancing, cutting, or scarifying.

Sleacḁad, a bowing down, or worshipping.

Sleacḁam, to kneel down, to bow down, to fall down or worship; ō nāḡ ḡleacḁ do ḁhāal, that bowed not unto Baal; do ḡleacḁ ḡa na cōḡuḡb, he fell at his feet; mā ḡleacḁan tū ḁam, if thou wilt fall down to me, or adore me.

Sleacḁan, a kneeling.

Sleacḁaḡ, adoration.

Sleacḁam, to cut or dissect.

Sleāḡ, a spear or lance.

Sleāḡan, an iron instrument used to dig up turf, resembling a spade.

Sleamāḡ, smooth, slippery.

Sleamān, or leamān, an elm-tree.

Sleamḡán, smoothness, slipperiness; caḡḡa ḡleamḡaḡ, a sledge.

Sleamḡḡm, to slip or slide; ḡleḡmneōca ḡé, he shall slide; ḡleamḡuḡḡeāḁaḡ á cōḡa, his feet slipped.

Sleamḡuḡad, a sliding or slipping; ḡleamḡuḡad taḡ aḡḡ, apostacy.

Sleamḡaḡ, plain, smooth, slippery; ḡlḡḡe ḡleamḡa, slippery ways.

Sleantac, a flake; ḡleantac á ḡēola, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; vid. ḡljoḡ.

Sleḡbḡe, the plur. of ḡlḡab, qd. vid.

Sleḡe, a section or division.

Slete, cutting, or striking.

Sḡab, a mountain; also any heath-land, whether mountain or plain; mullāḡe na ḡleḡbḡe, the tops of the mountains; do ḡolcāḁ na ḡleḡbḡe, the mountains were covered; genit. ḡleḡb and ḡleḡbe; ḡḡn an ḡleḡbe, the top of the mountain.

Sḡacḁad, to pierce through.

Sḡay and ḡlḡayad, the thigh, or the inner part of the thigh; ḡo nuḡe na ḡlḡayda, to the thigh, also the loin; an a ḡlḡayduḡb, upon his loins.

Sḡḡeán, or ḡljoḡán, a shell.

Sḡḡeánac, sky-coloured; also spotted.

Sḡḡe, a way, a road; ḡlḡe an cḡaḡna, the way of the Lord; ḡeap ḡlḡe, a traveller, a way-faring man; pl. ḡlḡḡe, ḡlḡḡe ḡleamḡa, slippery ways.

Sḡḡebḡeac, indifference.

Sḡḡḡeac, sly, artful.

Sḡḡḡeacḁōḡneacḁ, the practice of stratagems.

Sḡḡḡeōḡacḁ, craftiness.

Sḡḡn, a tile, or flat stone; ḡlḡn ḡḡeacḁoḡa, a weaver's stay or tackling.

Sḡḡneán and ḡlḡḡneūn, a shoulder;

γαιτεαβαν le ταοβ αγυρ le
γλιννεαν, ye have thrust with
side and shoulder.

Σλιοβαν, to polish.

Σλιοβαν, a draught.

Σλιοβτα, sharp-pointed.

Σλιοδ, seed, offspring, a tribe,
descendants, posterity; δα γλ-
οδ, of his descendants; and δα
γλιοδ, two families.

Σλιοτ, a track or impression;
γλιοδ a κορα, *vestigia pedum*
ejus.

Σλιοτ, a troop or company; a
rout, or multitude.

Σλιονcam, to beat.

Σλιογ, a side; plur. γλιογανδ and
γλειγανδ; γλειγ, the same;
γλιογ δαταγ, the side, or a
ridge of a country.

Σλιογ and γλιορεδ, a little thin
board, a lath.

Σλιορεδμηναγ, a digression.

Σλιορεα, chips; γλιορεα αδ-
μαγ, chips of timber.

Σλιοδαα and γλιοδαααν, horn-
ed.

Σλιογεαδ, a stratagem.

Σλιογ ργνε, a flake of snow.

Σλιοδ and γλιοδαν, standing water.

Σλιοδε, a section or division.

Σλιογε, beaten; as δοβαν γλιαγ-
τε, of beaten work.

Σλιογεαδ, a sword.

Σλιογνε, a surname; plur. γλιογνε.

Σλιογνημ, to give a surname; γλιογ-
νημ ρε, he shall surname; δο
γλιογνεαδ ε, he was called;
also to tell, repeat, or recount;
μη γλιογνημ δο na τογza ρα
na ταγγαδαν, they explained
to him the reason of their com-
ing; γλιογνημ δαγνη a νογγεαδα
αγυρ a nanmanna, relate to us
their deaths and their names.

Σλιοαγ, an army; also any multi-
tude of people; γλιοαγ γμηνεγδ,
a marching army; Lat. *agmen*;
plur. γλιοαγτε. This word has

a plain affinity with the Anglo-
Sax. *slaughter*.

Σλιοαγεαδ, an expedition.

Σλιοαγ and γλιοαγγ, a shovel
or instrument used in throwing
up clay or rubbish.

Σλιοcam, to stifle, to overwhelm.

Σλιοα and γλιοααν, a horn.

Σλιογανγε, or γλιοδαα, a foun-
dation; γλιογανγε na ταλμαν,
the foundation of the earth.

Σλιογανγε, a glutton, or spend-
thrift.

Σλιογ, to swallow, to devour; δο
γλιογαν ταλμαν γαδ, the earth
swallowed them; γλιογανγεαν
γαδ, they shall be devoured.

Σλιογαν and γλιογ-πολλ, a whirl-
pool.

Σλιογνη, a telling or declaring.

Σλιογ, to dissemble, or counter-
feit.

Σλιοδ, reproof, correction; ραογ
γμαδ, overawed, under disci-
pline.

Σλιοδα and γμαδαγτε, tame,
gentle, corrected, or chastised.

Σλιοδαμ and γμαδαγγμ, to cor-
rect; γμαδδοεγδ με, I will cor-
rect.

Σλιοδαγ, chastisement, correc-
tion.

Σλιοδα, *id. qd.* γμαδδαγ.

Σλιοδααν, a penal law, a penalty.

Σλιοδαγ, a house of correction.

Σλιοδαν, or γμυδαν, smut, or soot.

Σλιοδαν, smutted.

Σλιολαν, a hillock; rather μαλαν,
the diminut. of mala, a brow of
a hill.

Σμιογ and γμιογ, a car-
tilage or gristle; γμιογ, a nostril.

Σμιογαν, the husk of a nut;
rather μογαν.

Σμιοα, or γμολα, a thrush.

Σμιοαγ, an emerald.

Σμιοαδ, a palpitation, or pant-
ing.

Smeac̃ and rmejce, the chin;
 hence the dimin. rmejġjn, *idem*.
 Smeac̃, a nick, a fillip.
 Smeaṛ, grease or tallow; genit.
 rmeaṛa.
 Smeaṛaḍ, a greasing or unction.
 Smeaṛajm, to grease or anoint.
 Smeaṛtaḍ or rmeaṛtaḍ, greas-
 ing.
 Smeaṛta, besmeared, or daubed
 with grease, oil, or tallow.
 Smeaṛtaḍan, a kitchen brat, or
 lickplate.
 Smējḍ, a nod, or wink.
 Smējḍeaḍ, a nodding, or winking;
 also a hissing.
 Smējḍjm, to nod or beckon, to
 wink; also to hiss; rmejḍfjḍ
 rē, he shall hiss.—*Is. 7. 18.*
 Smejġ, and dimin. rmejġjn, the
 chin.
 Smejṛne, a spit or broach.
 Smēuṛ, blackberry, or bramble-
 berry; Lat. *morum rubi*, Gr.
 μορον.
 Smjġeaḍaḍ, a chin-cloth.
 Cmjoṛ, marrow; also strength; as,
 njl rymjoṛ ann, he has no strength,
 a figurative expression.
 Smjot, an ear.
 Smjot, a small portion of any
 thing.
 Lmjota, of or belonging to the ear.
 Smjṛtjm, to smite.
 Smjṛtjn, dimin. of rmjṛte, a short
 thick stick.
 Smojgleaḍ, dirt, smut.
 Smōl, the snuff of a candle; also a
 coal or ember; rmoḷ deaṛġ, or
 rmoḷaḍ deaṛġ, a live coal.
 Smōlaḍan, or rmoḷaḍōjṛ, a pair of
 snuffers.
 Smōlġlantōjṛ, a pair of snuffers.
 Smotān, a block or log, a stock;
 aġ a rmotānujḍ, at their stocks.
 Smūajneaḍ, a thought or reflection.
 Smūajnjm, to think, to imagine, or
 devise; rmuajṛn oṛmya, think of
 me.

Smūajntjūġaḍ, meditation.
 Smuġ, a snout; rmuġa, *idem*.
 Smuġaġġjl, nose-phlegm.
 Smuġajm, to blow the nose.
 Smūjḍ, vapour, smoke.
 Smūjḍeaṛajl, smoky.
 Smūjḍjm, to smoke or exhale.
 Smujġeaḍ, filth, dirt, &c.
 Smujġeaḍaḍ, a handkerchief.
 Smūjntjġjm, to imagine or design.
 Smuṛt, a beak or snout.
 Smutaḍ, short-snouted.
 Smutān, a block or log; *vid.*
 rmotan.
 Snā, or rṇām, swimming or float-
 ing; mo rṇā, he swam.
 Snaḍ, a sup.
 Snaḍaḍ, protection, defence.
 Snaḍġajrm, an appellation or
 naming; an appeal.
 Snaġ, the yexing or hiccup.
 Snaġaġjḍl, a stammering.
 Snaġajṛdaṛa, a kind of fowl;
 some think it the woodpecker.
 Snaġlabṛajm, to stammer or hesi-
 tate in speech.
 Snaḍjm, a knot; also a difficulty.
 Snaḍjm, to protect or defend, to
 patronize; jaṛ luḍe moṇ rṇaḍe
 rḷuaġa, *post obitum patrocina-
 tur multitudini.*—Brog. in Vit.
 Brigid.; moṇ rṇaḍat a noeb
 jṛġe, *protegit nos sanctæ ejus
 preces.*
 Snaġġeaḍ, creeping.
 Snaġġeaḍaḍ, chipping.
 Snaġġjm, to creep or crawl.
 Snaġmjaj, a rout, a multitude.
 Snām, swimming; rṇāmaḍ, *idem*.
 Snāmāġjḍl, creeping or crawling.
 Snāmajm, to swim or float; do
 rṇam an tġajan, the iron swam,
 also to creep; ġaḍ nḍ rṇāmuṛ,
 every thing that creepeth.
 Snām-luaḍ, swift in swimming.
 Snāmūġjḍl, floating.
 Snaoṛ, a bier.
 Snaṛ, decency, elegance; also a
 colour.

Snayman, neat, elegant.
Snayta, brave, gallant.
Snāt, a thread, a line; genit. *ynājte*; *dōm ynājte*, of wrought gold.
Snāta, an easing or riddance of pain, grief, or any trouble.
Snātad, a needle; *obajm ynā-tajde*, needle-work; Scot. *snad*.
Snatajm, to sup.
Sneacđ, snow; *cloč-ynēacđa*, hail, or hail-stone.
Snejđ, straight, direct.
Snejđ, little, small.
Snejđ, sadness, sorrow, vexation.
Snjg, a nit; genit. *ynjge*, plur *ynjge* or *ynēaž*.
Snjg, or *ynēađ*, to stretch or extend.
Snjđjm, to distil or drop.
Snjgēac, creeping.
Snjom, sadness, heaviness.
Snjoma, a spindle.
Snjōmam, to spin.
Snjyrod, he engaged or encountered.
Snjyjn, snuff.
Snō, the visage or appearance of a person or thing.
Snōjgeadōjm, a hewer; *ynōjgeadōjm cloč*, a stone-cutter.
Snōjgjm, to hew or chip.
Snōjgte, hewn; *do cločujb ynōjgte*, of hewn stone.
Snuađ, a river or brook.
Snuađ, the hair of the head; *žjđ pada a ynuađ*, though his hair be long.
Snuađ, the air of a man's countenance.
Snuađam, to flow or stream.
Snuađ clajr, the channel of a river; Lat. *alveus*.
So, this, this here; *ay man ro*, it is thus; *žo ttj ro*, hitherto, heretofore; *an ro agur an řūd*, here and there; like the Hebrew defective pronoun *ש*, *hoc*, *illud*; vid. *ye*, *supra*.

So, this is; ex. *ro an řeaj*, this is the man, or here is the man.
So, in compound words signifies goodness, or an aptness or facility in doing; ex. *roj-đealđac*, well-featured; *roj-đeayac*, well-bred; *ročaořga*, exhaustible; *rořajcyřona*, visible; *ro-čujg-řona*, intelligible; *roj-đeánta*, feasible; *do* implies the contrary; vid. *do*.
So, young; hence *rojřjom*, the younger or youngest.
Soaclac, easy.
Soađ, a bed.
Soađ and *rođ*, an eclipsing.
Soađbamařgeacđ, towardness.
Soajlce, a good fashion.
Soajnme, vegetable.
Soalt, a good leap. †
Soay, experience.
Soba, sorrel.
Soba-čmaob, rosberries.
Soba-talman, strawberries.
Sobalad, or *rořajl*, a fragrancy, or sweet scent.
Sobaltanacđ, a fragrancy.
So-blajda, savoury.
Sobogta, moveable, pliable.
Soc, the pointed end of any thing, or any pointed thing, as a nose; *roc mujce*, a pig's nose or snout,
Soc, a ploughshare; a beak or snout.
Socajm, safe, easy, secure; also plain, smooth; Lat. *securus*; negat. *docajm*, i. e. *do-řocajm*, difficult.
Socamal, rest, ease.
Socamlac, easy; *man řjn bjař rocamlac đujtye*, so shall it be easier for thyself.—*Exod.* 18. 22. *docamlac* is the opposite, i. e. *do-řocamlac*.
Socán and *rořejn*, the diminut. of *roc*.
Socajb and *ročūjde*, an army, a host, or multitude.
Socaj, profit, emolument; *ročaj*

na bfeann, the fruit of the land; negat. dočan, i. e. do-jo-čan.

Socanac, yielding profit or fruit.

Socarta, handy, manageable.

Socla, fame, reputation, renown.

Soclaiste, parted or divided.

Soclaocloib, easy to be changed, convertible.

Soclaonad, towardness.

Socloib, convertible.

Socoir, a learned man.

Socomairte, conformable.

So-cómraib, affable.

Socómtoada and rocómtaoib, convertible.

Soconrad, cheapness.

Socna and rocnaib, ease, tranquillity.

Socnuáda, a quieting or assuaging, comfort.

Socnaib, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.

Socnaibde, for rocáibde, good friends.

Socnoibdeac, kind, good-natured.

Socnuibdm, to assuage or mitigate, to quiet, calm, or appease.

Socuibde, a number or multitude; an assembly of people.

Socul, ease, tranquillity.

Sodal, proud; *potius* *rotal*.

Sodan, trotting; a ta a capal aib rodan, his horse trots.

Sodanaibm, to trot.

Sodanac, able to trot, strong and sound for marching.

Sodaitoib, a trotter.

Sod, a turning or winding; also changing; Loc feabail do rod a bfuil, Lough Foyle (in the County of Londonderry) was turned into blood; an rod fle-irge Mhaoire á naitir nime, when Moses' rod had been changed into a serpent.—*L. B.*

Sodainz, still, quiet.

Sodam, to turn.

Sodan, prosperous, happy.

Sodoirte, apt to pour out, too free in talking.

Sodnaire, that may be easily shut.

Sodomac, a sodomite.

Sodnac, a trotting.

Sodnaibm, to trot.

So-fáir, vegetative, apt to grow.

So-fáirgeac and ro-fáirgeona, visible, apparent.

Soran, strong, stout.

Sóg, prosperity, and an-ród, adversity; also good cheer.

Sógac and rógaimail, cheerful, prosperous.

So-glacairte, acceptable, agreeable; ex. mraoiridh do beir roglacairte agad a Thjáina, my confession to be acceptable in your presence, O Lord.

So-glúairte, moveable; féilte ro-glúairte, moveable feasts; also current, passable.

So-glúairte, tractable; also wavering.

Soznaig, fair, comely.

Soznúireac, comeliness, beauty.

So-znáda, acceptable.

So-znáibdm, to love exceedingly.

Soib, the hand.

Soib, for ro, used in compounds; as,

Soib-béarac, well-bred.

Soib-irgeal, or roirgeal, the Gospel; literally, good or happy news; Gr. ευανγελιον, which literally means *bonus*, vel *prosperus nuncius*, Angl. Gospel, i. e. good spell or tidings. It is mostly written roirgeal.

Soib-irgealaibde, an evangelist.

Soib-irgealaibm, to evangelize, or preach the Gospel.

Soicead, a socket.

Soib-ceadpata and roib-ceadpatac, sensible.

Soib-ceairna, liberality, generosity.

Soiceall, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; 30 ʃojčjð, until.

Soj-čjnēalta, noble, high-born; aor ʃoj-čjnēalta, the nobility.

Soj-čjnēaltar and ʃoj-čjnēaltacð, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejðce, credible, that may be believed or depended upon; nʃl ʃe ʃojčnejðce, it is not credible.

Soj-čnejðmeac, a credulous person.

Sojðeac, a vessel.

Sojðeanta, possibly, easily done. —Mark, 9. 23.

Sojðjallac and ʃojðjalta, rude, ignorant.

Sojððjūjn, for ʃajðjteðjūjn, a soldier, an archer.

Sojððjūnta, exercised in military discipline; also brave.

Sojðead, for ʃajðjt, an arrow or shaft; Lat. *sagitta*.

Sojðeam, a precious stone or gem.

Sojðne and ʃojðjnear, pleasure, delight.

Sojðne and ʃojðñējn, a thunderbolt, a flash of lightning.

Soj-ðnjomaç, a benefactor.

Soj-ðnjrjm, to do good.

Sojlbējm, a thunderbolt, i. e. bējm-ʃojl, a flash or bolt of light; vid. ʃolur. Note.—This compound word ʃojlbējm shows that the Irish did anciently use the word ʃol, as well as ʃul or ʃul, to signify the sun; and the word ʃolur, light, so nearly analogous to the Latin *sol*, is a corroborative proof of it.

Sojlbjn, happy, cheerful; 30 ʃojlbjn, cheerfully.

Sojlbjne and ʃojlbjneac, cheerfulness, good-humour.

Soj-leağta, fusible, or easily melted.

Sojlējn, clear, manifest; 30 ʃojlējn, manifestly; a naðane ʃoj-

lējn, in open sight.

Soj-lēnjm, to manifest, to make evident.

Sojleacð, a charm.

Sojlyortar or ʃjolyartar, and ʃejlyrtom or eljyrtom, flags; annra tyjolyartar, in the flags. This is commonly called eleaytar and eleayrtom, Wel. *elestr*, and also ʃjlyartar.

Sojllēar, a cellar. †

Sojlleðg, a willow or sallow, a di-min.; from ʃajl or ʃajlleac, id.

Sojllre, brightness, clearness.

Sojllreac, bright, luminous.

Sojllrjğjm, to shine; also to make bright.

Sojn, sound; Lat. *sonus*. †

Sojn, that, thence; ð ʃojn, thence, from that time.

Sojnçearb, *Synalæpha*. —Pl.

Sojnean, fair weather, i. e. ʃojn-ʃjon, from ʃon, happy or good, and ʃjon, weather; Wel. *hinon*; vid. ʃjon.

Sojneanda, meek, well-tempered.

Sojnjm, to sound, or make a noise.

Sojnjne, the genit. of ʃojnean.

Sojnmeac, happy, fortunate.

Sojnneac, a race-horse.

So-jomçujn, portable, supportable.

Sojppjn, a handful, a wisp.

Sojn, to the east; taob ʃojn, the east, eastward; vid. deay.

Sojnð, prosperous, happy.

Sojnðjğjm, to prosper; ʃojnðeacujð ʃe, he shall prosper; ð ʃojnðjð an Tjanna, seeing the Lord hath prospered.

Sojnçe, clear, manifest, bright; ay ojñce, or, ay ojñceay, are the same.

Sojnçeac, brightness.

Sojnçabtaçð, brittleness.

Sojnçanta, serene.

Sojnçjð, convenient, agreeable.

Sojnijn, eastern, eastward.

Sojnnljaç, a baker's peel.

Sojnçe, readiness.

Sojrgēal, the Gospel; *vid.* ʃoʃb-
rgēal.

Sojrgēalaš, good news or tidings.

Sojrgēalaʃbe, an Evangelist.

Sojrgl, proud, haughty.

Soj-ʃjnte, ductile, pliable.

Sojʃon, freedom, privilege.

Sojʃtean, a good habitation or residence.

So-jte, edible. This word is of two syllables, viz. ʃo and jte, both together meaning, easily eat; but according to our modern orthography it is ʃoʃd-jte.

Sojte, till, until; ʃoʃte an lá, till day.

Sojʃjm, the same with ʃoʃcjm.

Sojʃeac, a vessel, a pitcher; ann būn ʃoʃʃcʃjʃb cʃaʃnn, in your wooden vessels.

Sojʃleaz and ʃoʃt-leazán, a circle.

So-laʃma, affable.

So-lám, quick, ready; ʒo ʃolma, out of hand.

Solámaʃm, to prepare or provide; noč do ʃolámaš, who provided.

Written more usually ʃolátmaʃm, from ʃolátar, provision.

Solar, or ʃolar, light; Lat. *solis*, genit. of *sol*, the sun; the Gr. *σολος* signified a round ball thrown into the air in honour of the sun, but now it means a coit; Lat. *discus*.

So-láʃ, comfort, consolation; Lat. *solatium*.

So-láʃac, comfortable.

So-láʃaʃm, to comfort or console.

Solarʃda, bright, luminous.

Solarʃdačt, brightness.

Solarʃmar, luminous.

Solarʃmaʃne and ʃolarʃmaʃneacčt, brightness.

Solátar, provision.

Solátmaʃm, to provide, to prepare; do ʃolátmaʃm ʃé deoč dūʃnn, he prepared drink for us; anūaʃm ʃolátmaʃm tū ē, when thou hast

provided it.

Sollamujn, a solemnity; ʃollamujn na Cárʒa, the solemnity of Easter.

Sollamunta, solemn, solemnized.

Sollamuntačd, solemnization.

So-loʒčta and ʃō-loʒčtač, venial, pardonable, what may be indulged; from ʃo, easy, and loʒčta, which comes from loʒ, an indulgence or pardon; peacaš ʃoloʒčta, *peccatum veniale*.

Soloʒčtačt, slightrness; ʃoloʒčtačt an ʒnʃm, the slightrness of the fact.

Soma, plenty of swans.

So-maʃbčta and ʃo-maʃbčtač, mortal; and do-maʃbčta, immortal.

So-maʃbčtačt, mortality, or the mortal state of the body.

Somaʃcʃn, a primrose.

Somlán and ʃjomlán, safe and sound.

Sōmpla, a pattern; tōʃmʃʃdʃʃr an ʃōmpla, let them measure the pattern.

Son, sake, cause, or account of; aʃ ʃon, for the sake, or on account of; aʃ do ʃon, on your account, for thy sake; aʃ a ʃon ʃʃn, nevertheless.

Son, a voice or sound; Lat. *sonus*; no cloʃ cʃán ʃon a nʒaʃma, *audiebat a longe vocem innocentium*.

Son, a word.

Son, good, profit, advantage; hence ʃonaʃ, prosperity, and ʃona, prosperous; do cūaʃd ʃʃn cūm ʃoʃn šam, that turned to my profit.

Son, a stake or beam

Son, or ʃonn, here, *pro anno*.

Sona, prosperous, happy.

Sonaʃnte, strength, courage.

Sonaʃ, prosperity, happiness.

Sonann, i. e. ʃon-ʃonn, fertile land, a prosperous soil.

Sonn, a club or staff; a dūbaʃnte

lorā řuna, tanzabajñ dom ear-
zabajñ ře zo celořđmjb azur zo
řonnajb, Jesus said unto them,
you are come to take me with
swords and with clubs.—*L. B.*

Sonnač, i. e. bābun, a wall.

Sonnad, contention, strife.

Sonnajm, to pierce through, to
thrust; ře řonnad na řlejž
ťněř an Ořaoř, by piercing the
Druid with his spear.

Sonn-māřcač, a horse-post, or cou-
rier.

Sonnta, bold, courageous.

Sonntač, merry, joyful.

Sonntačd, boldness, confidence.

Sonřač, or řonņřāđač, special,
particular; zo řonřāđač, espe-
cially, in particular.

Sonřāđačd, especialty, severalty;
Lat. particularitas.

Sop, a handful, a bundle, a wisp.

Sopar, a well; řopōž, *idem.*

Sopa, soap.

Sopařdead, salutation.

Sopařđ, řoněřđ, or řořñđ, happy,
successful.

Sopb, a fault or blemish; also foul,
dirty.

Sopbajm, to pollute or defile.

Sopb-aopāčar, a lampoon, or sa-
tire.

Sopb-čarñ, a dunghill.

Sopca or řopca, light; also bright,
clear; đopca is of the contrary
signification.

Sopca, a woman's name; *Lat.*
Clara.

Sopcažad, or řopcūžad, a mani-
festation, or clear declaration, an
opening of a case.

Sopcajžjm, to manifest, or make
clear.

Sopcařnead, a satire, or lampoon.

Sopcořñ, a cylinder.

Sopñ, an oven; also a kiln; řopñ
nā mbrjřcead, a brick-kiln; also
a furnace; amajñ nō řaoparad
na ťñj žjolluřđe ar an řopñ

ťejne, as the three youths had
been delivered from the fiery
furnace, *L. B.*; *Gr. φούρος*, and
Lat. furnus.

Sopñajřcačd, baker's trade.

Sopñāñ, a lump or hillock.

Sopñ-řaca, an oven-rake or swoop.

Sopř, a kind, or species. ✱

Sopřtan, praise.

Sopřtan, reproof.

Sopřtan, prosperity.

Sopřājřleažad, contempt.

Sopřuřte, parted or divided.

Sopř, knowledge.

Sopř and řopřad, a cessation, or
giving over; řopřa cōmřajc, a
cessation of arms.

Sopřa, civil behaviour.

Sōřar, the younger, or youngest;
ōñ řññřjōñ žur an řōřar,
from the elder to the younger;
azur řužadan řōřar na clojñne
leo đon Ežřpt, and they brought
the youngest of the children
along with them into Egypt.—
L. B.

Sopřcjođ, zo řořřcjođ, even to.

Sopřta, a place of abode or habita-
tion; nā bj am řopřtajřre, get
away from me, or remain no
longer in my habitation.—*L. B.*

Sopřtan, a noise or cry.

Sopřtanāč, clamorous, noisy.

Sotal, proud, haughty; also pride,
also flattery; genit. řotla; hence
řotalbopñ means imperious,
overhearing.

Sotalač, proud, arrogant.

Sotalajžjm, to boast or brag.

Sotla, pride, arrogance.

Sot, an offspring.

Sotajřne, a spruce fellow.

So-ťaořža, exhaustible, easily
drained.

So-ťarñanžta, easily drawn, duc-
tile.

Sotlařže, harm, damage; also bad,
naughty.

Sotjñže, a judge; ad cōđa řo-

Էյնջ ԿԵԵՅՁԱԾ, the office of a judge is to make peace.
 So-Էյնջյոն, intelligible.
 So-Էյնջե, sensible.
 So-ւյրջեամայլ and Կո-ւյրջեա՛ծ, apt to be moist or waterish; Կո-ւյրջեյ՛տե, easy to be watered.
 Spad or ԿրայԾ, a clod.
 Spada՛ծ, full of clods.
 Spad and ԿրաճաԾ, a spade.
 Spadal, a paddle, a plough-staff.
 Spada՛նտա, mean, niggardly.
 Spada՛նտա՛ծ, niggardliness, low-ness of mind; also slothfulness.
 Spadcoրա՛ծ, flat-footed.
 Spad-cluարա՛ծ, flat-eared; also slow of hearing.
 Spazac, having lame or crooked legs, clumsy feet and heels.
 SpayԾ, a clod; also useless; ԿրայԾ-talam, poor barren land.
 SpayԾ, signifies heavy, dull, unfruitful, insipid; but is mostly used in the composition of words.
 Spaydeamajl, sluggish.
 Spaydeamlact, sluggishness.
 SpayԾfjon, dead or flat wine.
 SpayԾjm, to benumb.
 SpayԾtjneay, lethargy.
 Spayz, a lame leg.
 SpajlleaԾ, a check, or abuse.
 Spajlp, notable.
 Spajlpjn, a rascal.
 Spajrn, a contention or a scuffle.
 SpajrnjԵa՛ct, contentiousness.
 Spajnt, a turf or clod; ԼԵ Կրայն-ԷԵ, with clods; Կրայնտ-mojn, moist clods of turfs.
 Spajrteoրա՛ծ, walking; Lat. *spatiari*, to walk; also playing.
 SpajrԷjm and ԿրայրԷյնջjm, to walk, wander, or stroll; Lat. *spatior*.
 Spalla and Կրլե, a wedge; also the fragment of a stone for walling.
 Spallajm, to beat or strike.
 Spalpajne, a spruce fellow.
 Spapajz, the bit of a bridle.

Spapian, a purse or pouch; also the scrotum; also a crisping pin.
 —Is. 3. 22.
 Spayn, a quarrel; Եւյն Կրայն օրտ, do thy utmost.
 Spaynajm, to dispute or quarrel.
 SpaynajԵa՛ծ and Կրայնայձլ, wrestling or quarrelling.
 Spayn-pupa, a champion; a chief wrestler.
 Spayna, a spar or nail.
 Spaynajm, to fasten or nail.
 Spayran, the dew-lap of a beast.
 Speal, a scythe, or mowing-hook; genit. Կրեյլե; օբայն Կրեյլե, mowing.
 Speal, a little while.
 Spealadoյն, a mower.
 Spealadoյneա՛ծ, mowing.
 Specjalta, especial, peculiar.
 Spējce, a prop or support.
 Spejl, cattle.
 Spejlp, a belt and armour; ոՅ Կլեա՛ct Ծօ, azur ոՅ Կշօյլ an Կրեյլp Ծօ Եյ այմԵ Ե ԵբյաձնայրԵ ԼօրԵ, he adored, and then laid down his belt and armour in Christ's presence.
 Spejn, a sparrow-hawk.
 Spejn, the ham; plur. Կրեյնտե-aca.
 Spējn, the sky, the firmament; Կօյ an Կրēյն, under the air; Զօ նւյջԵ ԿրēարԷտԵ, unto the skies; Gr. *σφαيرا*, and Lat. *sphæra*.
 Spjce, a spike or long nail. ✕
 SpjԾ, spite, malice. ✕
 SpjԵal, a spittle or hospital. ✕
 SpjԵamajl, spiteful.
 SpjԵamlact, contempt.
 SpjzeաԾ, a mock, a scoff.
 Spjle and Կրpalla, a wedge. ✕
 Spjnān and Կրրյոնān, a gooseberry-bush; Lat. *spina*, a thorn.
 SpjonաԾ, motion or action.
 Spjonada՛, a little stirring.
 Spjonad, a spirit; Կրրյոնad na Բյնեւնտա՛ctա, the spirit of

righteousness.

Spjonadalta, spiritual.

Spjonāca, the plural of rpejn, a ham or hough; do ġeārn re rpejonāca, or rpejneāca eac na ccanbad uile, he houghed all the chariot horses.

Spjyrōz, a sparrow-hawk.

Spjunad, a stirring up, or opening any heap of things.

Spjunajm, to stir up, to search or examine; do rpejunad an cūjr, the cause was examined.

Splanc, a sparkle, a blaze, or flash of fire.

Spleād and rpleādačar, flattery; also dependance, being under obligations.

Splead, boasting, vain glory; also a romance.

Spleādač, flattering, soothing; also dependant of, or obliged to; neamrpleādač, independant, under no obligations.

Spleaža, *idem quod* rplead.

Spočam, to rob; Lat. *prædator*.

Spočajm, to provoke or affront.

Spōbla and rpoġlla, dimin. rpoġlġn, a piece of meat; also a fragment; plur. rpoġllaġbde; maġlle ne na rpoġllaġbġb, together with the fragments.

Spōl, a weaver's shuttle; ar luačamo laēče nā rpoġl fġġeadoġna, my days are swifter than a weaver's shuttle.—*Job*, 7. 6.

+ Sponc, sponge.

+ Sponōz, a spoon.

+ Sporn, a spur.

Spornajm, to spur, or stir up.

Spnacad, strength, vigour.

Spnē, a sparkle, or flash of fire.

Spnē, cattle.

Spnē, in Irish is the fortune or portion of a woman at the time of her marriage, which, as it properly signifies cattle, shows that all the fortune and riches given by the old Irish to their

daughters consisted in cattle, which were indeed their chief riches, as Tacitus de Moribus Germanorum, says also of the Germans; and so it was primitively with all other nations; but no marriage-portion was required with wives till latter ages, the husband being always obliged to endow or dower his wife; *vid. pōrað*.

Spneazað, stirring up, provocation, reproof.

Spneazajm, to blame or chide, to reprove, also to prompt; rpenaz ē, reprove him; do rpenazadarn, they did chide.

Spnejðte, scattered, dispersed.

Spnejġjm, to scatter or disperse; do rpenejġ an popal, the people were scattered.

Spneōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; rpeneōta dujne, a drone of a fellow.

Spnjoz, a twig or wicker.

Spnjozān, the diminut. of rpejnjoz, a small twig; it is figuratively applied to a poor diminutive little fellow.

Spnjūmacān, a budget or satchel.

Spnjūnān, currant or corinth.

Spnozaġlle, the craw of a bird.

Spnozt, the fish called sprat.

Spnūġlle and rpeñūġlleac, a crumb or crumble; doña rpeñūġlleacajb, of the fragments; diminut. rpeñūġlleōz.

Spuajc, hard or callous flesh; also the pinnacle of a tower.

Spujnye, spurge or milk-weed.

Spujran, a gizzard, giblets.

Sput, fearn rput, an eunuch.

Snað, much, plenty.

Snacad, a young twig, a shoot or sprout, a sucker.

Snacad, a tearing or pulling.

Snacajneacð, extortion, tearing

away.

Տրսւս, to pull, to rob, or spoil.

Տրսւ, a spark of fire.

Տրսւայծ, idle.

Տրսւայծեաժ, idleness.

Տրսւ and յրսւոյն, a street, a lane.

Տրսւեօջ, a matt.

Տրսւոյն, a lane.

Տրսւոյն, the herb shepherd's-pouch; Lat. *bursa pastoris*.

Տրսւ, a layer, course, line, or swath of hay or corn cut down by the mower or reaper; յրսւ արծալ, a course of corn when newly cut spread on the stubbles; բօւր ու արծալ այլ յրսւ, grass or corn on the swath.

Տրսւ, the quartering of soldiers.

Տրսւ, marshy ground, a bottom or valley, or the side of a valley.

Տրսւ, a jet of milk gushing forth from a cow's udder.

Տրսւս, to snore, or snort.

Տրսւն, or յրսւնն, a great hoarseness or rattling in the throat.

Տրսւջ, a string or strap.

Տրսւծ, or յրսւծ, a sneezing.

Տրսւոյլեօջ, a dirty mopsy, or slovenly woman.

Տրսւսայմ, to turn; ծօ յրսւսն ան զօրքա, they were beat.

Տրսւ, a tax, or general impost.

Տրսւա, a valley.

Տրսւայն, a stroller, who lives at the expense of others.

Տրսւար, a pack-saddle, a straddle; Brit. *ystrodir*.

Տրսւ, a herd, flock, or company.

Տրսւայջ, a herdsman.

Տրսւայջեաժ, herding.

Տրսւ, a stream; also a spring.

Տրսւայմ, to flow.

Տրսւնջ, the strings of a bow; also drawing or extending.

Տրսւնջ, stringed.

Տրսւնջայմ, to draw or extend, to pull or tear.

Տրսւնջար, a loadstone.

Տրսւնջարեաժ, an opprobrious word, said of a thin, raw-boned person.

Տրսւնջայմ, to wet or moisten; also to extend.

Տրսւնջայլ, spread, scattered.

Տրսւնջլոյն, a casting-net.

Տրսւ, a bridle; also a restraint; X

ծօ յրսւնայմ a neac, even to the horses' bridles; ծօ շար բօ յրսւն յի բօն, he restrained himself.

Տրսւն and յրսւնայմ, to bridle, to check, to pull down the power of an enemy.

Տրսւլ, a whip or rod.

Տրսւն-եաժ, a handkerchief.

Տրսւ, satin or silk; շօժալ յրսւլ, a satin hood; յիծա աշար յրսւ, silk and satin.

Տրսւ, the nose; Gr. *ριν*, Wel. *truyn*; յրսւնա թոլայն, the nostrils.

Տրսւ, and dimin. յրսւն, a brook or river; անհրա յրսւնայմ, in the brooks; լայն յի ան յրսւն, by the brook.

Տրսւն and յրսւնար, sneezing, more properly յրսւնար, from յրսւն.

Տրսւնար, a gulf or whirlpool.

Տրսւնայմ, having many streams, or a confluence of the same.

Տրսւնայմ, puissant in numbers, of many hosts or armies.

Տրսւն, in small pieces; Lat. *frustatim*.

Տրսւ, a speech.

Տրսւ, knowing or discerning.

Տրսւ, the same as յրսւ.

Տրսւ, or յրսւ, a man in religious orders, though not yet promoted to holy orders; a clerk, a man of letters; pl. յրսւ.

Տրսւ-շար, a brook-channel.

Տրսւայմ, to rinse or cleanse.

Տրսւլեաժ, and յրսւլ եաժ, a hannel.

- Sta, stand; *ῥτα*, a *αταῖζ*, an Connal, stand you, plebeian, says Connal; *ῥτα*, stand you.
- Staba, a vessel.
- Stabajjm, to straddle.
- Stac and *ῥταε*, a stake; diminut. *ῥταcán*, a thorn.
- Stacac, (an Stacac,) a title or style by which the chief of the Stack family in the County of Kerry was distinguished in the Irish language.—See an account of this family at the word *Ῥοῦλ* an Stacajce, p. 357, where, through want of time to consult Colonel Richard Stack of Cambray, an undesigned mistake hath been committed in mentioning him as the present chief of that family; whereas it hath since been made apparent to us from authentic titles, as also by a letter from the Colonel to Captain Edmund Stack of Stack's town and Crotto, Esq., Knight of the Military Order of St. Louis, and Governor of the town and Castle of Landon in Gatinnois, that the latter is now the real chief of the Stack family.
- Stacac, a stack of corn.
- Stad, state.
- Stad, delay; *zan ῥταδ*, without delay.
- Stadaǵǵl, a standing still.
- Stadajm, to stand, to cease, or stop; *do ῥταδ ῥé*, he stood.
- Stada, a furlong.
- Stadtae, apt or used to stop.
- Stadūjd, a statute.
- Stājd, a craft or wile.
- Stājd, a furlong; *τρῖ ῥτάjde ὄν ccaτῖαǵǵ*, three furlongs from the city. This Irish word *ῥτάjd*, derived from the verb *ῥταδajm*, to stand or halt, is analagous to the Gr. *σταδιον*, which is derived from the verb *ισταμαι*, to stand or halt; and also to the

- Lat. *stadium*, which is likewise derived from the Lat. *sto*, *stare*, to stand.
- Stajǵz, or *ῥτέǵz*, the gullet or windpipe; *ῥτέǵz ḃῖαǵad*, *idem*; *ῥτέǵz majnt*, a beefsteak.
- Stajǵmar, stately.
- Stajǵne, a stair or step; *ῥταǵǵ-neada*, a pair of stairs.
- Stajle, a stop or impediment, a stubbornness, or sturdy humour.
- Stajr, a history.
- Stajrjceac, light.
- Stajrteǵjr, an historian.
- Stal, or *ῥταjl*, a stallion, or stone-horse.
- Stalcae, stubborn.
- Stalcar, a fowler; *mar an éun ar lajm an ῥtalcarj*, as a bird out of the hands of the fowler.—Pr. 6. 5.
- Stam, to stand; *vid. ῥτα*.
- Stán, tin or pewter; Lat. *stannum*, Gall. *estain*.
- Stanna, a tub, a vat.
- Staon, oblique, awry, askew.
- Staonab, a bias, a bending, an inclination.
- Staonajm, to decline or abstain; *nán ῥtaon ὁ ḡleō*, that never declined fight; also to curb or put a stop to; *lám fǵál nán fṽ-nay do ῥtaonab*, a generous hand which could not be easily hindered.
- Staonard, a crick in the neck.
- Stapal, a link or torch.
- Starǵa, a shield.
- Státamajl, stately.
- Steac, a *ῥteac*, within, i. e. *ῥanteac a ῥtǵǵ*, within, in the house; *do cuamajr a ῥteac*, we went in.
- Steapǵz, a staff or stick, a club; genit. *ῥteapǵǵze*; *ǵjolla ῥteapǵǵze*, was anciently a messenger or running footman, who carried letters from one place to another, so called from the long staff he

carried in his hand, as all running footmen still do.

Steallajm, to squirt, or sprinkle.

Steallajne, a glister; also a tap or fosset.

Steyleac, laxative, loose.

Stejlle, a lax or looseness.

Stejnlijgm, to exulcerate.

Stejnne, the itch or mange.

Stjall, a piece of any thing; γτjall feōla, a piece of meat.

Stjallad, a rending or tearing in pieces.

Stjallajm, to tear or break in pieces, to rend; do γτjal γē a ēvdaē, he rent his garment.

Stjcjn, a little staff.

Stjlljm, to divide.

Stjobjand, a steward.

Stjonom, to benumb.

Stoc, a sounding horn, a trumpet.

Stoca, a stocking.

Stōcac, an idle fellow, that lives in and about the kitchen of great folks, and will not work to support himself.

Stocajne, a trumpeter.

Stojm, a tempest or storm.

Stojmeac and γτοjmeamajl, tempestuous, stormy.

Stol, a stool, a seat.

Stopajm, to stop, to close.

Stōn and γtōnar, store; tjgēte an γtōnajs ule, all the store-houses.

Stot-γnōnac, one that has a turned up nose.

Stnaž, an arch or vault.

Stnajll and γtnojlle, delay, neglect.

Stnajlljm, to pluck or tear in pieces.

Stnangad, a plucking or twitching.

Stnangam, to pull or draw.

Stnanglajm, to pull or twitch.

Stnangta, pulled, plucked.

Stnangad and γtnangajneacō, strife, contention.

Stnangajne, a lazy fellow.

Stnangajneact, laziness.

Stnaojlead, a slut or sloven.

Stnaojlead, a plucking.

Stnaojleōg, a dragtail.

Stnaojljm, to pull, to draw after.

Stnat, the stay betwixt the topmast and the foremast, whereby it is supported.

Stnatnaujgm, to spread; do γdmat-nuig γē, he spread.

Stneacā, a trifle.

Stneacā, torn, rent, ripped.

Stneacāgā, sport.

Stneacān and γtneactan, a band or garter.

Stnjbajd and γtnjobajd, a whore, a harlot.

Stnjlljn, a garter.

Stnjoc, a streak; γtnjoca bāna jr deangā, red and white streaks.

Stnjocac, streaked.

Stnjocad, a falling; also a submitting or humbling.

Stnjocajm, to fall, to be humbled, to submit; do γtnjoc a nāmā dō, his enemy submitted to him; γtnjocfajd γē, he shall submit.

Stnjolla, a girth.

Stnjopac, a whore, a prostitute; γtnjopac fjn, a whore-master.

Stnjopacay, fornication; Gr. πορνεia; otherwise written γtnjapac and γtnjapacay.

Stnjopamajl, whorish.

Stnōcājm, to tear, to cut off.

Stnoda, a strand, a shore. X

Stnojc, a shive, a piece.

Stnojgjn, cement, mortar.

Stnojll, γtnajll, delay.

Stnut, an ostrich.

Stuad, a sheet, a scroll; γtūad don lūcō, a sheet of lead; diminut. γtūadjn.

Stuad and γtuajc, a pinnacle; γtūad an teampujll, the pinnacle of the temple; also the end of a house.

Stuac, stiff, rigid; also horned.
Studēan, study; **ƿear ƿtudējɹ**, a student.
Suab, mannerly, well bred.
Suabajɹ, mild, gentle; also mannerly; **ƿuabujɹ**, *idem*.
Suaċzan, an earthen-pot.
Suab, prudent, discreet; also advice, or counsel.
Suab, learned men.
Suajbneac, quiet, easy; **ƿuajbnearaċ**, *idem*.
Suajbneayɹ, ease, quietness; *vid. ƿuajmneayɹ*.
Suajċ, prosperous, successful.
Suajll, small, little; Wel. *sal*, mean.
Suajllmeayɹta, homely, ordinary.
Suajm, a tone or accent.
Suajmneac, quiet, calm, safe; **ƿuajmneac**, securely, with safety.
Suajmneayɹ, rest, quietness.
Suajmneayaraċ, *id. qd. ƿuajmneac*.
Suajmċjċjɹm, to rest, to be at ease; also to ease or quiet; **noċ ƿuajmċjċjɹjɹ ƿuajm na ƿajɹċe**, that stilleth the noise of the sea.
Suajɹc, pleasant, facetious.
Suajɹceayɹ, or **ƿuajɹcɹjɹjɹ**, mirth, pleasantry, facetiousness.
Suajɹ-ƿjċjɹm, to turn up, to lie with the face up; Lat. *supinus*.
Suajɹte, kneaded, mixed.
Suajɹteacċ, a tempering or mixing together; also fatigue.
Suajɹteantayɹ, a flag or colour; properly the coat of arms painted on the colours.
Suajɹteantajɹ, a prodigy, or uncommon accident, a portent.
Suajɹneac, a soldier.
Sual, a wonder; **ba ƿual**, it was a wonder.
Suall, famous, renowned.
Suan, sleep; **ƿuan codalta**, fast asleep; **ƿuan tɹom**, a deep sleep, a trance.
Suan-ajɹm, a dormitory, or sleeping-place.

Suan-ċalajɹ, a lethargy.
Suanmaɹ, inclining to sleep; **cod-la ƿuanmaɹ**, a gentle sleep.
Suanmajɹneacċ, a being given to sleep.
Suantaċ, drowsy, sleepy; **nċ bu ƿanċt bɹjċte ƿuantaċ**, Saint Bridget was not drowsy or indolent.
Suaraċ, insignificant, trifling, of no account.
Suaraɹċe, cheapness, meanness.
Suaraɹcayɹ, mirth, drollery.
Suaraɹnoċ, endowed.
Suaraɹraċ, mean, silly, trivial.
Suayɹ, up, upward; a **nuayɹ**, down, or from above; **cuɹɹjɹd mē ƿuayɹ tū**, I will promote you.
Suayɹmolajɹm, to flatter or soothe, to magnify or extol.
Suaċajɹ, lasting, perennial.
Suaċajɹm, to mix, to rub hard, to temper or knead; **ƿuaċajɹd na mnā taoyɹ**, the women knead their dough; **aċ ƿuaċa a lūtaċ**, rubbing their sinews; **mojɹteuɹ ƿan ƿuaċa**, untempered mortar.
Suċ or **ƿūċ**, sap, juice, or moisture.
Sūb lājɹ, **ƿūb talman**, and **taċċd-ƿūb**, a strawberry; **ƿūb cɹaob**, a raspberry.
Sūba, pleasure, delight.
Sūbaċ, merry, cheerful; **bjċ ƿo ƿubaċ**, sit you merry.
Sūbaċayɹ, mirth, gladness.
Sūbajlce, a virtue; **dūbajlce**, i. e. do-**ƿubaɹlce**, vice.
Sūbajlceac, virtuous; it is sometimes applied to a pleasant, agreeable person.
Sūbam, to suck.
Sūbān, juice or sap.
Sūblac, juice pressed, as out of apples, liquor.
Sūbɹɹteacċ, rather; **ƿoċɹɹteacċ**, brittleness, weakness.
Subytaɹjɹt, substance.
Suca, a river which takes its rise

in the County of Roscommon, and discharges itself into the Shannon.

Sucnjd, easy.

Sūd, these, them; also there, yonder; *cja hjad rūd azad*, who are these with thee? *an a řon rūd*, because of them; *an rūd*, thither, there, yonder; *an řo azur an rūd*, here and there.

Sūdñall, light, brightness.

Sūzac, merry, cheerful, pleasant.

Suzajdm, to be merry or droll.

Sūžan, a rope of straw or hay.

Sūž, juice or liquor; also the sap of a tree; also soot.

Sūžante, a swallow or gulf, a whirlpool.

Sūžam, to suck; *řūžřřjđ řē an nřm*, he shall suck the poison.

Sūž-majne, a swallow or gulf; also a glutton.

Sūžna and *řūžnad*, mirth, playing, sporting; *an řužarřa*, of mirth. — *Jer.* 25. 10.

Sujbealtān, a parasite.

Sujbealtar, spunging or sharking.

Sujb, a strawberry-tree; South Welsh, *syvi*, and Cor. *sevi*.

Sūjde, a session or assize; the setting of any thing, as of the sun.

Sūjde and *řujdeacān*, a seat.

Sūjđm, to sit; *đo řujđ řē lāřm řřu*, he sat near them; *řujđře me*, I will encamp; *řujdeadar řřmpćjoll*, they besieged; also to set or plant; *řujdeōca tū jad*, thou shalt plant them; Lat. *sedeo*. It is improperly written *řūřřřm*.

Sūjđm, to prove or enforce an argument; *đo řujdead ařm ē*, it was proved against him; *đo řujdeadar jona řřřřne ē*, they maintained it to be a truth; Lat. *suadeo*, *persuadeo*, is of the same root.

Sūjđjom and *řujdeacant*, a proof.

Sujđte, in order, well-propor-

tioned; *řear řujđte*, a well-proportioned man.

Sujđřte, proved, maintained; *a řā an řnřom řujđte*, the fact is proved.

Sujžlead, a snot.

Sūjl, the eye; gen. *řūl*, pl. *řūřle* and *řūřljb*, from *řūjl*, the sun; because the eye is the light of the body.

Sūjl, hope, expectation; *a řā řūřl azam řřř*, I wait for him.

Sūjl, before that.

Sujlřřne, rather *řojlřřne*, delight.

Sujlmangarřne, a forestaller of the market.

Sujlmeař, a wave.

Sujm, a sum; also respect or regard; *nā cuř řujm*, do not regard.

Sujnean, fair weather; *vid.* *řojnean*.

Sujneann, a kind of stammering.

Sujnjć, late.

Sujne, the sea-nymphs, or mermaids.

Sujnjd, nimble, active.

Sujnřž, a fool.

Sujnřže, courting, or wooing.

Sujnřžeac, a sweetheart.

Sūřř, a flail; plur. *řūřřřže* and *řūřřteanna*.

Sujřcearřnac, a present, or liberal donation.

Sujřean, the mob or multitude.

Sujřean, *vid.* *řučuřn*, everlasting.

Sujřnge, merry, joyous.

Sul, the sun; Lat. *sol*; hence the old Irish called Sunday *Ōja Sūjl*, before the Christians called it *Ōja Ōomnarřž*, or *Dies Dominica*; hence *řujl*, the eye, because it is the light of the body.

Sulānarřm, to procure or provide; *vid.* *řolānarřm*.

Sulbāřne, oratory, eloquence.

Sūlbēřm, a bewitching by the eye.

Sūl-ćōř, quick-sighted.

Súl-naðanc, foresight.
Sult, mirth, joy; Lat. *saltus*, dancing.
Sult, fat.
Sultmair, fertile.
Sultmair, pleasant, jocose.
Sultmairne and *γultmairneact*, mirth, facetiousness.
Suimair, a spring.
Sunac, a kind of plaid, or coarse mantle.
Sunn cairy-leán, or *cairy-leun*, a fortified or walled castle.
Sunḡaoct, boasting.
Sūnnac, particular, special.
Sūntairḡ, quick, active.
Sūntairḡ, strong, stout.
Sūn, a search or inquiry.
Sūnairm, to investigate, to make

diligent search or inquiry after a thing; ex. *lējḡ do na ḡaoirḡb a ḡūn*, let the learned examine it.
Sunam, to fallow.
Sut, the weather.
Sutairḡe, or *rut*, soot.
Sutairn, or *rutairn*, prosperous; *ḡlḡe rutairn*, a prosperous way; also permanent, eternal, or everlasting; *cūnnac rutairn*, an everlasting covenant; *beata rutairn*, life everlasting; *ay cōm-rutairn an Mac nḡ an ūairn*, the Son is co-eternal with the Father.
Sutairneact, or *rutairne*, eternity; *ō tūy na rutairneacta*, from all eternity; *vid. parnḡay an amā*.

REMARKS ON THE LETTER T.

T is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conḡorneada cḡuāda*; it bears an aspirate, and then is numbered among the rough consonants called *conḡorneada ḡairḡba*, and pronounces like *h*. This letter is called *Tejne*, but the explication of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter *τ* is naturally commutable with *ḡ*, they both being letters of the same organ; and accordingly in our old manuscripts we find them indifferently written, the one for the other, in the middle and end of words, but seldom or never as initials. In the remarks on the letter *ḡ*, and its being equally commutable with *c*, it hath been observed, that the unlimited practice of indifferently substituting the one instead of the other, could not but be abusive in some respects. And the same observation holds good with regard to *τ* and *ḡ*, not only because they are two different letters holding different places in all alphabets, and consequently of different powers and functions in the radical and original formation of words; but also because such an unlimited indifference in substituting those letters for each other in any particular language, cannot but be prejudicial to the affinity, which the words of that language may radically bear with words of the same meaning in other languages. It is to be noted, that the letter *τ* is used as an adventitious prefix before all Irish words beginning with a vowel, which are of the masc. gender, and are preceded by the Ir. particle *an*, which in Engl. signifies *the*; ex. *an tanam*, the soul; *an tēan*, the bird; *an tjonḡnac*, the wonder; *an tōḡḡfear*,

the young man; an tuacctaíán, *the superior*. It hath been observed in the remarks on the letter γ, that words of the feminine gender beginning with γ must necessarily admit the letter τ as a prefix when preceded by the particle an, and then the initial γ is eclipsed or suppressed in the pronunciation; as in the words an tγlat, an tγújl, an tγrōn, &c., pronounced an tlat, an tūjl, an tīrōn. But this rule suffers one remarkable and curious exception, which is, that words of the feminine gender beginning with the letter γ, in which the initial γ is immediately followed by either τ or δ, will not admit an adventitious τ as a prefix; as in the words an γtuíjm, an γtūjm, an γtuajc, an γtējg, an γdaíj, an γdaíδ, &c., all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles ē and j, or γē and γj, to those words; which is a general and infallible rule, suffering no exception, by which the genders of all Irish words can be discerned; for no Irishman well-used to speak the Irish language will ever prefix the masculine article ē or γē before words of the feminine gender, nor the feminine article j or γj before masculines. It is also to be noted of this letter τ, that when it is aspirated with a subjoined h, it is thereby rendered quiescent and suppressed in the pronunciation; as in the word a tēanga, *his tongue*, which is pronounced a heanga. Another singularity occurring on this subject is, that words of the masculine gender beginning with γ, must receive the prefix τ when they are of the genitive case singular, depending on a substantive that precedes the particle an; ex. mulla an tγléjbe, *the top of the mountain*; béalbāc an tγrúaj, *the mouth-piece of the bridle*; nojm-čjal an tγjonzāj, *the forecast of the ant*; gylōcay an tγjonnajcc, *the cunning of the fox*. But in the genitive plural we say mullaíδ na γléjbe, bealbāca na γrúaj, nējm-čjal na γjonzāj, &c.

Tabaj, a taber or timbrel.
 Tabajj, from tabhajm, take thou; also give; tabajj dōd ajne, take thou heed; tabajj damra, give unto me. When joined with aj it signifies to make, do, cause, or oblige; tabajj ajj tpeaj, entice your husband.—*Ju. 14. 15.*
 Tabajjn, the sea; taj tabajjn, over seas.
 Tabajjne, a tavern or inn; gur na ttrj tabajjnjb, to the three taverns; Lat. *taberna*; peaj tabajjne, an inn-holder.
 Tabal, a sling; cman tabajl, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; Brit. *prentaval*.
 Tabartana, a chieftain, a governor of a province or region; from tabaj, and tán or tájn, a region or country.
 Tabartay and tabartay, a gift or present.
 Tabarta, given up, delivered.
 Tabartač, bountiful, generous.
 Tabhajm, to give; tabajj dam do lám, give me thy hand; az tabajj bájj dōjb, killing them.
 Tabul, a breeze or horse-fly.
 Taca, a nail, or peg; also a fastening; Lat. *clavus*; hence taca is a surety, and tacab, to pro-

mise, or be a surety for another's performance. They have a close affinity and analogy with the Heb. *יפר*, i. e. *fixit clavum, paxillum*.—Vid. *Opitius Lexicon Heb.*

Ταϰαῖδεαῖτ, a giving security, or being bound for another.

Ταϰαῖαῖλ, firm, solid, able to resist.

Ταϰαῖλαῖτ, or ταϰαῖλαῖ, firmness, solidity.

Ταϰαῖ, provision; also gleanings.

Ταϰαῖ, good, agreeable; *μαδ ταϰαῖ λεο*, if they please.

Ταῖα, scarcity.

Ταῖαλοῖζαδ, the itch.

Ταῖαῖ, he came, he arrived at.

Ταῖαῖ, a fight, battle, or skirmish.

Ταῖταδ, a choaking, or strangling.

Ταῖταῖ, to choak or strangle; *ταῖτῑῖζεαῖ ε*, he shall be strangled.

Ταῖμανζ, a compass or circuit.

Ταῖμανζαῖ, to encompass, surround, or embrace.

Ταῖμανζεαδ, surrounded.

Ταῖοῖδ, a little nail or tack.

Ταῖαδ, a thief.

Ταῖαλ, the sense of touching or feeling.

Ταῖαλ, a fleshfork.

Ταῖαλλαῖ, to visit often, to haunt, frequent.

Ταῖαῖζ, an account, news, or information; *ταῖαῖζ βαῖ*, an account or news of one's death.

Ταῖβαῖτ, substance, consequence; also esteem.

Ταῖβαῖεδαῖ and ταῖβαῖεταῖαῖ, effectual, of consequence or moment.

Ταῖβαῖ, spectres or apparitions; plur. ταῖβαῖεταῖα, *idem*.

Ταῖβαῖ, solidity, firmness.

Ταῖβαῖ, a showing, or appearance.

Ταῖβαῖαῖ, solid, weighty.

Ταῖζ, a poet.

Ταῖζ, a man's name; like the British *teg*, which signifies in that language *fair*.

Ταῖλαῖ, hard, difficult.

Ταῖυῖζ, *rectius* ad αῖαῖζ, against thee.

Ταῖαῖ, an exhortation.

Ταῖαῖ, craving.

Ταῖαῖζῑ, to press or urge.

Ταῖαῖ, a yelping or barking; *ηῖ ῑεαδῑ an maδaδ ταῖαῖ*, the dog cannot bark; *vid. ταῖαῖ*.

Ταῖαῖαῖ, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. *ηῖο ταῖαῖ ε δα ῑοῖαῖδ δῑτῑαῖ*, he routed or banished him from his native soil. It is more commonly written ταῖαῖ; ταῖεῖαῖαῖταῖαῖ *κοῖη αῖλτα δῑ*, the wolves were routed by her.—*Brogan*.

Ταῖαῖδ, come ye on, or advance.

Ταῖαῖ, plead you; *vid. ταῖαῖαῖ*.

Ταῖαῖ, to deliver, or surrender.

Ταῖαῖ, an order, or course.

Ταῖαῖαδ, a pleading.

Ταῖαῖα, of pleading; as, *ῑεαῖ ταῖαῖα ηῖο ῑῑῑε*, the pleader of my cause, or my advocate.

Ταῖαῖαῖοῖ, a pleader or advocate.

Ταῖαῖαῖ and ταῖαῖαῖ, a hap or chance.

Ταῖαλ, a feeling, or the sense of feeling; Lat. *tactus*.

Ταῖαῖαῖ, to plead a cause; also to debate; also to speak; *ταῖεῖα ηῖο λεῖο ε*, I will bring them to an account for it; also to challenge or bring to an account.

Ταῖ, or ταῖοῖ, silent, mute.

Ταῖεῖαῖ, disparagement.

Ταῖεῖ, a small table, or tablet; *ταῖεῖ ῑῑεαδ*, plained tables whereon the Irish wrote before they had parchment; Lat. *tabula*.

Ταῖβλεῶννεαῖτ, sporting, playing.
 Ταῖβρεαδ, a dream or vision; an appearance, revelation, or discovery.

Ταῖβρημ, to dream; also to appear; do ταῖβρεαδ ἀνγεαλ, an angel appeared, or presented himself to; do ταῖβρεαδ δὲ γὰρ νεαῖ, each one dreamed, or there appeared unto each.

Ταῖβρε, an apparition, or vision; a τταῖβρε, in a vision; a τταῖβρηγῖβ na hoῖδce, in the visions of the night.

Ταῖβρηγῖμ, to seem, or appear.

Ταῖβρηον, a showing, or appearing.

Ταῖβε, *idem quod* ταῖβλε; *vid. Num.* 31. 50.

Ταῖεαῖτ, a man's utmost endeavours.

Ταῖερε, a combat, a battle.

Ταῖδε, a beginning or commencing; ταῖδε εαρηιαγῖ, the beginning of spring.

Ταῖδε, theft, or petty larceny.

Ταῖδεαν, or ταοῖδην, a troop, or multitude.

Ταῖδεῶν and ταῖγεῶν, a pleader, a disputant.

Ταῖδην, to apply, to adjoin.

Ταῖδην, or ταοῖδην, a mill-pond.

Ταῖδλεαῖ, pleasant, delightful; also splendid.

Ταῖδλεαῖδ, delight, pleasure; also splendour.

Ταῖδλεῶν, an ambassador, a messenger.

Ταῖδων, objecting.

Ταῖρηγῖτε, driven or forced away; μαῖ an βῖραδ ταῖρηγῖτε, as the chased deer.

Ταῖρημ, to banish or expel.

Ταῖγ, or τῖγ, from τεαῖ, a house.

Ταῖλγεαν, or ταῖλ-γην, i. e. γην naοῖτα, a holy offspring; a name supposed to have been given to St. Patrick by the Druids before his arrival in Ireland.

Τάῖλλε, wages; Gr. τέλος, *vectigal*, and Gall. *taille*, tribute or taxes.

Ταῖλμ, a sling.

Τάμ, I am; ὁ τάμ, seeing that I am; τάμ γο ἡολε λεγ, I treat him ill.

Τάμ, death, mortality; also fainting; τάμ ἀναστηδ, an unusual distemper.—*Vid. Tighern. Annal. ad an.* 1044.

Τάμ ϖῖον, dead wine.

Τάμλεαῖτ, a burying carn, or heaps of loose stones raised by those who accompanied corps in time of paganism on the high way near the burying place, each person carrying a single stone to be thrown into the carn; hence the proverb *νη εαρηϖῖον cloc ad leaῖτ*, an uncharitable expression.

Τάμ-νεῦλ, a slumber, a trance, or ecstasy.

Τάμ-νεαλαμ, to slumber, or fall asleep; *νη* τάμ-νεῦλταῖδ γε, he shall not slumber.

Τάμτεν, a natural death.

Ταην, water; ϖολαῖ-ταην, water-parsnip, or water-salad.

Τάην, or τάν, a land or country, a region; an τάν γο τεαγ don ερηην, the southern region of Ireland.—*Mac-Feargus Poem Topograph.*

Τάην, a herd or drove of cattle; also any military spoils; plur. τάνε and τάντε; τάν βο, a drove of cows; hence τάν βο cuajlzene.

Τάνηγ γε, he came; τάνγαμα, we came; τάνγαβαην, ye came; τανγαδα, they came.

Τάνηγῖομ, a reflexion, censure, reproach.

Ταρη, a mass, a lump.

Ταρηετρεαῖ, tapestry.

Τάην, vile, base, ordinary; comparat. τάηε, or τάηε-αῖτ, low

Ταη-ῖλjabac, from beyond the mountains.

Ταηηjoblajm, to pass over.

Ταηηbe, a circuit or compass.

Ταηηῖḡjm, to save.

Ταηηjud, news, or tales.

Ταηηneōriajm, to convey.

Ταηηneōrita, conveyed.

Ταη, wet, moist, dank.

Ταηe, moisture.

Ταηe, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; ταηe na naom, the relics of the saints, i. e. the bodies of the saints; as, mjonna na naom, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: δαη ταηηῖb, or mjonnajb na naom, respectively; and mjonna is yet retained among us for that reason to signify a solemn oath in general; *vid.* mjonn.

Ταηbeānad, a demonstration, or evidence; a vision, or revelation.

Ταηbeānajm, to show; ταηbeānḡay mḡe δujt, I will show thee; ταηbeānḡujd ῖe ῖad, he will present them.

Ταηbeānta, shown, presented; an ταναν ταηbeānta, the shew bread.

Ταηceallac, espying, viewing.

Ταηcealad, a betraying.

Ταηcealad, to view, or observe, to reconnoitre; jompud an ccūla jan ταηcealad na τῖne, they turn back, after viewing the country.—*L. B.*

Ταηcjm, to lay up, to reserve; ταηcjd ῖe ḡean-ḡmacd, he reserveth wrath; *vid.* ταηḡjm.

Ταηdeal, a journey, or voyage.

Ταηeacd, moisture.

Ταηeaz, restitution; it is an inflection of aḡeaz, or rather of

aḡ-ḡoc; do ῖeḡn a maōne bḡor an ταηeaz, according to his substance shall the restitution be.—*Job*, 20. 18.

Ταηealbad, a representation, or likeness.

Ταηealbajm, to personate or represent; ex. ταηealbēan Cḡjort an an ccḡjor, Christ is represented on the cross.

Ταηḡe, a pledge, or stake.

Ταηḡe-aḡjm, an armory; *Lat. armarium*. According to Father Plunket it may also signify a storehouse, treasury, from ταηḡe, store or treasure, and aḡjm, a place, a room.

Ταηḡjdb, a hoarding or laying up.

Ταηḡjm, to keep, to lay up safe, to hoard; aḡmḡn cum ταηḡjdb, aḡur aḡmḡn cum cur a muḡa, a time to hoard up, and a time to cast away.

Ταηḡjodān, a storehouse.

Ταηῖḡjm, to be wet or moist.

Ταηmeanzad, birth.

Ταηte, taches; do deūna tū caoḡad ταηte dōn, thou shall make fifty taches of gold.

Ταηteal, a voyage or journey; also a straying or wandering; aḡ ταηteāl tḡorta, wandering through regions.

Ταηtealac, a vagabond, a traveller.

Ταηtealajm, to stray, to travel.

Ταητῖḡjm, to water.

Ταηteamajl, momentary.

Ταηteōḡ, a moment.

Ταηt-ceannac, exchange, traffic.

Ταηteayḡ, and *rectius* aḡteayḡ, a repartee, a short smart answer.

Ταηtleac, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. an ḡajd do majn ḡnjan nḡ nābaj ταηtleac ῖe neac jan mbḡt, whilst Brian lived, I never was beholden to mankind.—*Annal.*

Innisfallen.

Tájēlġaz, a surgeon.
 Tájēlġjm, to appease or mitigate.
 Tájēljoc, an excuse.
 Tájēmeac, a loosening, releasing, or dissolving.
 Tájēmead, remembrance, a memorial, a monument.
 Tájēneam, splendour, brightness; tájēneam na ġneġne, sun-shine, also pleasure, delight; tájēneam mo ċnoġde, the delight and joy of my heart; also love, affection.
 Tájēneamač, bright, shining, fair, beautiful; also pleasant, agreeable; cōm tájēneamač nġr an ġnġan, as bright as the sun.
 Tájēneamay, pleasantness.
 Tájēnġm, to please, to delight; do tájējn an nġd ġjn nġr, this thing pleased him.
 Tál, a cooper's axe or adze.
 Tál-deġr and tál-cūjl, planes used by carpenters for the right and left side.
 Talac, or tačlac, and tačlan, dispraise, reproach.
 Talac, dissatisfied, murmuring.
 Talam, the earth, ground, or soil; genit. talman; áġtġġteojnġġe na talman uġle, the inhabitants of the earth in general.
 Talam-cūmġġūġad, an earthquake; do nġnnead talam-cūmġġūġad mōn ann, a great earthquake happened there.
 Talamuġde, or talmuġde, of belonging to the earth; an ċnauġne talmuġde, the terrestrial globe.
 Talan, feats of arms, chivalry.
 Talca and tajlce, force, vigour, courage.
 Talcānta, strong, lusty.
 Talcāna, a generous lover.
 Tatġad, a quieting, pacifying, or assuaging.
 Tall, beyond, over, on the other

side; taob tall don amuġn, beyond the river.
 Tall, theft.
 Tall, a spoiling or robbing.
 Tall, easy; ġo nān tall aġuġom, so that they were not easy to be counted; *idem quod furar*.
 Tallajm, to cut; Gall. *tailler*; ex. no tallad a ceann de, his head was cut off.—*Chron. Scot*.
 Tallajte, robbed, spoiled.
 Tallan, a talent.
 Tallbe, he that deprives or bereaves a man of a thing.
 Tallēōġn, a robber.
 Talman, the gen. of talam, the earth.
 Talmuġde, of or belonging to the earth.
 Talpa, a mole. There being no moles in Ireland, the translator of the Irish Bible used this Latin word *talpa*, which may also be genuine primitive Irish, as the Celtic colonies who came from Gaul and Spain, and were acquainted with moles on the Continent, may naturally be supposed to have brought that Celtic name to Ireland.
 Talpađanc, wariness, caution.
 Tam, truly, certainly; Lat. *quidem*.
 Tamač, dull, sluggish.
 Tamajlce, slothful; also weak, faint.
 Tamal, a space, a while; tamal majt, a good way, a good space; tamal beaġ, a little while.
 Tam, still, quiet. ✕
 Tam, the plague or pestilence; also an ecstasy.
 Tamajġe, dullness.
 Tamam, to be silent.
 Taman, the trunk or body of any thing; a stump or block.
 Tamanač, a dolt, a blockhead.
 Tamānta, slow, sluggish.
 Tamāntay, slowness.

Táinnajm, to behead, to lop off, or detruncate; *ag táinnad feada*, cutting down woods.

Támjúan, a trance, an ecstasy.

Tan, at a time; *an tan*, when; *an tan do teaygajd an ladronn*, when the robber died.

Tán and **tájn**, in its inflections, a country or region, a territory; gen. *tána*; hence it is the termination of the names of several countries, viz. *Aquitania*, i. e. *aquæ terra*, *Lusitania*, *Britania*, *Mauritania*, *Turditania*; hence also the Irish word *tánajyte*, a lord dynast, a prince or governor of a country; in the same manner that the Irish word *tjájna*, Gr. *τυραννος*, and Lat. *tyrannus*, may be well derived from *tjn*, which in Irish signifies a country; and the more so, as *tyrannus* formerly and originally signified a king or lord of a country, exactly like the Irish word *tjájna*, and was not used in an odious sense to imply a cruel governor or usurper till latter ages.

Tanaíde, thin, slender.

Tanaídeact, thinness.

Tanaíjím, to make thin or slender, to diminish; also to rarefy.

Tánajyte, a lord or dynast, a governor of a country. This word among the old Irish signified the presumptive and apparent heir to the reigning prince or lord, being always the oldest and most experienced of the family to command.

Tánajyteact, thanistry, or the thanistic law of regal succession formerly observed in Ireland, by virtue of which the oldest and most experienced of the family was entitled to succeed to the sovereignty or lordship immediately after the reigning prince

or lord, in whose life-time the thanist was commander and chief general of the forces; it is otherwise called *dljge tánajyte*.

Tánajyteac and **tánajyteamajl**, swaying, or acting like a thanist.

Tánay, dominion, lordship, government; *tánajyteay*, *idem*.

Tancáid, a tankard.

Tánzadan, they came; *do tájniz me*, I came; *tánzajd yé*, he came.

Tanzmangað, an environing, or guarding.

Tanznaçt, fraud; malice, or dissembled grudge; *tanzact*, *id.* — *Tighern. Ann.*

Tánnálað, the often bellowing of a cow by reason of some distemper; a *ttánálað an báyr*, in the agonies of death.

Tanyojn, then, at that time.

Taob, a side; *ó taob go taob*, from side to side; a *ttaob*, of or concerning; *taob a ytiç*, within; *taob a mujiç*, without.

Taobaçt, presumption.

Taobað, a commission.

Taobajm, to incline; to join, or take part with; *taob do yljge nyr an ttjájna*, incline thy way unto the Lord.

Taobajm, to trust, or depend on; *ná taobajdyre*, trust ye not.

Taobán, a rib or small beam laid on the rafters of a house; plur. *taobájn*.

Taobójr, a commissary.

Taobça, trusted, credited; also joined.

Taobçojr, a creditor.

Taobçrom, great with child.

Taobyljge, a by-way.

Taodbalc, very puissant, mighty.

Taobajre, an apostate.

Taobðjm, to turn, to revolt.

Taoj, a trope, a turning or winding.

Taoj, deaf.

Taoj, silent.
 Taojbmejre, a commissary.
 Taojbnejteam, a commissary.
 Taojbnejmnužad, a digression.
 Taoj-cnejdm, a giddiness or dizziness.
 Taoj-eayad, a giddiness.
 Taojreac, or tujreac, a chieftain, a general.
 Taojteannac, silent.
 Taojteannaet, silence.
 Taolomac, a parricide, or one that kills father, mother, or brother.
 Taom, a fit of sickness; also rage, madness.
 Taom, a bit, a scrap, the least jot; *n̄jri žab taom eazla e a ccat, n̄a a ccōmnejc*, he never betrayed the least symptom of fear either in a general fight or in a single combat.
 Taom, ooze, or water; that leaks through a ship.
 Taomajne, a drawer, or pump.
 Taomajm, to draw or pump up; *dō taomad ān tujze dona hūaj-rljē cūm jbe*, the water was drawn for the gentlemen to drink.
 Taoγ, dough; Brit. *toes*.
 Taoctōjri, blame, dispraise.
 Taolēua, a flesh-pie.
 Taoγza, for tūγza, rather; *n̄jō būr taoγza*, before, sooner than.
 Taoγzab, a pumping, a draining.
 Taoγzajm, to drain; also to pour out.
 Taoγzōjri and taoγzūjde, a person employed at the pump.
 Taoγzēa, drained.
 Tap and tapajō, quick, active.
 Tapaet, activity, nimbleness.
 Tapaōjrm, to hasten.
 Tapaō, chance; also a good hit, or success; *m̄j-tapaō*, mischance, blunder, or miscarriage; *dujne tapajō*, an active dexterous man.
 Tāri, contempt; *tapcajre*, *idem*; also reproach, an under-valuing.
 Tar, out of, beyond, also by; ex.

n̄jri tājniz focal *tar* mo *bēul*, not a word came out of my mouth; *az žabājl tar* do *tjž*, going by thy house; also beyond, over against; *tar* an *am-ajri*, over the river.
Tar, rather than, before; *tar c̄rann* *ari* *b̄jt ejle*, more than any other tree; *do tōž m̄jre j tar* *na hujle m̄nājō*, *præ omnibus illam elegi*.
Tar and *tajri*, come thou; *tar pējri*, come thyself.
Taradanc, or *tar-ṛadanc*, squinting.
Tarajl, to go round.
Tarajreac, from beyond the mountains.
Taralpac, transalpine.
Tarō, a bull; Gr. *ταυρος*, and Lat. *taurus*, Cor. and Arm. *taro*, It. and Hisp. *toro*, Montan. *taru*, and Wel. *taru*.
Tarōan, a little bull; and *tajrōjri*, *idem*.
Tarōa and *tarōaet*, gain, profit; *ar̄ron tarōa*, for the sake of gain.
Tarōac, or *tajrōeac*, profitable, gainful; *neam-tarōac*, unprofitable.
Tarōajō, a hindrance or impediment; also a misfortune.
Tarōajžrm, to profit or benefit; *dō tarōajž rē or̄rēa*, it profited them.
Tarōānta, grim, stern; like a bull.
Tarōejri, to transfer, to carry over.
Tarōōcnae, a transmarine.
Tarōajlrm, to pierce or thrust through.
Tarōtāna, a parish-bull, a bull that is common to a whole district; from *tājri*, a country or region.
Tarēabal, sins or transgressions; ex. *p̄jrl an t̄rlānūžad dājl̄j-teari tar c̄eann rōcājde*, a *ndjzga c̄jonna azur tarēabal*. — *L. B.* The blood of our sal-

vation which will be spilled for many unto the remission of sins and iniquities.

Ταπαιρνε, contempt; λυδ na ταπαιρνε, despisers.

Ταπαιρνεαc, contemptuous, despicable.

Ταπαιρνηζjm, to despise, or contemn.

Ταπceann, moreover, over and above.

Ταпcean, though, although.

Τапcjm γυajη, a dead sleep.

Τапcomlad, a going or marching.

Τапcоηajη, a ferry or passage.

Τапcodac, nought, bad.

Τапd, he gave.

Τапdanc, squinting, looking askew.

Τапejη and тап ejη, after; тап ejη a corη aη a hajη, after he had sent her back.

Τапfajηmead, a passing, or ferrying over.

Τапfay, an apparition.

Τапfajηneoz, a casement.

Τапzad, a governing, or ruling.

Τапzad, an assembly.

Τапzηajδ, an expedition.

Τапzlomad, an assembly.

Τапzηd, i. e. тапz-γηd, ill-coun-tenanced.

Τапla, or тапlajδ γε, he happened, or it came to pass; do тапladan aη meηze zo тапcuηneac, they happened to be basely drunk.

Τапlajc, he threw or cast; тапlajcte, was thrown.

Τапlajδjm, to meet; also to visit.

Τапlajδjm, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Τапlδd, a draught, the bringing or drawing in corn or hay.

Τапlδdam, to draw in, or bring together; also to seize or lay hold on; тапlajζ anacajη, trouble fastens or seizes on.

Τапman, or тапman, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as belonged to the church, glebe-land, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, τζjm fad тапman, I require your protection, or I repair to you, as my sanctuary.

Τапmān, or тапmān, a great noise or rustling.

Τапmēnυtūzad, the transfiguration; ex. тапmēnυtūzad mjc Oē aη γlajδ Thabor, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Τапna and тапηna, cross, by; bōtar тапna, a cross, or by-road.

Τапnac and тапηηc, it was finished.

Τапnacδ, frowardness, perverseness.

Τапnocδ, mother-naked, or stark-naked; from тапη, the lowest part of the belly; and nocδ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a тапnocδ, their nakedness.

Τапp, a clod, or lump.

Τапpan, a cluster; мап djozljum caoη aηmηηη cnuajajζ na тапpān ule, as the grape-gleanings of the vintage.

Τапη and тапηad, a belly or paunch, the lowest part of the belly.

Τапηacηajη, revenge; тапηacηajη Oē oηta, oηη do мапbad dā cēad djoδ, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Τапηacηajη, it happened.

Τапηad, protection; also attendance.

Τапηad, a drawing, or draught.

Τапηazūlajδe, a prophet, or

This word seems to be derived from *hαρ, hαρ*, the barking of a dog, hence it signifies to rout or drive away by force, to banish; *ηο τατραν α ρλοετ αρ αν ττηη*, he banished his posterity out of the country.

Τατλαγγημ, to tame or subdue, to pacify.

Τατλαν, a reproach or calumny.

Τατυζαδ, a soldering, or soldering.

Τατυγγημ, I join, unite, or solder.

Τατυγγε, acquaintance; *ηη τατυγγε αζυμ αηη*, I have no acquaintance with him; *δο βαδαηη να ρηγγε μωηα ζαν τατυγγε*, the highways were unoccupied. — *Jud. 5. 6.*

Τατυγγημ, I am accustomed or used; Lat. *soleo*.

Τατυγγε and *τατυγγεαδ*, public, frequented; also familiar; ex. *ρηρηναδ τατυγγεαδ*, a familiar spirit.

Τε, an *τε*, he that, whosoever; *δον τε*, unto him that.

Τε, hot, warm.

Τεαβτα, a large territory in Meath, which was anciently possessed by the O'Caharns, the O'Quins, the O'Confiachas, the O'Muirreganes, and the O'Lachtnanes, and *Τεαβτα Σοηη*, in said county, possessed by the O'Hagas.

Τεακλαημ, a collection.

Τεακμαηη, a hindrance, or impediment.

Τεαδ, a house; genit. *τηγ, ταγ, or τογ*; *τηγ να μβοετ αζυη να νοταη*, the poor-house and hospital; plur. *τηγγε*; Lat. *tectum*, Gr. *τεγος*, means any covering or shelter from the weather.

Τεαδαδ, *pro ταδαδ*, a strangling.

Τεαδ, coming to a place; *αζ τεαδ αζυη αζ ημτεαδ*, going and coming, going to and from.

Τεαδα and *τεαδαδ*, a messenger; *ηη ελυνρηγεαηη ζυτ δο*

τεαδαδ ηηδ buy mo, the voice of thy messengers shall no more be heard, *Nah. 2. 13*; *ηηγγεαδα*, an ambassador, or envoy of a king.

Τεαδαηηε, a messenger; plur. *τεαδαηηηδ*, the posts.

Τεαδαηηεαδ, an errand or message; also tidings.

Τεαδαηγγε, strangled.

Τεαδαδ, possession.

Τεακμαηε, it came, or happened.

Τεακμοδ, riches, wealth.

Τεαδ, genit. *τεηδε*, a rope or cord, a string or wire of a harp; hence it is sometimes put for the harp.

Τεαδαηδ, quick, active.

Τεαδαηδε, a harper.

Τεαδαηηαδτοηη, an avenger.

Τεαδαμ, to go; *τεαδαμ αη εεωλ*, to fail, or lie deficient; *τεαδαμ αη βεαλ*, to prevent; *τεαδαμ ηε*, to find or meet with; *ηη τεηδεωμαη με ηηοτ*, I will not meet thee.

Τεαζαγγ, or *τεαζαγγ*, a teaching or doctrine; instruction, advice, direction.

Τεαζαγγα, sorcery, druidism.

Τεαζαγγαημ, to teach or instruct; *δο τεαζαγγη γε ε*, he instructed him; *εοη ζο δεηγγεογγαδ γε εω*, that he might instruct you.

Τεαζαγγγε, instructed, taught.

Τεαζαγγγετοηη, a teacher, a doctor; *τεαζαγγγετοηη δον ελγχε εανονδα*, a doctor of the canon law.

Τεαζ, a house, a room; *τεαζ λεαητα*, a bed-chamber; *vid. τεαδ*.

Τεαζ, a vapour, or exhalation.

Τεαζαηη, a small room or closet; also a case for the better preserving of any thing.

Τεαζαλλαδ, most commonly *τεαζλαδ*, a house or habitation; also household, of or belonging to a house or family; *τεαζλαδ αν*

rijē, the king's household; *teaḡ-lac* *pro* *teaḡ-lucō*.
Tēaḡam, to heat or warm, to grow hot.
Teaḡlačay, soothing, flattering; also playing the parasite.
Teaḡlac, a sumptuous house, court, or palace; also a family or household.
Teaḡlaḡač, fair-spoken.
Teaḡlaḡjym, to soothe or flatter.
Teaḡmajl, meddling, or interfering.
Teaḡmajm, to meet; *teaḡmam* *le čejle*, let us meet together; *do teaḡmajl ont*, to meet you; also to happen or fall out; *má teaḡmann*, if it happens; *čned řá tteaḡman řo đujnn?* why is this befallen us?
Teaḡmujyeač, accidental, on adventure, at random.
Tealač, a loosing.
Tealḡad, a casting, or hurling.
Tealla and *teallač*, the earth; *ōn teallač*, from the earth; Gr. *τιλος*, dung.—*Vid. Hesych.*
Teallačōḡ, a domestic concubine.
Teallam, to steal; *tealḡadař*, they stole.
Teallār, *idem quod* *tealla*, the earth; Lat. *tellure*, a *tellus*.
Teamajř, pleasant, agreeable.
Teamajř, Tara in Meath, the seat of the ancient kings of that province.
Teampull, a church or temple; Lat. *templum*; *ōř cuřņne an teampujll*, before the temple.
Tean, *vid.* *teann*.
Tēanam and *tēanum*, let us go; *tēanum řuař*, let us go up; *tēanum ann řjn*, let us go thither.
Teanam, to wreath or twist; also to mingle.—*Is.* 9. 11.
Teanḡuaḡḡnead, fervency.
Teančōřj, a pair of tongs, or a pair of pincers; *leř na tean-*

čūřjḡjḡb, with the tongs; a *te-ancořjḡḡde*, his tongs.
Teaḡřajřym, to press, to squeeze close, or wring hard.
Teaḡza, and genit. *teaḡzajř*, a tongue; also a dialect, tongue, or language; *řan teaḡzajř laḡḡne*, in Latin idiomate, which was anciently written *ḡnjua*; *lin* *Suec. tunga*, Dan. *tunge*, Belg. *tonge*; plur. *teaḡčta* and *teaḡčajb*.
Teaḡzay, a pair of pincers.
Teann, stiff, rigid; also bold, powerful; *řo teann laḡḡřj*, bold and strong.
Teannad, stiffness, rigidness; also violence.
Teannajřm, to strain, to bind strait; *teannam ře aḡuř řjř*, to embrace, to stick close to; *do teann řjř ē řḡřj a đá laḡḡm*, he embraced him between both his arms.
Teannajře, the roaring of the sea in a cave.
Teannzuz, stiff and strong.
Teannlam, tinder-box fire.
Teannḡad, a shewing, manifestation, or discovery.
Teann-řajč, abundance, a full meal.
Teannta, a press, or bruising; *čřann teannta*, a wine press, or a cider-press; *neač a tteannta*, one in a strait, or in jeopardy; *teannta*, near, close by; *aḡḡa řř teannta*, a pain in the reins, with an oppression.
Teannta, joined.
Teanntřajḡde, grief, sorrow.
Teannḡicanuř, *cantus medius*, or the counter-tenor in music.
Teaḡbaḡ, a separation.
Teaḡc, few or rare; *ař teaḡc đá čřeřje nác řuaḡřj lēun*, there are few brave men but met with disappointments.
Teaḡcad and *teḡřce*, fewness,

scarcity, rareness; *tearica* bújð-ne, a small number of men.

Tearmann, a limit; Wel. *terwyn*, and Lat. *terminus*; also glebe-land, protection; *dejtjð tearmajn*, tutelary gods; *vid. tearmann*; Gr. *περιμενες*, limits or boundaries.

Tearmannðjri and *tearmanuðe*, a patron or protector; also one of the same country.

Tearnam and *tearnuðajm*, to escape, to recover; also to fall into a fit; *do tearnajsð jōna cōðlað*, he fell asleep.

Tearnuðð, a fall, hap, chance.

Tearnuðð, a recovery from sickness, a convalescence.

Tearnuðajm, to escape, to fly from, to evade.

Tear, heat, warmth.

Tear, the south; *an taob tear*, southward.

Tearanzad and *tearanzajn*, a rescuing, or delivering from any hurt or danger.

Tearanzajm, to save, or rescue, to deliver from danger.

Tearbac, sultriness, heat of weather.

Tearbuala, hot baths.

Tearðajðjm, to prove or try; also to fail; *nj tearðocajsð uajt*, there shall not fail thee.

Tearðuðad, a trial.—1 *Pet.* 4. 12.

Tearzazajm, to preserve.

Tearzal, a singeing wind, a storm; also a wave or billow.

Tearzam, to cut or lop off; *zur tearzad a ceann dá colajnn*, till his head was parted from his body.

Tearzriad, fervent love, zeal.

Tearmac, sultry, or warm weather.

Teartaðad, experience, trial, a discussing or sifting of a matter; also absence; *teartuðad*, also

signifies testimony.

Teartajðjm, to testify, or bear witness; also to lack, need, or want; *njn teartajð ejnnjð*, nothing was wanting; *do teartajð jē*, he died.

Teartajl, want, defect.

Teartun, a groat, four-pence; Ital. *testoni*, from *testa*, a head which was stamped on it.

Teartuðe, hot, burning.

Teartuðeact, a heat, or warmth; *teartuðeact þola*, a heat of blood.

Teatad and *tejte*, a flight, or running away.

Teatajðjm, to celebrate, or solemnize.

Teatam, to flee, or run away; *tejt*, flee thou; *do tejt jē*, he fled; *do tejteadañ*, they fled.

Teatna, the sea.

Teatna, the Royston crow.

Teðjm, to frustrate or disappoint; *do tejb jē*, he failed. It is now pronounced *tepj*.

Tec, a bone.

Tedajð, wild, fierce.

Tedajnaact, revenge, or vengeance.

Tedmneac, furious, headlong.

Tednōr, fierceness; also severity.

Tezeajnaac, a purchaser.

Tež, or *tejt*, hot, scalding.

Težbajl, ground-rent.

Tezur, a purchase.

Tejbjad, a drawing, or taking away.

Tejbeajnaajm, to drop or distil; *tjbeajnaajñ na þola*, the dropping of blood.

Tejbjðe, physicians; *bēajla na tejbjð*, a mixed Irish used by the physicians.

Tejc, he run away, or absconded; *vid. teatam*.

Tejcljðe, quiet, peaceable.

Tejd, he went; *vid. teadam*, to go; *tejd jē*, he goeth; *tejd rjad*, they go.

Τέϛδ-cleapaj̃de, a rope-dancer.
Τεϛδε, a smooth, plain hill; also a fair.
Τεϛδm, a great loss; also death.
Τεϛδmneac, perverse, quarrelsome.
Τέϛδ-γροβλαc, a rope-dancer.
Τέϛδjn, a small cord or rope; the diminut. of **τέϛδ**.
Τεϛγεαμυ, shall happen, or befall; **εϛεδ τεϛγεαμυ δαμ ann**, what shall befall me there.
Τέϛξ and **τέϛδ**, go thou; from **τεαδaμ**, to go; **τέϛξ a γτεαc**, go in; **τέϛγεομαϛδ**, it shall come to pass; **γο τεϛξεομαδ**, per-adventure.
Τεϛξjollay, a salamander.
Τεϛλε, **εϛιανν τεϛλε**, a lime-tree, or linden, *Is. 6. 13*; **τεϛλεαζ**, and **εϛιανν τεϛλεοϛζε**, *idem*.
Τεϛλγεaν, a casting, or throwing; also a vomiting.
Τεϛλζjm, to vomit; also to cast forth, to overturn; **δο τεϛλζ buν οϛ εϛjonne**, he overturned him; **τεϛλζjδ γε**, he throws; **τεϛλζϛjδ γε aμαc jαδ**, he shall cast them away; **δο τεϛλζεαδaν aμαc jαδ**, they drove them out; **τεϛλζjm bνεϛτεaμnay**, to guess.
Τεϛλζ-ljον, a casting-net.
Τεϛλϛξjm, to refuse or reject.
Τεϛλϛξjm, to build.
Τεϛλϛξτεaс, fertile.
Τεϛλϛ, a house or habitation.
Τεϛmeal, dross.
Τέϛmeal, dark, obscure; also darkness; **ϛοη tuαταϛδ εϛneann baj τεϛmeal**, *super populos Hiberniæ erant tenebræ*.
Τέϛmeal, a shadow, shade, or covert; diminut. **τέϛmealan**.
Τέϛmljuzαδ, a darkening, or obscuring.
Τεϛnnbealac, perverse, obstinate.
Τεϛnne, power, force.
Τεϛne, fire; **λε τεϛnnjδ**, with fire.
Τεϛnnead, a cutting or dividing, an opening.

Τεϛnneay and **τεϛnnjογ**, a disease or disorder; **τεϛnnjογ clojnnε**, labour or travail in childbirth.
Τεϛnτεaс, lightning.
Τεϛnτεϛneac, a flash of lightning.
Τεϛnτεϛjξjm, to cast lightning.
Τεϛnce, scarcity, fewness; *vid. τεanc*.
Τεϛncϛεοlac, lean, meagre.
Τεϛnead, a commendation.
Τεϛnϛεjm, to fail, to be spent.
Τέϛnponta, three pound weight.
Τεϛnβεϛnt, increase, growth.
Τεϛnϛjδ, **ζον τεϛnϛjδ a τεaμajη**, that they halted at Tara.—*Chron. Scot.*
Τεϛnϛτε and **τεϛnτε**, a dropping or distilling.
Τεϛt, hot, warm.
Τεϛt, fly thou; *vid. τεaтам*.
Τεϛtceam, flight; **δο εϛujη εum τεϛtceam γλυαϛζε na neac-dϛannac**, he put to flight the armies of the strangers.
Τεϛtead and **τεϛtjom**, *idem*, and genit. **τεϛtme**.
Τεϛtmeac, a fugitive or renegade; **tuϛtϛjδ a τεϛtmjξ uϛle leϛj an ccloydeam**, all his fugitives shall fall by the sword.
Τεϛtneayac, hasty, in haste; *rec-tius deϛtnjογac*.
Τεϛtne, one that plays on a taber, or timbrel; *Lat. tympanista*.
Τεlac, a loosing.
Τελϛξτεaс, fruitful.
Τελλujη, the earth; *Lat. tellus*.
Τεme, death; also weakness, sickness.
Τεοϛη, three in number, rather thrice; *Lat. ter*; **τεοϛηa**, *idem*.
Τεοϛη-ϛεac, a trident, or three-pronged instrument.
Τεοϛηjolac, triumph.
Τεοϛη-jneac, three-footed; also three-forked, that hath three points.
Τεολ, plenty, abundance.
Τεολ, a thief; **μαη bajητεολα**, as a

thieving woman.

Teōna, gen. teōnan, a border, a bound or limit; γενητεōna an γεναγην, the ancient landmarks.

Teōna, three or thrice, *idem quod* τεοην; τεōna lá azur ojde, three days and three nights.

Teōncan, the space of three hours.

Teōnžar-ačajn, Lat. *tritavus*, the great grandfather's great grandfather.

Teōncorač, three-footed; γυjde τεοη-corač, a tripod.

Teōn-žablač, three-forked.

Teōn-žajnde, triumph.

Teōn-lajtean, three days' space.

Teōn-ujllean and τεοηujle, a triangle.

Teōn-ujlleannač, triangular.

Tejnōd, to fall; zo τεejnōd jōna coōla, that he fall asleep.

Tejnōd, escaping.

Tet, a taber, or drum.

Tet, the north; τετε, *idem*.

Tet, fine, smooth.

Tetjn, Lat. *titan*, the sun; amajl tetjn, like the sun. This word seems to be derived from the Irish word τεjt, hot, warm.

Quære, if the name of the people called Titans may have any connexion or affinity with this word τεjtjn, which perhaps may be more properly written teačajn.

Teullođ, do τεulto γε, he stole away, or he withdrew.

Teujnōd, az τεujnōd mar bláč na lujbe, passing away as the flowers of the grass.

Tj, he who, him that; don tj atá, to him that is; an tj ar ožge, the younger.

Tj, unto, to; from tjžjm, to come; zo ttj, until; zo ttj go, hither-to; zo ttj anojr, until now.

Tj, design, or intention; do pačadaj an tj, they intended; do

bj an tj mo marbta, he designed to kill me.

Tjačajn, perverse, ill-disposed.

Tjačna, prudence.

Tjačtajd, a common haunter or resorter, a guest or customer.

Tjačtajm, to attend, to accompany; also to go to, or arrive at; ex. jār tjáčtajm dōjb ō Čhaj-geal, after their arrival from Cashel.

Tjačan, a stone, or testicle.

Tjaž, or tjáž, and tjáčōž, a bag, or wallet.

Tjažujm, to come to; tjážujd ar, they vanish; tjážajm an comajrce, I appeal.

Tjamda, dark, obscure.

Tjamda, slow, tedious; njr žnjōm tjamda, it was an action of expedition.

Tjajna, a lord spiritual or temporal, a prince or ruler; Gr. τυραννος, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word tjjn, a country, because chief lord or king of a country; vid. tájn, *supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.

Tjajnar, dominion, or lordship; Wel. *tyrnas*, Gr. τυραννία.

Tjajpān, a testicle.

Tjajnrōc, a tripe; Lat. *omasum*.

Tjar, a tide.

Tjaržadal, industry, contrivance.

Tjbead, laughter; tjbjr, he laughed.

Tjbařán, springing, spouting, overflowing; ex. tjbeřán na djljne, the overflowing of the waters of the deluge.—*L. B.*

Tjb-řjacařl, the foreteeth.

Tjbjm, to laugh.

Tjbne, a fool, one that is constantly laughing.

Tjbneac and tjbjž, given to laughing.

Երբնյմ, to spring; Երբնյմ անյօր a
 տօբայն, spring up fountain.
 Երջ, տօգ, and տօգ, genit. Երջե,
 a house; Երջ տայրջծ, a store-
 house; Wel. *ty*, a house.
 Երջե and Երջեած, thickness, fat-
 ness.
 Երջեամայլ, domestic, of or belong-
 ing to a house.
 Երջեան, a bag, or satchel.
 Երջեալնա, a lord or sovereign.
 This word is more properly
 written Երայնա, by which it bet-
 ter agrees with all the other lan-
 guages; but this corruption has
 been introduced by rhymers in
 order to make up three syllables.
 This epenthetical addition of
 letters, as well vowels as conso-
 nants, is indeed very common
 among the Greek poets, particu-
 larly Homer, who in the first
 line of his Iliad has two poetical
 additions of the like nature; *vid.*
 Երայնա.
 Երջեալնայ, dominion, lordship.
 Երջեայ and Երջեայած, husban-
 dry; also house-keeping.
 Երջեայած, a house-keeper.
 Երջեայայմ, to manage a farm, to
 follow husbandry.
 Երջյմ, to go; also to come; մայ
 Երջ տւ, as thou comest; ճա Եր-
 յծ մե շարյծ, if I come unto
 you.
 Երյ, a welt, or impression remain-
 ing in the flesh after a wound;
 ան Երյ չլայ ոյ ծօգայջ ծօ, the
 green welt remained always.—
L. B.
 Երլե, much, many, a great deal.
 Երլեած, a ship.
 Երյմ, and genit. Երյմե, fear, dread;
 Lat. *timor*.
 Երյմեալ, about, thereabout, be-
 sides; Երյմեալ յա մաքայծօ,
 beside the young men.
 Երյմյլլ-ջօգրնած, circumcision.
 Երյմյլլ-ջօգրնամ, to circumcise.

Երյմյլլ-ջօգրնած, circumcised.
 Երյմյլլ-տօգրնած, circumcision;
 also to circumcise.
 Երյմյլլտօգրնած, circumcised.
 Երյմյլլ, or Երյմյլլ, a circuit
 or compass; also about, round
 about.
 Երյմյլլած, a surrounding or en-
 vironing; also ambition.
 Երյմյլլայմ, to encompass or sur-
 round; Երյմյլլտօյ, ye shall
 encompass.
 Երյմյլլտա, surrounded or envi-
 roned.
 Երյմյլլե, a lessening or abatement;
 also ruin or destruction.
 Երյմե, pride; also dignity, estima-
 tion. This is the root of the
 Latin compound word *estimo*,
estimatio, which root is also pre-
 served in the Greek *τιμη*, ho-
 nour.
 Երյմե, heat, warmth.
 Երյմե, fear, dread; Lat. *timor*.
 This word Երյմե makes two syl-
 lables, as if written Եր-յմե.
 Երյմեած, hot, warm.
 Երյմեալ, or Երյմյլ, darkness; also
 a glimmering or shady light;
 ex. ծօ Երյմ Երյմեալ ծօ, I see a
 little glimmer or shade of light.
 Երյմեալած, or Երյմյլած, dark, ob-
 scure; Arm. *teval*, dark.
 Երյմեալնած, to celebrate or solem-
 nize; յօ Երյմայնա յօյնօ ան
 Օմնայն օ Երյմայնա ան
 Երյմայն յօ յայնօ մայնօ
 ծյա Լւայն, the festivity of Sun-
 day was solemnized from Ves-
 pers on Saturday until Monday
 morning.—*L. B.*
 Երյմյլլե, a minister, servant, or
 agent; Երյմյլլյծ ան շօյնօ,
 the ministers or executioners in
 the crucifixion of our Lord.
 Երյմյլլեալ, ministration, service.
 Երյն, or Երյն, to melt or dissolve.
 Երյն, gross, fat; also soft, tender.
 Երյն, a beginning.

Ṭjnc̃neac̃ad̃, a prey.
 Ṭjnc̃jor̃dal, a march.
 Ṭjneay, thickness, closeness.
 Ṭjnz and teanz̃a, a tongue.
 Ṭjnze and ṭjnne, strange, wonderful, surprising.
 Ṭjnze or ṭjnne, almost, little wanting of; ex. ṭjnze nác̃ aṇ maṇ-
 baḍ mē, I was almost killed.
 Ṭjnm, to thaw or dissolve.
 Ṭjnm, the understanding.
 Ṭjnn or tejnn, sick.
 Ṭjnn, an inflexion of the adjective teann, strong, stout, bold, which is often prefixed to compound words, and forms the first part thereof, as ṭjnn-eaynac̃.
 Ṭjnne, the letter Ṭ according to O'Flaherty.
 Ṭjnneay, or ṭjnnjor̃, a disease, or sickness; ṭjnneay alt, the gout; ṭjnneay mōṇ, the falling sickness.
 Ṭjnneaynac̃, stout, strong of body; literally, tough ribbed.
 Ṭjnñj̃jom, a finishing or conclusion.
 Ṭjnñỹc̃ia, a portion or dower; fá h̃j Rebécca an c̃eād bean f̃uaṇ ṭjnñỹc̃ia ṣan dōman, Rebecca was the first woman living that was portioned or dowered.—
L. B.
 Ṭjnñteac̃, lightning.
 Ṭjnñteaz̃al, corruption.
 Ṭjnñteán, a hearth.
 Ṭjnñt̃j̃ze, fiery; f̃jáb̃ruỹ ṭjnñt̃j̃-
 de, a burning ague; laṣnac̃ ṭjnñt̃j̃ze, a flash of lightning.
 Ṭjnỹceadal, instruction, judiciousness.
 Ṭjnt̃, a ton weight.
 Ṭjnteannay, great haste, expedition; do ṭj̃zeac̃t̃ t̃rē t̃jnt̃j̃n-
 nỹ, to come in post haste.
 Ṭjōbar̃ and ṭjōbr̃ad̃, a well; ō ṭjōbr̃aḍ̃, from the fountains.
 Ṭjōbr̃ad̃āṇaj̃nñ, the Irish name of the town called Tipperary,

literally signifying the well of the country, or territory called āṇaj̃ñ.
 Ṭjoc̃f̃aj̃d̃-ṣ̃jad̃, they shall come; ṭjoc̃f̃aỹ ṣ̃rē, he shall come.
 Ṭjoc̃, a bag, or budget.
 Ṭjōdal, a title, epitaph, or monument; ṭjod̃uyl ṣ̃plēad̃ač̃a, flattering titles.
 Ṭjōblac̃ad̃, a gift or present.
 Ṭjōblac̃aj̃m, to present or bestow; do ṭjōbl̃aj̃c̃ ṣ̃rē ḍuṣ̃t̃, he hath given thee.
 Ṭjōbl̃aj̃c̃teac̃, bountiful.
 Ṭjōḍnac̃ad̃ and ṭjōḍnac̃al, a present or offering, a favour.
 Ṭjōḍnac̃aj̃m, to dedicate, to offer up, or deliver; do ṭjōḍñaj̃c̃ do Ōh̃ja a c̃ōṣp̃ aṣ̃uṣ̃ a anam, he offered up his soul and body to God.
 Ṭjōž̃ar̃, a tiger.
 Ṭjomalt̃ay, victuals, eatables.
 Ṭjomallaj̃m, to eat; ex. maj̃re ḍaōjne ñj ṭjomall̃ac̃, *escis hominum non vescabatur*.—Brog. Vit. Brig.
 Ṭjománaaj̃m, to drive or turn away, to push or thrust off; ṭjomájñ aṣ̃j̃, fall upon him; do ṭjomájñeadaṇ ṣ̃jad̃, they chased them.
 Ṭjomaỹz̃ad̃, a collection.
 Ṭjomaỹz̃aj̃m, to collect, or gather together.
 Ṭjomaỹñad̃, a command.
 Ṭjomaỹñaj̃m, to order or command.
 Ṭjom̃c̃aj̃ne, pity, mercy.
 Ṭjom̃c̃r̃oj̃deac̃, tender-hearted.
 Ṭjom̃ž̃aj̃ne, a request.
 Ṭjom̃ž̃aj̃nj̃m, to ask or require.
 Ṭjomna and ṭjomñad̃, a will or testament; an ṭjomna nuad̃, the New Testament; an ṣ̃ean ṭjomna, the Old Testament; also a covenant.
 Ṭjomñaj̃m, to make a will; also to swear.
 Ṭjom̃p̃án, a timbrel, taber, or drum;

ne tjompánujĭ, with tabers; Lat. *tympanus*.
 Tjompánaċ and tjompánujġe, a harper, a minstrel; mac an tjompánujġe gur an téad, the harper's son to his harp, a kind of proverb.
 Tjomraġġjm, to collect, or bring together.
 Tjomruġad, collection.
 Tjomuġn, do tjomuġn rē a rġjomaġ rġuay, he gave up the ghost; dá tjomuġnt rējn, cursing himself.
 Tjonad, a melting or dissolving.
 Tjoncaġ, attendance.
 Tjoncaġrġn, the sight.
 Tjoncoġrġ, instruction.
 Tjonraġm, attendance.
 Tjonnyrenaġ and tjonnyznaġm, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; ġmoġc-tjonnyrenaġm and ġmoġc-tjonnyznaġn, a bad beginning, or setting forth.
 Tjonnyrenaġm, to begin; do tjonnyznaġaġi a ttuġnuġ, they began their journey; do tjonnyrenaġaġi olc, they devised evil; maġi do tjonnyrenaġn mē, as I have purposed.
 Tjonnyrenaġm or tjonnyznaġn, a beginning.
 Tjonnyznaġ, a reward, a portion, or dowry.
 Tjonnuġn, a slumber or nap; tjonnuġn coġlata, a nap of sleep.
 Tjonól, a congregation, or assembly; rġluáġ do tjonól, to raise an army; tjonól mōġi daoġne, a great assembly of people; hence cōm-tjonól, a congregation, or convention.
 Tjonólajm, to convene, to assemble; do tjonóladaġi a ġcġonn a cēġle, they assembled together.
 Tjonraġġjm, to assemble or gather together; tjonruġad, *idem*.
 Tjonranaġ, a dropping, or flowing down.

Tjonranaġm, to drop, or distil.
 Tjonycantāċ, adventurous, diligent, industrious; ġo maġb an tōġánaċ tjonycantāċ, that the young man was industrious.
 Tjonyrenaġ, a buying or purchasing; also a reward, a stipend.
 Tjonyġjodaġ, a managing or projecting; also industry.
 Tjontonaġ, haste, speed, expedition.
 Tjonuġġ, frequenting, or dwelling from time to time in a place; hence the compound cōm-tjonuġġ, (*corrupte* cōmnuġġe,) a constant dwelling.
 Tjonuġr, a tenon; moġntġr aġuġr tjonuġr, a mortise and a tenon.
 Tjonuġr, a tanner's yard, or tan-house.
 Tjopaġ, a water-spider.
 Tjonaġm, threshing.
 Tjoránaċ, a tyrant; Lat. *tyrannus*. This word is formed upon the Latin word *tyrannus* in its present acceptation, being introduced into the Irish language by those who probably did not consider that that Latin word was formed upon the Celtic word tġaġna; *vid.* tġaġna; and tġġeapna, *supra*.
 Tjoránaċt, tyranny.
 Tjorfoġmaġc, a reward.
 Tjormaċ, drought.
 Tjormaġġjm, to dry up, to make dry; no ġo tġormaġġeada na huġrgeada rġuay ōn ttalam, until the waters were dried up from off the earth.
 Tjornta, the plur. of tġr, countries.
 Tjorntāċ, a countryman, of the same country; also a patriot.
 Tjotaġ, a title; *vid.* tġodaġ, Lat. *titulus*.
 Tjotaġn, the sun; Lat. *titon*; *vid.* tēġjn.
 Tġpead, a regulating, or disposing

of things in order.

Ἐρ, and genit. ἔρνε, land, country, a region; Lat. *terra*, Wel. and Corn. *tir*, Hisp. *tierra*, Gall. *terre*, and Turcice, *ier*.

Ἐρ-βερντα, proper and peculiar to one's home or country.

Ἐρνεβερνταῖδε, a geographer.

Ἐρην, dry.

Ἐρνεαῖ, demesnes, a mansion-house.

Ἐρνε, thick; also latter, last; ex. Ἐρνε ἔλανε, the last king.

Ἐρνερνε, a well or cistern; vid. ἔρνερνε.

Ἐρνερνε, to give, to deliver up; vid. ἔρνερνε; ἢ ἔρνερνε τῷ, thou shalt not deliver up; δᾶ ἔρνερνε τῷ δᾶμ, which thou shalt give me.

Ἐρνερνε and ἔρνερνε, to be mentioned, to be come, to happen; ἢ ἔρνερνε, it shall not be come; ἢ ἔρνερνε, there will be no mention made of me.

Ἐρνε, thick; ἔρνε ἔρνερνε ἔρνε, under the thick boughs; ἔρνερνε ἔρνερνε, in the thickets of the forest, Is. 9. 18; Wel. *teu*.

Ἐρνε, the last; also the end.

Ἐρνε and ἔρνερνε, thickness.

Ἐρνε-μυλlean, a tucking-mill.

Ἐρνερνε, a condensing, or a making thick.

Ἐρνε, pleasure, delight.

Ἐρνε, a fair or market.

Ἐρνε, a garment, or vesture.

Ἐρνε-ἄρην, a market-place.

Ἐρνερνε, a burying.

Ἐρνερνε, to inter or bury.

Ἐρνερνε, to colour.

Ἐρνε-βερνε, a quicksand, a quagmire.

Ἐρνε-βερνε, a market-town.

Ἐρνε-βερνε, a booth, or tent in a fair.

Ἐρνε-βερνερνε, an instrument

to make floors smooth.

Ἐρνε-βερνερνε, an earthquake.

Ἐρνε-βερνερνε, the same.

Ἐρνερνε, as ἔρνε ἔρνερνε, a fire kindled for the summoning all the Druids to meet on the first of November to sacrifice to their Gods; they burned all the sacrifice in that fire, nor was there any other fire to be kindled that night in Ireland.—Vid. K. in Ἐρνερνε ἔρνερνε, where more of their ancient customs before Christianity may be found.

Ἐρνερνερνε and ἔρνερνερνε, geography.

Ἐρνερνε, pleasant; also smooth.

Ἐρνε, a veil or garment.

Ἐρνε, colour.

Ἐρνε, the earth.

Ἐρνερνε, fumitory.

Ἐρνερνε-βερνε, geography.

Ἐρνερνε-βερνε, a strawberry.

Ἐρνερνε-βερνε, the same.

Ἐρνερνε, weak-spirited, timorous.

Ἐρνε and ἔρνερνε, a fair.

Ἐρνε, or ἔρνε, cattle; ἔρνερνε, ἔρνερνε, and ἔρνερνε, are of the same signification.

Ἐρνερνε and ἔρνερνερνε, to reduce, to weaken; Gr. ἔρνερνε, *elido*, *frango*.

Ἐρνε, colour.

Ἐρνε and ἔρνερνε, a pair of fire-tongs.

Ἐρνε, a lie, or untruth.

Ἐρνερνερνε, dissimulation.

Ἐρνε, and genit. ἔρνερνε, fire; ἔρνερνε, upon the fire.

Ἐρνερνε and ἔρνερνε, envy; also indignation; also expectation; δᾶ ἔρνερνε ἔρνερνε, he expected you; also he depended on you.

Ἐρνερνερνε, envious, jealous; also a rival.

Ἐρνερνερνε, to envy; ἔρνερνερνερνε, they envied.

Ἐρνερνερνε, a jealous lover.

Ἐρνερνε, dumb, mute; also silence; ex. ἔρνερνε ἔρνερνε ἔρνερνε, silence

is better than talkativeness.

Tō, a tongue.

Tōamalacō, silence.

Tobač, sudden, surprising.

Tobaŋ, a well; az an ttobaŋ, at the well; tobaŋ dēuŋ, a fountain of tears; genit. tjobŋa, from dobaŋ, water, or dūŋ, *idem*; Gr. υδωρ.

Tobač, to wrest; nġ mō labeōŋay tū a ccūjŋ do claonad le monān do tobač bnejteamŋay, neither shalt thou speak in a cause to decline after many for resting judgment.

Točta and toča, chosen, elect; Heb. טוב, signifies good; Lat. *bonus*. This word is commonly written točta.

Tocaō, or tacaō, prosperity.

Toča, love; also loving.

Toča, choice.

Točajlt, digging; also a mine or quarry.

Točalta, dug, digged.

Točamlajō react lānamno acur dā pŋejō ne mac mġleāō, forty-seven married couple marched along with the son of Milesius.

Tōcaŋ, a causeway, a pavement.

Tōcaŋ, a crowd or multitude, a great quantity; tōcaŋ mōŋējŋz, a great shoal of fish.—*Vid. Tighern. Annal.*

†Tōcaŋ, a dowry.

Točapaŋŋ, the winding of thread on a bottom of yarn, &c.

Točapaŋŋŋ, to wind up.

Točapaŋta, wound up.

Točō, a fit or trance; točō zujl, a fit of crying or weeping.

Točō, a bed-tick.

†Točō, silence.

Točōac and točōamaŋl, quiet, still, silent.

Točōajm, to be silent; do točōadaŋ, they ceased speaking, or were silent.

Točējm, a slow step or pace.

Točlajm, or tačlajm, to dig, to root, to rase out; do točujl rē amac jad, he rooted them out; tojčēolujō tū, thou shalt dig; točaltaoj loz, ye dig a pit; točlajō zo nuŋze a hġōcdaŋ, raze it to the foundation.

Točŋa, a gift or present.

Točt, a piece, or fragment.

Točtam, to silence.

Točta, chosen, *pro* točta.

Točujl, zuŋ točujl mē, that I digged; *vid. točlajm*.

Točuy, or tačay, the cutaneous disorder called the itch; also any itching.

Točomlad, a stepping or striding.

Tōday, silence.

Tōdeŋnam, punishment.

Tōdōcajde, the time to come, or future time.

Toŋay, the topaz stone.

Tozajde, chosen, choice, select; meŋŋze tŋom oŋŋta ō pŋon tozajde, they were very drunk from choice wine.—*L. B.*

Tōgbajl, a taking; also a shewing, or demonstrating.

Tōgbajm, to take, to raise or lift up; do tōz rē a rŋjle rŋay, he lifted up his eyes; tōjzēobujō rē rŋay do cēann, he shall lift up thy head; also to carry or take away.

Toža, a choice; toža duŋne, a good man.

Tožajm, a summons or citation of one or more to appear; ex. do cūŋi tožajm an cunadajō Connact zo Cruacuŋ, he summoned the champions of Connaught to Cruachan.

Tožajm, a prayer or intercession; also a petition or request.

Tožam, to choose; tož amac duŋnn daoŋne, choose us out men; do tož rē, he hath chosen; tožŋa mē, I will choose. This verb is always pronounced tō-

Բայր and տօ՛, and more properly written so, as the Hebrews have **טוב**, *bonus*, plur. **טובים**, agreeing perfectly with our տօ՛, or տօ՛ւ.

Ծօ՛ղ-ջութ, consent, voice, suffrage.

Ծօ՛ղ, chosen, elect. More properly written and pronounced տօ՛, or տօ՛ւ; Heb. **טוב**, *bonus*.

Ծօ՛ղ, a destruction, overthrowing, or laying waste; տօ՛ղ na Ծաօյ, the destruction of Troy.

Ծօ՛ղ, a choice; ծօ ղէյր տօ՛ղ a շոյժ, according to the purpose of his heart.

Ծօ՛ղայր, to please with, or desire; ո ծօ տօ՛ղ ղէ ղէյր, till he please; also to choose; ծօ տօ՛ղ, they chose; also to design or intend; ու ծօ ղօյժօր, that intendeth.

Ծօ՛ղ, heaved, or lifted up.

Ծօյ, or տօյ, a bearing, a birth.

Ծօյբայր, a reproach, a stain or blemish; a ղօյ ղան տօյբայր, O immaculate Virgin (Mary.)

Ծօյբայր, stained, polluted; also reproachful.

Ծօյբայր, to appear; ծօ տօյբայր աշտ, an angel appeared.

Ծօյ, wealth, worldly substance.

Ծօյ, an opprobrious name given to a young woman of bad behaviour.

Ծօյ, and տօյ, rich, wealthy.

Ծօյ, land or ground, a district or territory.

Ծօյ, a natural right or property; տօյ ծօյ ղէ ղէ ad ղօյ, you have a natural right to be king.

Ծօյ, a journey.

Ծօյ, gradually, step by step.

Ծօյ, an arrest; also confiscation.

Ծօյ, confiscated.

Ծօյ, victory.

Ծօյ, a going, or departing.

Ծօյ, and commonly said տօյ, arrogance, presumption.

Ծօյ, or տօյ, presuming, self-opinionated; it is sometimes taken in good part; as ղօյ տօյ, a delightful army.

Ծօյ, a fast.

Ծօյ, punishment.

Ծօյ, a flame, or blazing fire.

Ծօյ, heat, warmth.

Ծօյ, hot, scalding.

Ծօյ, a house; *vid.* տօյ.

Ծօյ, punishment, suffering.

Ծօյ, the will or desire; ղօյ, with one accord; Gr. *θελω*.

Ծօյ, and տօյ, willing, voluntary.

Ծօյ, and տօյ, willingness.

Ծօյ, to enjoy.

Ծօյ, to be willing.

Ծօյ, willing.

Ծօյ, a willingness, or a being willing.

Ծօյ, a hollow or cavity.

Ծօյ, diminut. of տօյ, a little hole.

Ծօյ, obstinate.

Ծօյ, voluntary.

Ծօյ, and տօյ, willingness.

Ծօյ, willing, voluntary.

Ծօյ, a tincture.

Ծօյ, to answer.

Ծօյ, to eat.

Ծօյ, a farm.

Ծօյ, genit. of տօյ, the breech.

Ծօյ, the tone or accent; Lat. *tonus*, and Gr. *τονος*.

Ծօյ, a trance; also astonishment.

Ծօյ, a salmon.

Ծօյ, a monument.

Ծօյ, a coming, or going.

Tojnneam, death.

Τόινλεα γαῖς τεόη, a currier, a
tanner.

Tōjnte lĭn, a spindle of thread ;
also a surgeon's tent.

Τὸν, a churchyard; γεαντὸν, an old burying-place.

Ἐκκλησιαστικός, of or belonging to a church.

Ἑρῆ, a pursuit, or diligent search after a person or thing ; an **ἑρῆ**, the pursuers ; a **τα** an **ἑρῆ** am **ἑρῆ**, I am closely pursued.

Τὸ ἵνα, pursuit; a τὸ ἵνα, in pursuit.

TOJH-dealbác, Turlogh, a man's name, i. e. one whose features or countenance resemble that of the Celtic or German god *Thor*, or *Jupiter*; whence the Germans and English say *Thorsday* or *Thursday*, for *Dies Jovis*, and the Irish Ojá-tojndujn, and *vulgo* Dean-daojn.

Τὸ ἡνεῖται, delivered, given up.

То́нбе́нт and то́нбе́нтаѣ, a
delivering, tradition; also a dose.

Τοῖς ὅντι, delivered.

Τοιῦδε αὖ, idem quod τοιῦδε ἵπτ.

ܐܘܪܝܢܐ, to give, to deliver, to
 yield or surrender; also to as-
 sign or appoint; ܕܐܘܪܝܢܐ ܕܥܝܢܐ,
 he hath delivered.

Τοις μεσιν, benumbed.

Тоꙗкоꙗмеаѿд, stupidity.

Շօյնցյալ, to burden, to benumb.

Τοῖς ἰσχυροῖς, a conception, or foetus.

Τοῖμεν, an elegy.

Tōjream, from ojream, a ploughman; řeũc tjuřfujd na laete, na mbearřfujd an tōjream ařn an mbũanařře, behold the days will come, that the ploughman shall overtake the reaper; *rectius* ařream, Lat. *arator*.

Τοιμῆι μνηστῆρι, to walk stately.

Τὸ ἰκάνειν, to pursue, to follow closely.

τὸ ἡΐχτε, pursued, chased.

Ἰωάννης and Ἰωάννης; a saw; le

տօյնյօրչսյն, with saws.

ἵκελος and ἵμμελος, a hindrance, an impediment, an opposition.

Ծոյմեալգայմ, to prohibit, to op-
pose or restrain ; Ծոյմյլգեամ
յաճ, let us forbid them ; Ծոյմ-
յլգ յաճ, do you hinder them ;
Էյա Ծոյմյլգջոյ Է, who shall
restrain him.

τοῖς μὴ ὄντι, prohibited, restrained.
ed.

τῶν, a great noise; hence τῶν-
neac.

Tō₁neac, thunder; tō₁nn̄j̄g, thun-
 derings; tō₁nn̄j̄ge, of thunder.

Ṭōjṛṇjṣjm and ṭōjṛṇjm, to thunder, to make a loud noise, to shout; do ṭōjṛṇjṣ ṛē, he shouted.

Ἰοῖν ἔαζαδ and Ἰοῖν ἔβζαδ, a
getting with child.

τοῖς ἰσχυροῖς, to impregnate, or get with child; ὁ τοῖς ἰσχυροῖς, she conceived.

Tōjnncjor, fruit; aḡur bjaḡd a
tōjnncjor jona najṛneac tējnn-
tjḡe eṛtealluḡ, and her fruit
shall be a fiery flying serpent;
also a conception.

То́рржомсѣмъ, to carry over.

τῶν τε and τῶν γ, a lamp or torch.

Τοῖς γὰρ, tired, fatigued ; - also heavy, sad.

ТОЖЕ, the quantity of a thing, as
how much, or how big; also the
bulk; *нѣл тоже анн*, it has no
bulk.

То́пчан, useful, serviceable.

ȚoȚteamaȚl, fruitful, plentiful;
 aȚ an maȚaȚne ȚoȚteamaȚl,
 out of the plentiful field.

Тоу теамлаѣт, fruitfulness, plenty.

Τοῖντῃν, a thin cake; *vid.* τοῖντ;
Gall. *tartine*.

Τοῖντιγ, a tortoise.

Τοις ἑξῆς, the will, or desire.

Тоууз, a journey or expedition ;

also business; also a circumstance; plur. *toyza* and *toy-zajb*; *toyzajb na cūjre*, the circumstances of the affair or cause; *ar bočt mo toyz ajze*, my state is miserable with him.

Toyz, a wholesome lecture, advice, or admonition.

Toyz-bēoda, expeditious, swift in performing a journey.

Tōjt, smoke, vapour.

Tōjt, a piece or fragment.

Tōjt, whole, entire; Lat. *totus*.

Tōjteān, a conflagration, a burning of a house or effects.

Tōjteamajl, smoky.

Tōjt-gjobajr, a whore, prostitute.

Tōjt-leannān, a concubine.

Tōjt-yeanač, a filly, or young colt.

Tōjtm, to perfume, to smoke.

Tōjtrjgjm, to burn or scorch.

Tol, a churchyard.

Tola, a church officer; *tola ānd-breacan*. — *Vid. Chron. Scot. ad an. 765*.

Tola, superfluity.

Tolaš, destruction.

Tolajb, a multitude.

Tolajm, to pierce through, to penetrate; *do tolaš an laoc nyr a nga*, the hero was pierced through with the spear; *vid. tollam*.

Tolc, a hole, or crevice.

Tolc, a wave; plur. *tolcajb*; *tulc*, *idem*.

Tolzg, a bed.

Tolzda, proud, haughty; also warlike.

Toll, *vulg.* poll, a hole, the anus.

Toll, hollow; *le rtrjocujb tolla*, with hollow streaks.

Toll, a head.

Tollacš, a hollow, crevice, or cavity.

Tollam, to make a hole, to bore or penetrate; *ma tollfay rē*, if he shall bore; *do tollamajr ne*

rajgdjč jad, we pierced them with arrows.

Tollčac, piercing; *Lebjatan an natajri njme tollčac*, eadon *Lebjatan an natajri njme cam*, Leviathan the piercing serpent, even Leviathan, that crooked serpent. — *Is. 27. 1*.

Tolteanay, willingness.

Tom, a bush, or thicket.

Tomajdm, *quasi tonn majdm*, any rupture of water, as of a new rivulet or lake; *tomajdm loca lējn mo čloy*, the gushing or sudden springing of Lough Leune was heard.

Tomajlt, to eat; from *tojmljm*; *az tomajlt a pmojnne*, eating his meal.

Tomajrjm, to guess, to unriddle; also to weigh or measure; *nē mō tōjmeoytar ajrjod*, neither shall silver be weighed; *do tōmujr mē*, I measured; *tōjmeorajb*, they shall measure.

Tomajrjužad, mensuration.

Tomajteam, threatening, or threats.

Tōmay, measure.

Tōmay-rlat, a measure-yard, and *rlat-tōmay*, a yard-measure.

Tōmra, protection.

Tōmrajde, a patron, or protector.

Tōmujay, silence.

Tōmuj, a riddle, or paradox.

Tomlačt, thick milk, or curds.

Tomčac, one that threatens, a swaggering fellow.

Tōn, the breech; genit. *tōna* and *tōjn*; Gr. *πορον*.

Tona, a tune.

Tonač, a shirt, a covering, a garment; *do rājnrjz an tonac pjlajt trē črannčur*, amajl a dū-bajrt *čojn*, Pilate got the shirt by casting lots, as John said. — *L. B.*

Tōnčlōdač, a turncoat.

Tonn, or *tond*, Lat. *unda*, a wave

or billow; plur. *tonn̄ta*.

Tonn, a strengthening.

Tonn, a hide, skin, or pelt.

Tonn, quick.

Tonna, a tub, a ton.

Tonnaç, waved, undulated.

Tonnaç, glittering; *man lojnn̄n̄*
do *ğaj̄t tonnağ̄*, as the light of
thy glittering spear.

Tonnaç, a mound, or rampier.

Tonnad, poisoned water.

Tonnağm, to raise in waves; also
to dip in water; vulg. *tomajm*.

Tonnadējn, a tunning dish.

Tonn̄caytaç, a turn-coat.

Tonn̄ğajl an uyğ̄e, the waves of
the water.—*Luke*, 8. 24.

Tonnōğ̄, a duck or drake, any
aquatic palmiped.

Tonta, waved; *man op̄n̄ajl tonta*,
as a wave-offering.

Top̄nayca, a ball, a bottom, as of
yarn.

+ *Ton*, a tower; Lat. *turris*; *ton*
Meam̄-n̄uad, Nimrod's tower;
ton conujnḡ, an island in Tir
Connel, *Fiah*. p. 170; *ton clej-*
teac̄, a crest or tuft of feathers.

Ton, a bush or shrub.

Ton and *tonay*, weariness, fatigue.

— *Ton*, a sovereign or lord; from
Thor, a German god, to whom
the Germans dedicated the fifth
day of the week, by them called
Thoesday; Anglo-Sax. *Thurs-*
day; Ir. *Ójá-ton̄dajn*.

Tonad, regard; also fruit, profit;
plur. *ton̄r̄ta*; *n̄j tuzad̄an na*
daojne tonad̄ ajn, the men set
no stress or regard on him, or
would not so much as answer him.

Tonaj̄deac̄ and *ton̄r̄teac̄*, fruitful,
fertile.

Tonaj̄teac̄, flexible, pliant.

Tonajn, a sort of vermin that de-
stroy seed corn.

Tonan, a sound, or great noise;
do *con̄uj̄ğ̄ an talam̄ le tonan*
a *ttuj̄tme*, the earth shook at the

noise of their fall; Wel. *taran*;
also thunder; ex. *tonan acuy*
ğaj̄ğ̄n̄en, thunder and lightning.
—*Vid. Tighern. Annal. and*
Chron. Scot.

Tonc, or *tunc*, a hog or swine; do
ğ̄j̄at̄ad̄ a t̄tonc, to fatten their
hogs; *tonc alita*, a wild boar;
Wel. *turch*. From this Celtic
word is derived the Latin word
tursio, a sea-hog or porpoise;
tağ̄t̄ğ̄ t̄tonc allaj̄d̄ a t̄neud̄, a
wild boar usually came to her
flock.

Tonc, the heart; also the face.

Toncañ, killing.

Ton̄c̄ajll, *pr̄ecordia*.

Ton̄c̄ajn, he fell, or he died; he
was killed.

Ton̄c̄aj̄t̄jn, a throne.

Ton̄c̄najm, to fall down, to die, or
perish.

Ton̄c̄uñ, a ferrying, or passing over.

Ton̄c̄mujn, the neck of a hog; Lat.
glandium.

Ton̄dan, an elegy.

Ton̄ğ̄, a killing, or destroying.

Ton̄la, a surety.

Ton̄mac̄, an augmentation, or in-
crease; also growing ripe for
bearing, as when cows are near
calving.

Ton̄mac̄ajm, to magnify.

Ton̄mağ̄ad̄, an increasing.

Ton̄maj̄ğ̄jm, to increase or aug-
ment.

Ton̄maj̄ğ̄teōjn, an augmenter, or
improver.

Ton̄m̄an, a noise or sound; *tōm̄-*
m̄an mōjn, a great noise.

Ton̄m̄anajm, to make a noise, to
murmur, to tingle; *tōm̄an̄r̄uj̄d̄*
a *çl̄ūaya*, his ears shall tingle.

Ton̄muj̄t̄, as *tomuj̄t̄*, eating.

Ton̄nadajm, to turn with a lathe.

Ton̄p̄an, a crab-fish; *pro* *poğ̄t̄an*.

Ton̄naç, with child, pregnant.

Ton̄naçt̄, round.

Ton̄naçt̄ajm, to make round.

τορμαεταjn, going.
 τορμαδ and τορμαμ, a watch, a guarding.
 τορμαδ and τορμαμ, a wake, waking over a corpse by night.
 τορμαμujm, to watch, to guard; do cūajd do τορμαμα a tpead, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. cūmbujgjd team-poll dam jr an jonad ūd dā τορμαμαδ o ojltpēacujb ar zac jonad fō ceatajn ajnd na cnujgne, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; fleād τορμαajm, a funeral feast.
 τορμηταε and τορμηταμαjl, fertile, fruitful.
 τορμηταmlaεd, fertility.
 τορτ and τορτηjn, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.
 τορτ, by you, aside, i. e. ται tū; ag zaβajl τορτ, passing by you; na lajtb do cūajd τορτ, the days which you passed.
 τορταοβ, confidence.
 τορταοβτα, confiding, or depending upon.
 τορταοβταε, a commissary,
 τορταε, fierce; τορταμαjl, *idem*.
 τορυjb, over you, i. e. ται jb, or rjb.
 τορυjgeaεd, pursuit, or pursuing, *Ios. 20. 5*; cūjryd τορυjgeaεd oyna zo luat, ojn beaphtaοj oyna, pursue after them quickly, for ye shall overtake them; ag τορυjgeaεd, pursuing.
 τορυjgjm, to pursue; do τορμυjg rē jadran, he pursued them.
 τορμυjnye, over us, by us, i. e. ται jgne, or rjgne.
 τορμυρεαδ, to fall, or be ruined, to be killed; zo ττορμυρεαjri rē cead djob, that six hundred of them were killed.—*L. B.*

τοραε, a beginning, a front, a foundation; a ττοραε, in the beginning; a ττοραε an cata, in the front of the battle; o azajd τοραjg an geata jōctajri zo nujge azajd τοραjd na cūjrite, from the fore front of the lower gate, to the fore front of the inner court, *Ezek. 40. 19*; cnojcjnn τορυjg, the foreskin; from the word tūr, and therefore more properly written τυραε; *vid. tūr*.
 τοραjgjm, to begin; a nuajri do τορυjgeadan, when they began.
 τορανυjb, thorns; *vid. dofanujb*.
 τορzužad, motion.
 τορταl, arrogance; *vid. τοj-cjor-dal*.
 τορταλαε, presumptuous, arrogant.
 τορυjg, former; μαri an fēap-tajri τορυjg, as the former rain.
 τοτ, a wave; also a sod, or turf.
 τοτα, the rower's seat in a boat.
 τοτcōmua, a female cousin-german.
 τοτ, feminine, female.
 τριαεant, the ebbing of the tide.
 τριαεd, a tract or draft; also a treatise; *Lat. tractatus*.
 τριαεdajne, a historian; amajl fjadajr na τριαεdajrijge, as historians relate.
 τριαεdam, to treat of; *Lat. tracto*, also to handle.
 τριαεlad, to loosen.
 τριαεt, strength.
 τριαεt, the strand, bank, or shore of a river or sea; τριαjg, the same.
 τριαετα, a treatise, or discourse on a subject.
 τριαε, a lance.
 τριαεanaε, quarrelsome, contentious.
 τριαεbaile, an old name of Dundalk in the County of Louth.
 τριαεnōd, a way by the sea-shore.
 τριαjd, quick, active.
 τριαjde, first; a ττριαjde, in the

first place.

Τριαδεαῖ, *pro* τριοιδεαῖ, a warrior.

Τρίαῖ, the sea-shore; properly the shore at low water.

Τριαῖζιμ, the ebb, to be at low water.

Τριαῖζιζε and τριαῖζιζεαῖδ, a tragedy.

Τριαῖζιλαῖζεοῖν, a spy or scout.

Τριαῖλλ, a kneading-tub, a trough, a tray.

Τριαῖλλ, a servant, or slave; hence the Saxon *thrall*, *enthrall*.

Τριαῖλλῖδεαῖτ, slavery.

Τριαῖνῖζιμ, to cull or choose.

Τριαῖτμ, to ebb.

Τριαο-ἑλυῖτε, tilts and tournaments, i. e. *Trojanus ludus*.

Τριαονα, a rail.

Τριαοῖν, idle, lazy.

Τριαοῖνῖαῖδ, leisure, ease.

Τριαοῖταμ, to lessen or abate; do τριαοῖταμ na ηυῖζεαῖδα, the waters were abated.

Τριαῖράν, a bunch or cluster; *εὐαῖ-ραῖζιζο na τριαῖράν*, gather ye the clusters.

Τριαῖρδα, ὅσο τριαῖρδα, hitherto.

Τριαῖρδα, destruction, oppressing, or overwhelming.

Τριαῖρδαμ, to oppress or destroy.

Τριαῖρῖνάν, a ledge; ὅθιμ τριαῖρῖνάν-νυῖ, between the ledges.

Τριαῖτ, due time, or season, soon, speedily; *an* τριαῖτ, when, as soon as.

Τριαῖτ, prayer-time, the canonical hours; plur. τριαῖτanna; τριαῖτα μαῖδνε, matins, or morning prayer; hence it signifies morning time; τριαῖτ-ῖνῖνα, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; ὕμ τριαῖτ ῖνῖνα, in the afternoon; *an* τριαῖτ ῖοῖν, then, at that time.

Τριαῖτῖαῖ, or τριαῖτῖν, a little stalk

of grass; *βῖννῖνδ a ἑαῖβῖννῖνδ aῖμαῖ* τριαῖτῖαῖ *εῖνῖν*, his hands or fetters break like withered stalks.

Τρεῖ, τριῖ, or τρεῖρ, through; Lat. *per* and *præ*; τρεῖ *εαῖζλα*, through fear; τριῖ *na ἑνῖνδε*, through his heart: τρεῖρ is seldom said but when the particle *an* immediately follows it; ex. τρεῖρ *an* βαῖρδεαῖδ, through or by baptism; τρεῖ *na ῖζῖεῖτ*, through his shield; τρεῖ *ῖν*, therefore, through that; τρεῖ *μαῖ*, for that; Lat. *quoniam*.

Τρεαῖ, a tribe or family; plur. τρεαῖαῖβ and τρεαῖβτα; Lat. *tribus*.

Τρεαῖαῖ, pertaining to a tribe or family, or one of the same tribe.

Τρεαῖαῖδ, a ploughing, or cultivating.

Τρεαῖαῖμ, to plough; *do* τρεαῖ *ῖε an* μαῖαῖμε, he ploughed the plain.

Τρεαῖαῖμε, a ploughman; also a surety.

Τρεαῖαν, a tribune.

Τρεαῖαν, skilful, discreet.

Τρεαῖαῖτ, a family, or household; also tribulation.

Τρεαῖαῖμ and τρεαῖαῖζιμ, to trouble or distrust.

Τρεαῖβτα, earing, ploughing; also a village, a homestall.

Τρεαῖβταῖ, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-τρεαῖαῖ*, of the same tribe.

Τρεαῖβταῖμε, a ploughman.

Τρεαῖβμ, a stock, or kindred.

Τρεαῖεαῖν, three heads, three tops, three ends.

Τρεαῖαῖδ, a loosing.

Τρεαῖδ, a herd, a flock; τρεαῖδ *ζαῖαῖμ*, a trip of goats.

Τρεαῖδαν, a fast.

Τρεαῖδμο, wounds.

ἑρέδουζγε, a herdsman; **ἑρέδουζγε** **καρνακ**, a shepherd.
ἑρέαζ, a spear or trident; **an** **ἑρέαδαν** **τῷ** **α** **ἑρέαδον** **δο** **ἑρέαδ** **δῆρνον** **δο** **ἑρέαδον**? no a ceann le **ἑρέαζον** **εἰς**? canst thou fill his skin with barbed irons, or his head with fish-spears.
ἑρέαζα and **ἑρέαζδα**, to penetrate, or pierce through.
ἑρέαλα, apparel; **ἑρέαλα** **δο** **ἑρέα**, thy head-cloths; also furniture; **ἑρέαλα** **κοζαδ**, instruments of war.
ἑρέαλλ, a short space, or time; **ζακ** **ἑρέαλλ**, now and then.
ἑρέαμαζαδ, binding, obligation.
ἑρέαμαζγμ, to bind, tie, or fasten unto.
ἑρέαμα, through him; **ἑρέαμα**, through them.
ἑρέανα, lamentation, wailing.
ἑρέαναδ, the week from Thursday before Whitsunday to the Thursday after.
ἑρέανα, abstinence; *vid.* **ἑρέαζεανα**.
ἑρέαν, strong, stout; **le** **na** **ἑρέανα**, by his strong ones, *Ps.* 10. 10; *comp.* **ἑρένε**.
ἑρέαρετα, art, science.
ἑρέαρετακ, artificial.
ἑρέα, the third; **an** **ἑρέα** **πορν**, the third division; **an** **ἑρέα** **λεαδαν**, the third book.
ἑρέα, by, or through; *Lat.* *per*; *vid.* **ἑρέ**; **ἑρέα** **an** **μακα**, through the plain.
ἑρέα, a battle or skirmish; plur. **ἑρέα**; **ba** **ἑρέα** **a** **ἑρέα** **ε**, he was brave in battle.
ἑρέα, adversity; *ex.* **Ὁ** **ἑρέα** **νοδ** **ζυδεαδ** **ἑρέα** **ζακ** **ἑρέα**, **naκ** **moδ** **ῥα** **at** **mo** **ἑρέα**, I pray to God in all my tribulations, as well as my tongue can speak.
ἑρέαμα, dross; *Lat.* *scoria*.
ἑρέατα, plaster.

ἑρέατ, or **ἑρέαζ**, a trident; **ἑρέατ** **ἑρέατ**, a fishing-spear.
ἑρέαταν, a wave.
ἑρέαταν, the sea, high water.
ἑρέαταν, a foot.
ἑρέατῶν, a traitor.
ἑρέατῶν, rebellion, treason, treachery.
ἑρέεαν, three heads.
ἑρέδ, a flock, a herd.
ἑρέδε, for three days; **ῥα** **οἱ** **ἑρέδε** **ταμπυλ** **mo** **ἑρέδε**, **αἱ** **ἑρέδε** **εἰς** **ἑρέδε**, I shall dissolve the temple of my body, and raise it up again after three days.—*L. B.*
ἑρέεαν, or **ἑρέεαν**, abstinence from flesh.
ἑρέε, blowing a blast.
ἑρέε, or **ἑρέε**, place, room, stead.
ἑρέεαδ, vicissitude, or change.
ἑρέε, or **ἑρέε**, a quarrel, or great scuffle; **ἑρέε** **ἑρέε** **κομῶν**, a quarrel between neighbours. Aristophanes makes use of the word *ἑρέε* to signify *rixari*, *litigare*, which Greek word his scholiast says he borrowed from the Barbarians.—*Vid.* *Pezron*, *ch.* 4. *in his Antiquity of the Gauls.*
ἑρέεμ, to pierce through, to penetrate; *Wel.* *treydy*, and *Gr.* *ἑρέε*, *perfero*.
ἑρέεαδ, the same.
ἑρέεα, a departure.
ἑρέεαν, a forsaking; **ἑρέεαν** **moδ** **a** **ἑρέε** **na** **ἑρέε**, a great evacuation in the midst of the country.
ἑρέεμ, to leave or quit, to forsake or abandon; **ἑρέεμ** **ἑρέε** **εἰς** **ἑρέε**, he will not forsake thee; **ἑρέε** **ἑρέε** **εἰς** **ἑρέε**, thou didst not forsake them.
ἑρέεαν, abstinence from flesh.
ἑρέεε, virtuous qualifications or accomplishments. It is some-

times written *տրէյջե* ; ex. *na* *տրէյջե* *ծլյցեալ* *do* *փայտ*, the qualifications necessary for a prince : this word wants the singular number ; *տրէյտե*, *idem*.

տրէյցեալ and *տրէյցեամայլ*, virtuous.

տրէյցոյն, a loss ; *տիյ տրէյցոյն* a *թօղ*, by the loss of his blood.

տրէյմիյ, by, or through.

տրէյմիյե, a space of time ; ex. *le տրէյմիյե մօր*, for a long space of time.

տրէյնօրոյ, corrupted from *տրէյնօրոյ*, the zodiac.

տրէյնե and *տրէյնեայ*, might, power ; compar. *տրէյնե*.

տրէյնֆօր, a stout man, a champion.

տրէյնիյե, a trench.

տրէյնիյե, force, strength, also stronger ; *յի տրէյնիյե տա նա միյի*, *ազարաւ* *տա* *բաւ*, thou art a stronger man, and hast prevailed.

տրէյնիյն, a treasurer, as of a church.

տրէյն, weak ; also ignorant.

տրէյնոյլ, a champion, or warrior.

տրէյնոյր, i. e. *տրէյնոյր*, i. e. *տրէյնոյր*, through thee.

տրէյնոյմ, to pierce or bore.

տրէյնոյմ, an ancient name of Drogheda in the County of Louth.

տրէյնոյմ, a leading, or directing.

տրէյնոյմտրէյնոյմ, a guide or leader.

տրէյնոյմ, to lead, or conduct, to guide ; *do տրէյնոյմ միյի*, I have led ; *տրէյնոյմ*, that may lead ; *տրէյնոյմիյն ի ինն*, he will guide us.

տրէյնոյմ, led, conducted.

տրէյնոյմ, three parts or pieces.

տրէյն, for, because, *propter*.

տրէյն, three ; *տրէյնիյն*, sixty ; Gr. *τρεις*, *ter* ; Lat. *tria*.

տրէյն, through thy means, for thee.

տրէյնոյմ, to triumph.

տրէյն, a march, a progress.

տրէյն, a purpose or design, a plot, a devise ; *ոնա տրէյն*, from his purpose.

տրէյնալիյե and *տրէյնալան*, a traveller, a wayfaring man.

տրէյնալան, to go, to march, to proceed ; *do տրէյնալան ի ինն*, he marched or travelled ; *an տան տրէյնալանիյն* *մե* *don Տրայնոյն* *տրէյնալան* *մե* *դա* *բն* *սոյն*, whenever I take my journey into Spain, I will come to you.

տրէյնալան, to imagine or devise, to design or plot ; *bo տրէյնալան ի ինն*, because he devised ; *do տրէյնալան ինն* *an* *աշար* *an* *ինն*, he determined against the king.

տրէյնալան, weary, fatigued.

տրէյնալան, weakness, or lowness of spirit.

տրէյնալան, a wailing, or bemoaning.

տրէյն, the third part ; *դա տրէյն*, two-thirds.

տրէյնալան, three by three ; *terni*.

տրէյնալան, a triangle ; also a three cornered bread.

տրէյն, a lord or king.

տրէյն, a hog or swine.

տրէյն, a wave.

տրէյն, a hill or hillock.

տրէյն, so *տրէյն*, often.

տրէյն, through, utterly ; *տրէյն* *ամալ*, altogether ; *vid. տրէյն*.

տրէյն, thirteen.

տրէյն, by us, or through us ; *տրէյնոյն*, by him.

տրէյն, a bush of hair.

տրէյն, bushy, hairy, crested.

տրէյն, a small torch.

տրէյն, three pound weight.

տրէյն, a trench.

տրէյնոյն, tribulation or trouble ; *տրէյնոյն* *ազար* *doշարան* *այն* *անամ* *զալ* *eun* *այն* *do ինն* *ոլ*, tribulation and anguish on the soul of every man who doeth ill.

տրէյն and *տրէյն*, thirty ; *տրէյն*

oēa cēad, a canthred or barony.
 Τηοα-cēad an cāla, now called
 Cala Lujmne, the estate of the
 O'Ceadfas.

Τηοαδ-cēad ō ccaγγjn, now
 called the barony of Tullow in
 the County of Clare, the estate
 of the Macnamaras.

Τηοαδ-mēodanaē, now called
 West Barryroe in Carbury in
 the County of Cork, the ancient
 estate of the O'Cobhtaigh, or
 Cowhigs, and of the O'Fichiolaigh, or Fields.

Τηοαδ-cēad cōneab-ajrejn, in
 the County of Clare, the ancient
 estate of the O'Bascoine, O'Do-
 nail, and O'Moelchorera.

Τηοαδ-cēad-cladaē, in Orgialla,
 the ancient estate of the Mac-
 Ionaγg, English, *Mac-Kenna*,
 originally of Meath, but in the
 middle ages settled in the Coun-
 ty of Fermanagh in Orgialla
 among the posterity of the Col-
 las, according to this Irish rhyme
 of O'Dubhgain in his topogra-
 phical poem: Rγg an τηοαδ
 cēad Cladaē: Mac-Ionaγg ad
 cūalabajn: bγle cēγllγde cpoγ-
 deac clγanac: Mγdeac ē γjd
 Oγγjallaē.

Τηοδγ, i. e. τηγ τυγ, through
 thee.

Τηγφογαν, a triphthong.

Τηγomy, by me, or through me.

Τηγονōjd, the Trinity; Wel. *ytrin-*
dod.

Τηγopal, a bunch or cluster of
 grapes; τυγadan a τηγopayl
 caona apγγze ūata, their bunch-
 es bore ripe berries.

Τηγopay, tripes.

Τηγγt, sad, melancholy, tired; ba
 τηγγt an laoc ōn τυγγγ γan,
 the champion was melancholy for
 that expedition.

Τηγγt, a curse.

Τηγυα, a canthred; δυγne ταγ

τηγυα, a stranger; Lat. *ad-*
vena.

Τηγγγ, three persons; τηγγγ mac,
 three sons.

Τηγγγ, and diminut. τηγγγan, a
 pair of trousers, viz. breeches
 and stockings in one garment;
 τηγγγay, *idem*.

Τηοεαγne, mercy.

Τηοεαγneac, merciful.

Τηοελαδ, a loosening.

Τηοδαē, quarrelsome, riotous.

Τηοδαγn, or τηογγan, a raven, or
 bird of prey.

Τηογ, children.

Τηογγa, miserable, unhappy.

Τηογγajn, sun-rising.

Τηογγtaē, or τηογγγtaē, a foot-
 man, a foot-soldier; τηγ cēud
 τηογγtaē, three hundred foot
 soldiers.

Τηογat, a helmet.

Τηογē, an evil body, a bad person,
 also a coward.

Τηογd and τηογdeac, a fighting or
 quarrelling.

Τηογdγm, to strive or contend, to
 wrangle or quarrel; do τηογd
 γē, he fought; τηογdγg, fight
 ye.

Τηογd and τηογg, a foot; τηογγγte,
 feet; τηγ cēud τηογd an γayd,
 three hundred feet long. This
 word is most commonly written
 with a γ, as τηογg; though it
 should be rather written with a
 d, τηογd; especially as the Welsh
 have *troed* to signify a foot. I
 am of opinion that τηογd should
 properly mean *planta pedis*,
 though it is now used to signify
 the foot, as the Irish word cōγ,
 which properly meant the foot,
 being like the Gr. *πους*, and
 Lat. *pes*, is now used to signify
 the *crus*, or *tibia*, i. e. from the
 knee to the ankle. The Eng-
 lish *trod*, as *he trod*, has a close
 affinity with this Irish word τηογd.

Τρογῆ, sorrow, grief.
 Τρογῆν, a brogue, a slipper.
 Τρογῆ-λεαῖαν, broad-footed.
 Τρογῆτεαῖ, a footman; κοῖρηδε,
idem.
 Τρογῆτῆν, a sock.
 Τρογῆτην, a dizziness.
 Τρογῆτῆλλον, a sanctuary.
 Τρογῆδε, tutelary gods.
 Τρογῆ, heaviness; also more heavy.
 Τρογῆεαῖ, heaviness, weight.
 Τρογῆεαῖ, a fasting, or fast.
 Τρογῆγῆμ, to fast; δο τρογῆγεα-
 δαν, they fasted; να τρογῆαδ,
 fasting.
 Τρογῆτε, a threefoot stool, a tri-
 pod.
 Τρογῆτῆγῆμ, to consume, or pine
 away.
 Τρομ, weighty, heavy; κοβλαδ
 τρομ, a deep sleep; ῖο τρομ,
 very grievous; also sad, pensive;
 Wel. *trum*.
 Τρομ, protection.
 Τρομ, blame, rebuke.
 Τρομᾶμ, to aggravate, to make
 heavy, to load or burden.
 Τρομᾶν, a great weight.
 Τρομᾶνα, a client.
 Τρομᾶνὸζλαῖ, a woman client.
 Τρομᾶδ, vervein mallow; Lat.
alcea.
 Τρομᾶνδεαν, a tribe, or clan of
 vassals.
 Τρομᾶνᾶν, a great shower.
 Τρομᾶνᾶλ, a woman slave.
 Τρομᾶνᾶν, important.
 Τρομᾶν, weighty, grave.
 Τρομᾶνδε, the night-mare.
 Τρομᾶνδῆμ, to overlay; δο τρομ-
 ᾶνδῆμ, she overlaid it.
 Τρομᾶν, the elder-tree.
 Τρομᾶνᾶν, a matron.
 Τρομᾶν, a client.
 Τρομᾶν, or Τρομᾶνᾶν, a land or
 territory in Thomond, which was
 a part of the ancient patrimonial
 estate of the O'Briens of Aran,

descended from Τᾶν-ῆλῆ, the
 third son of Dermod, king of
 Munster an. 1120, and the
 youngest brother of Concubair
 O'bhren, surnamed Na Cata-
 ῖνᾶν and Slapanalᾶν, king of
 Munster immediately after the
 death of his father Dermod,
 from whose three sons, viz. Con-
 cubair, or Conor the First, Τᾶν-
 ᾶνᾶν, or Turlogh the Second,
 and Τᾶνδῆ, or Thady, surnamed
 ῆλῆ, i. e. *fair*, descended all
 those of the name O'Brien,
 which were of the posterity of
 Τᾶνδῆ, or Thady, the eldest
 son of the great monarch Brien
 Boiroimhe. The O'Briens of
 Cuanaῖ and ᾶνᾶν, are de-
 scendants of Donogh, a younger
 son of that monarch, and king of
 Ireland after his father. The
 O'Briens of Dub-ῆν-ᾶνᾶν,
 in the County of Wexford, were
 descendants of an elder stock
 than those now mentioned, being
 the posterity of Lorcan, king of
 Munster in the ninth century,
 and the grandfather of Brien
 Boiroimhe. The O'Briens of
 Clannᾶν and Κοῖρηᾶν are
 the eldest descendants of that
 name of all the posterity of the
 monarch Brien Boiroimhe; those
 of the Thomond branch are the
 next, being descendants of Tur-
 logh, second son of Dermod;
 and those of ᾶνᾶν and Τρομᾶν
 are the third in rank, being de-
 scended from Dermod's third
 son: they were always sovereign
 lords of the Isles of ᾶνᾶν, in
 the bay of Galway, and of Τρομ-
 ᾶν, in the County of Clare, until
 the reign of Queen Elizabeth,
 as appears by an address which
 the mayor and sheriffs of the
 city of Galway wrote in their
 favour to that queen, wherein it

is mentioned that the corporation of that city paid them an annual tribute of a certain number of pipes of wine, in consideration of their protection and expenses in guarding the bay and harbour of Galway against pirates and coast-plunderers. An authentic copy of that address is possessed by John O'Brien of Clontis, in the County of Limerick, Esq., who is now the worthy direct chief of that princely family. We find in the Annals of Innisfallen that Taidhg Gle and his brother Turlogh, ancestor of the Thomond branch, were always at variance with each other, after the death of Conchubhar, their eldest brother, Turlogh took his brother Taig prisoner, an. 1145, kept him in confinement for some time, without regard to the interposition and guarantee of the holy Malachias, Archbishop of Armagh. Taig was afterwards revenged of Turlogh, by joining Dermot Mac Carty, king of South Munster, and Turlogh O'Conor, king of Connaught, against him, consequent to which junction, Turlogh was dethroned, and banished to Ulster, and Taig made king of North Munster an. 1162, but he was afterwards dispossessed by Turlogh.

Τρομῆρῆι, a trumpeter.

Τρομῆρῆι and τρομῆρῆι, a tribe of vassals.

Τροῦρῆι, a trooper.

Τροῦρῆι, serious.

Τροῦρῆι, a pace, a foot.

Τροῦρῆι, a fast, or fasting. This pure Celtic word perfectly corresponds with θρησκεια in the Greek compound word εθελοθρησκεια, Lat. *voluntaria jejunia*, and rendered in the vulgate

superstitio, from the original Greek, chap. 2. v. 23. of St. Paul to the Colossians, where he alludes to the superstitious judaical fasts, observed without public authority, and according to the dictates of each man's will. Such were the fasts they observed on account of bad dreams, &c. — *Vid. Buxtorf. Synagogæ Judaicæ, caput. 13, circa finem.* But it may be added, that the Irish word τροῦρῆι (or τροῦρῆι τροῦρῆι) perfectly corresponds with the above Greek word εθελοθρησκεια, not only in the second part of the compound, but even in the first, since the Irish word τροῦρῆι means the will, Gr. *θελημα*, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τροῦρῆι, a crack.

Τροῦρῆι, seriousness.

Τροῦρῆι, wasted, consumed.

Τροῦρῆι, the same.

Τροῦρῆι, compassionate.

Τροῦρῆι, lean, piteous.

Τροῦρῆι, leanness.

Τροῦρῆι, pity.

Τροῦρῆι, a wretch, or miserable creature; Wel. *tryan*, lean.

Τροῦρῆι, lamentable.

Τροῦρῆι, pity, favour; δο ηῖδο τροῦρῆι, they favour; also woe, misery; α τροῦρῆι, alas! woe is me!

Τροῦρῆι, compassion, pity; also misery; μο τροῦρῆι, my calamity.

Τροῦρῆι, a sheath or scabbard; α τροῦρῆι, out of its sheath.

Τροῦρῆι, a body, or carcase.

Τροῦρῆι, a sheath, or scabbard.

Τροῦρῆι, profanation, a polluting or corrupting.

Τροῦρῆι, corruption.

τῆν ἀλλήλοισιν and τῆν ἀλλήλοισιν, to pollute, unhallow, or profane; ex. do τῆν ἀλλήλοισιν ἡ ἐκείνη ἡ ναὸς, he profaned the sacred church; ἡ δὲ τῆν ἀλλήλοισιν ἀνάμνησιν ἐναοῖς, he polluted his soul with excess; also to deflower, ravish, or corrupt; ἡ δὲ τῆν ἀλλήλοισιν ἀνάμνησιν ἐναοῖς, whose virginity was not corrupted.

τῆν ἀνάμνησιν, a short life.

τῆν ἀνάμνησιν, a stammerer.

τῆν ἀνάμνησιν and τῆν ἀνάμνησιν, a stare, or starling; *rectius* δῆλον.

τῆν ἀνάμνησιν, a kind of vessel; Lat. *trulla*.

τῆν ἀνάμνησιν, heavier; also heaviness.

τῆν ἀνάμνησιν, to enclose, or entrench.

τῆν ἀνάμνησιν, i. e. *ceann*, a head.

τῆν ἀνάμνησιν and τῆν ἀνάμνησιν, Jews' harps.

τῆν ἀνάμνησιν, a trumpeter.

τῆν ἀνάμνησιν, a player on the Jews' harp.

τῆν ἀνάμνησιν, the fish called cod.

τῆν ἀνάμνησιν, a suit of clothes; also a smelt or sparkling.

τῆν ἀνάμνησιν, goods, chattels, furniture; ἡ δὲ τῆν ἀνάμνησιν, my stuff; τῆν ἀνάμνησιν ἐξέτε, the furniture of a house.

τῆν ἀνάμνησιν, oarweed; Lat. *alga*.

τῆν ἀνάμνησιν and τῆν ἀνάμνησιν, to truss up, to gird the loins.

τῆν ἀνάμνησιν, you, thou; Gr. Dor. *tu*, Lat. *tu*, Gall. *tu*.

τῆν ἀνάμνησιν, silence.

τῆν ἀνάμνησιν, prudent, cunning; ἐδὲ τῆν ἀνάμνησιν, imprudent, awkward.

τῆν ἀνάμνησιν, a going.

τῆν ἀνάμνησιν, a hatchet or axe; ἡ δὲ τῆν ἀνάμνησιν ἐκείνη ἡ ἀξίς, thou art my battle-axe, Jer. 51. 20; ἡ δὲ τῆν ἀνάμνησιν ἐκείνη ἡ ἀξίς, with axes and hammers; τῆν ἀνάμνησιν ἡ ἀξίς, a chip-axe; Gr. *θῆναι*, to strike; and Gall. *tuer*, to kill.

τῆν ἀνάμνησιν, fame, renown.

τῆν ἀνάμνησιν, North Munster, or

the country called Thomond, reduced in latter ages to the County of Clare alone, the patrimonial estate of the Dalcassian princes, a considerable part of which remained in the possession of their chief descendants, the O'Briens, till the year 1741, when the last earl of that name died without issue, and the estate and title of Thomond came into an English family. The country now called the County of Clare was recovered from the people of Connaught by *Lúgh Meann*, one of the ancestors of Brien Boiroidhe. towards the end of the third century, and maintained ever after by his warlike posterity against the repeated attacks of the Conacians. The above *Lúgh Meann* was king of Munster anno 280; *vid. de ar supra*.

τῆν ἀνάμνησιν, dominion.

τῆν ἀνάμνησιν, hooks, crooks, or hinges, i. e. *bacáin*, *lúbáin*, or *γῆν ἀνάμνησιν*.

τῆν ἀνάμνησιν, a way, or road.

τῆν ἀνάμνησιν, bad, naughty.

τῆν ἀνάμνησιν and τῆν ἀνάμνησιν, wit, cunning, prudence.

τῆν ἀνάμνησιν, augury.

τῆν ἀνάμνησιν, the twilight.

τῆν ἀνάμνησιν, reproach, calumny.

τῆν ἀνάμνησιν, reproachful, calumnious.

τῆν ἀνάμνησιν, to accuse, or charge falsely.

τῆν ἀνάμνησιν, a scold.

τῆν ἀνάμνησιν, to be able.

τῆν ἀνάμνησιν, able, or capable; ἡ δὲ τῆν ἀνάμνησιν ἐκείνη ἡ ἀξίς, I am capable.

τῆν ἀνάμνησιν, a village, or homestall; also a fortified town.

τῆν ἀνάμνησιν, a moat, a hillock, or rising ground; hence *tuama* and *tuama*, a tomb or grave. This Celtic monosyllable *tuam* is the root and original upon which the

Tuajteac, from tuat, a country-

Tuatá and tuajteac, rustic; also

the people in general; *tuata*
Eireann, the people of Ireland.
Tuata dē Danann, the name of
the fourth colony of Ireland.
Tuata-ḡobḡa, the name of some
British gentry that used poison-
ed darts or arrows in Ireland in
the time of Herimon, *K. ad*
A. M. 2737.
Tuata-ḡobbuḡde, a district of the
Queen's County, anciently pos-
sessed by the Macaboys.
Tuatac, a lord, or sovereign.
Tuatacd, a lordship, or seignior.
Tuatal, the left hand; also awk-
ward, or ungainly; *an tuatal*,
the wrong way, or awkwardly.
Tuatal, the proper name of a man,
common among the Irish Scots;
it is the same as *Totilla* among
the Goths. Many other Gothic
names are observable among the
Scots.
Tuacallac, awkward.
Tuacallan, an awkward, ungainly
person.
Tuatamajl, rude, rustic.
Tuacujrd, sorcery, augury.
Tubajrt and *tubujrt*, misfortune,
mischief; *ma beanann tubujrt*
do, if mischief befall him.
Tubajrtea, unlucky, unfortunate.
Tuba, a show, or appearance.
Tuc and *tecc*, a bone.
Tuca, a tuck, or rapier.
Tuccajd, a cause, or reason.
Tucaḡrajm, to rub.
Tucra, meat.
Tuct, a form, or shape.
Tuct, time, the same as *trac*;
tuct, i. e. *an trac*, when, or as
soon as.
Tuctajḡjm, to choose.
Tudamlac, carriage, behaviour.
Tudcadan, they came; *tudcajd*
re, he will come.
Tudcam and *tudcajḡjm*, to come,
to arrive.
Tuz, gave, brought; *tuzad an*

talam reur, let the earth bring
forth grass; *tuzajḡjr na hujr-*
geada, let the waters produce;
tuzadan uata, they brought
forth; *do tuz an Tjanna an*
zac ule crann far, the Lord
caused every tree to grow.
Tuza, rather *tujze*, straw.
Tuzḡajm, to apply, to adjoin.
Tujde, or *tajdeac*, pleasant, de-
lightful.
Tujdme, a confederacy, or conjunc-
tion.
Tujdmeac, a yoke-fellow.
Tujdmjm, to join, to yoke.
Tujze, straw; *nj tabaracaj fear-*
da tujze don pobal; *ejrjḡjdjr*
azur crujnnjḡjdjr tujze dojb
rejn, ye shall give the people no
more straw, let them go and ga-
ther straw for themselves, *Exod.*
5. 7.
Tujjm, to perceive or discern, to
understand; *do tujz re*, he
knew; *do tujz an pobal ule*,
all the people understood.
Tujzre and *tujzryn*, the under-
standing; also skill, knowledge;
njl tujzre azam ann, I have no
skill in it; *tujzryn ole azur*
maiteara, discerning good and
evil.
Tujzreac and *tujzreanac*, skil-
ful, intelligent.
Tujle and *tujle*, a flood, or inun-
dation; plur. *tujlejde*; *do cua-*
dan do tonna azur do tujle
tonam, thy waves and floods are
gone over me.—*Ps. 42. 7*.
Tujl, sleep, rest.
Tujlz, a hill, or hillock.
Tujljḡjm, to overflow.
Tujlm, to sleep; *tujlreadan mo*
dearca ruan, my eyes slumber-
ed: this word is oftener written
tujlym; *con tujl cadlad cyme-*
ada, *dormiebat somnum captiva*
matris; *con tujl cac*, *dormie-*
bant omnes.

Tujlle and tujllead, a remnant,
something to the good; tujle,
idem; tujlle, more, an addition
to.

Tuſſleam, wages, hire; do čuſuſn-
nſž ſſ jađ do čuſſleam mēſſn-
dſužę, ſhe gathered them with
the hire of an harlot.—*Mic.* 1.
7.

Ṭujlljm, to augment or increase,
to enlarge.

Tujllm, to deserve, to earn; do
tujll rē a tūanarɔal řá do, he
earned his wages doubly; do
rējɲ mar do tujll a láma, as
his hands deserved; do tujll tū
bár, thou hast deserved death.

Τυλλῆν, desert, merit; ὁ κατὰ τὴν
 τυλλῆν, according to their de-
 sert.

Tujlljrm, to sleep; do tujlljeadau
 uje fead na hojðce, they slept
 the entire night.

Џуџлџе, earned, deserved.

Τυλτινε, an old name of Λοτρηα
in Lower Ormond.

Tynge, an oath.

Եւ յայնժե, ժողօս յայնժե, immove-
able rocks.

Եւոյնեամ, death; յաբ Եւոյնեամ,
after death.

Եւ խոյնք, a den; խոյնքս՝ Բյո-
 ժանակ, a den of thieves; Եւ
 Ժու a մաշա a Բհարայցի, Եւ
 a լեյծի, Եւ Եւ Ժույնցի,
 Եւ a նամայ խալման, wan-
 dering in wildernesses and moun-
 tains, and dens, and caves of the
 earth.—*Heb.* 11. 38.

Τυγνηνῆδε, possession.

τῶν, plur. of τὸν, towers, bulwarks.

Τυρρ, a lord, a sovereign, or general.

Ταῖς ἡμετέρας or ταῖς ἡμετέρας, bashful, shamefaced; hence Ὁ ταῖς ἡμετέρας was so called; *vid. K. ad A. M.* 3813.

Tujic̃mĵġm, to make sorry, to

grieve or trouble.

Тужнѣнѣ, a reward.

Tupnean, a troop, or multitude.

Tuineann, wheat.

Tujreann, a sparkle of fire, like that of iron from an anvil, or as lightning; ex. *γρεῖννῃς τυρε-ανν ἀπὸ ἑκάς* leat, sparkles flash on every side.

Եւրօրջ and եւրյօրջ, a saw;
բա եւրյօրջայծ, under saws.

Ταῖς, a request.

Τυρηνίδ, an elegy.

Tuɣɣɔɔ, a pillar, or supporter of a house or church; **tuɣ** Samyon a ɣuaylle ɱɣɣ an tuɣɣɔɔ ɱo baɔɣ ɱɔn tteac, Samson laid his shoulders against the pillars that supported the house.—*L. B.*

Շարճիչոն, a tongue.

Շայրյճոն, a prince; also a judge.

Τυπῆζον, a pillar, or supporter.

Τυρηνον, the genit. of τυρην, wheat; a μελτε τυρηνον, grinding wheat.

Եւրոյր տալծե, conviction of theft.

Τῦνλιν, a descent.

Ṭūjrljnm or ṭūjrljnzjm, to alight
 or descend; do ṭūjrljnz rē, he
 alighted.

Tuymeac, modest, bashful.

Τὸ ἡμεᾶς, modesty, shame-facedness.

Tujnye and tujnyj, weariness, sadness; lējzɣjd mē mo tujnye djom, I will leave off my heaviness.

Էսրբեաց and էսրբեամայլ, wea-
ry.

Տսյրյճյմ, to weary; ծագլա չօ
 լսյրեօճյոն յաժ, lest I weary
 them.

Τυπτεᾶςδα, a rehearsal, or relation.

Τυμή, time; also quantity, consideration.

Τυγρ, a nobleman, a gentleman.

τῶν, a jewel; ὀβ-τῶν, precious jewels.

Túyr, from **túr**, a beginning, head, or origin.

Túyr, incense, frankincense.

Túyrbeanad, a front.

Túyrdeac, genit. **túyrđjğ**, a parent.

Túyrđjn, creation; **túyrđjn na cnuinne**, the creation of the world; also a beginning of any thing; *vid. túyrđjn*.

Túyreaç and **taoyreaç**, a commander, or officer; **taoyreaç rluag**, the general of an army; from **túr** or **túyr**; hence the family of Macantoish in Scotland, i. e. Mac an **tuyreajec**, the son of the general, or head of an army; Lat. *dux. ducis*.

Tuyreap, a censor.

Tuyrll, trespass.

Tuyrle, the hinge of a door or gate; **do çun dá tuyrljğb é**, he threw it off the hinges.

Tuyrlead and **tuyrljğe**, a stumbling; **ceap tuyrljğe**, a stumbling block; hence **banuatuyrle**, a headlong stumble; also a faltering in any affair; from **banu**, the head, and **tuyrle**, a stumble; so that **banuatuyrle** signifies to fall headlong, to stumble.

Tuyrljğm, to stumble; **nj bpağjğb do çor tuyrlead**, thy foot shall not stumble; **do tuyrljğeadap**, they stumbled.

Tuyrljğte, stumbled, fallen, or tumbled down.

Tuyrmead and **túyrmeağad**, delivery, travailing, or bringing forth young; **laete a túyrmjğb**, *dies pariendi*; **bean túyrmjğb**, a midwife; **ne mnájb tuyrmjğde**, unto the midwives.

Túyrmjğm, to bear or bring forth.

Túyrmjğteojn, a parent; **dáđtuyrmjğteojnub**, to their parents.

Tuyrtun, a groat.

Tuyrteamac, frail, ruinous, ready to fall.

Tujç, a side.

Tujçm, to fall; **do çuyteadap jonnta çan**, they fell into them.

Tujçm, a fall; **do çuajp çē tujçm**, he got a fall; **tujçm na laoc**, the fall of the heroes.

Tul, the face or countenance, the front or forehead; **nō bnyread a cenáma**, a **rúle azur tul a néadan**; hence also **tula na naom**, the relics of the saints; also **tula an teampujl**, the place where the bones and skulls are heaped up.

Tul, a beginning, or entrance.

Tul, more.

Tul, quick, soon.

Tul, a manner, or fashion.

Tul, naked.

Tula, a hill or hillock; Heb. **h**, the same.

Tulla, a green or common.

Tulaç-ōğ, in Ulster, the estate of the O'Hogans and the O'Gormleighs.

Tul-bneçneac, spotted, freckled.

Tulca, bands.

Tulcaç and **dulcánaç**, hilly, full of hills.

Tulcán, diminut. of **tulaç**, a hillock; sometimes written **tulğán**.

Tulcōmraç, an assembly or congregation; **nō çuz a çjolla eōlay Shamron zo teac tulcōmraç na Dhljrtjneac**, his leader conducted Sampson to the assembly house of the Philistines.

—**L. B.**

Tulçnomacđ and **tul-çlaonaçđ**, a declivity.

Tulğán, the same as **tulcán**.

Tulğanaç, hilly, uneven.

Tulğajm, to provoke.

Tulğlan, a handsome hillock.

Tulğluaract, promotion.

Tull-ballyğada, spots, freckles.

Tullōğ, the fish called pollock.

Tulnadapcaçđ, foresight, providence.

Tulycán, a loosening.
Tulytaonaçð, a declivity.
Tultanað, by mere chance, accidentally.
Tum, a bush; *tumðnyj*, a bramble bush; *tūm çlejteac*, a tuft of feathers; *çay tum*, a curled lock.
Tuma, a tomb or sepulchre.
Tumad, a dipping.
Tumajm, to dip; *do tum yē a meuri*, he dipped his finger; *do tumadan an cōta annya bfuyl*, they dipped the coat in the blood.
Tūmta, dipped.
Tūmtajne, a dipper, or diver.
Tur, dry, bare, alone; *bjad tur*, dry food, i. e. without drink.
Tur, a request, or petition.
Tur, a research.
Turi, a tower; Lat. *turris*, Gr. *τῦραις*.
Tur, heaviness, weariness.
Tur, a journey, or tour; Gall. *tour*.
Tura, much, plenty, abundance; *tura namad*, a great deal of enemies.
Turay and *turuy*, a journey or expedition; *do çjonnyzajn a turuy*, he began his journey; *turuy* is also the state of a person or thing; *çrēd ē a turuy*, what is he doing, or upon; *turay ceannūjge*, traffic.
Turayzan, sea-ore, or sea-rack; Lat. *alga*.
Turbjt, a turbot, *rhombus*.
Turbajð, or *urhajð*, mischance, misfortune.
Turcari, riches.
Turcōmyrac, an assembly, or congregation.
Turzabajl zrējne, the course of the sun from its rising to its setting; though it is sometimes used to signify sunrise, and oftentimes to imply the setting of the sun; from *tur*, a tour,

and *zabajl*, to take; Gall. *tour*, i. e. the artificial day.
Turzajð, he took up.
Turzabala, iniquity.
Turzablaç, guilty.
Turiznajm, to collect or gather.
Turilaç jnbjri moji, the old name of Arklow.
Turilaç, is any ground covered with water in winter, and dry in summer.
Turina, a furnace.
Turina, a spinning-wheel.
Turinajðe, a minister.
Turinajm, to humble; also to descend: it is sometimes written *tojinym*; *do tojinead ceanay clann Cujnn*, the power of the Conations was reduced or humbled; *tūnna na ndjomayac no ðleact*, it is just to humble the proud; also to descend, or come down, as from a high to a low place; *mar tūrn an çloç don çyljab*, as the stone descends from the mountain: in this latter sense it is vulgarly corrupted into *tūrljon*, as *tūrljn dōt çapal*, unlight or descend off thy horse.
Tūnnañ, a descent.
Tūnnañ, rest, quiet; *nj tējd tūnnañ*, he is never at rest.
Turinōji, a turner.
Turycolbad, frequent skirmishes or engagements.
Turtrna, a district of Orgialla, formerly possessed by the O'Flins, the O'Donnellans, and the O'Heircks.
Turturajr, a turtle; Lat. *turtur*.
Turuy, a journey; *vid. turay*.
Turuyán, a traveller.
Tur, a beginning, a foundation; *an ttur*, in the beginning; also first; genit. *tūjr*; *an ttujr*, or *an dūjr*, in the first place; hence *tūjreac*, corruptly written *taojreac*, a leader, or duke; Lat.

dux, ducis, quasi dus, dusis, the *x* and the *s* being of the same sound in the Celtic as it is in French.

Τυγα, thou, even thou, thou also; εαδρυμγα αζυγ τυγα, between me and thee.

Τυγερναδ, fiction.

Τυγδην, the beginning; ex. ὁ τυγδην accuy ὁ τηβαρхан na διληνδε, from the beginning and overflowing of the waters of the deluge.—*L. B.*

Τυγζα, rather; also the former; η̄δ̄ buy τυγζα, sooner, or rather than.

Τυγζα, incense.

Τυρλῶζ, a leap or jump; vulgarly

τερυρλῶζ.

Τυρλῶζαc, desultory, skipping, jumping; ρυάημ τορμάηη na ροτάδ αζυγ ρορρυαζαδ na neac αζυγ na ccaηbaδ τυρλῶζαc, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah.* 3. 2.

Τυρλῶζαημ, to skip or jump; αζ τυρλῶζα αη na cηocuyb, skipping upon the hills.

Τυρμῶδ, a bond-slave.

Τυρορναc, a parricide.

Ταταc, filthy, dirty; also ungainly, awkward.

Τῡταηζηλ, dirt, filth; awkwardness.

REMARKS ON THE LETTER υ.

υ is now the seventeenth and last letter of the Irish alphabet, which originally consisted but of sixteen letters.—*Vid. Remarks on the letter ρ.* Our grammarians call this vowel by the name of υ, which, according to Flaherty, signifies *heath*, vulgarly called ρηαοc, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called *υη*, otherwise written *ūbυη* and *jūbαη*. υ is one of the three broad or grave vowels, and was used indifferently instead of *a* or *o*, not only in the Irish language, but likewise in the Greek and Latin. Cassiodorus observes that the old Latins made no difference between *u* and *o* in their manner of writing or pronouncing: *volt* being frequently used for *vult*, *colpa* for *culpa*, *præstu* for *præsto*, *publicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Æneid*, "*hoc tunc ignipotens cælo descendit ab alto.*" And for the Greek *νυξ* the Latins wrote *nox*; for Gr. *μυλη*, Lat. *mola*; also *a* for *u*, as Gr. *κυλιξ*, Lat. *calix*; Gr. *μυδαω*, Lat. *madeo*; likewise *u* for *a*, as for the Greek *Ηεκαβη* the Latins wrote *Hecuba*; Gr. *καλαμος*, Lat. *culmus*; and in the Latin we find the *a* in the word *calco* changed into *u* in its compound *conculco*. The Irish alphabet has no *r* consonant, to which an aspirated *b* or *ḃ* is equivalent in power and pronunciation; as likewise in the Gr. a single β, or *beta*, serves for *v*; thus for the Hebrew word *רִיחַ*, the Greeks write *Δαβιδ*, as the Irish do *Ḍáβj̄*.—*Vid. Remarks on the letters ḃ and ḟ.* υ is the initial, or leading vowel, of the three upthongs, *υη*, *υα*, and *υαη*, called *na τηη hujlleana*, from *ujllean*, the honey-suckle tree; Lat. *caprifolium*. Scioppius and Carisius have remarked that a syllable may be formed

either by one vowel or by two or three, as in the word *aquae*, &c. ; but Quintilian will not allow that three vowels can be united in one syllable, and Terencian joins him in the same opinion: *syllabam*, says he, *non invenimus ex tribus*. But a syllable of three vowels is very common, as well as easy and natural in the Irish language. The Hebrews have the diphthong *ui*, as in the word אֱלִי, Lat. *revelatum*, &c. ; as also a whole word consisting only of two vowels, as the Hebrew אֵל, which signifies an island, region, or country.—*Vid. Opitius's and Buxtorf's Heb. Lexicons*. I would be curious to know how the ingenious Monsieur Bergier, who allows no radicals but consonants, would make out the radical formation of this Heb. word אֵל, or of the Greek words υἱου, the genitive, and υἱεα, the accusative of υἱος, *filius* ; and of many other words of a like frame in other languages, especially in the Irish, wherein words consisting of vowels alone are very frequent. Nor is M. Bergier's own language destitute of words of such a frame: the word *eau*, water, is an obvious proof of it, amongst many others. I should rather join in opinion with the learned and judicious author of the treatise on the Mechanical Formation of Languages, who reckons the vowels amongst the radical elements of all words. Their being commutable with each other should not deprive them of that privilege, no more than the consonants ; many of which are equally interchangeable, and promiscuously used. Before we have done with the vowels it is fit to remark, that words beginning with a vowel, being of the masculine gender and of the nominative case singular, must admit of the letter τ as a prefix, when preceded by the Irish particle *an*, as *an tanam*, *an tuaban*, &c.

Ua, from ; Lat. *de*, *ab* ; ex. as, uájm, i. e. ua me, from me ; uajτ, i. e. ua tu, from you ; uajb, i. e. ua γjb, or ua jb, from ye ; hence

Ua, signifies any male descendants, whether son or grandson, or in any other degree or descent from a certain ancestor or stock ; thus ua bṛjajṇ, signifies the son or any other descendant of Brian ; ua Nējl, the son, or of the posterity of Nial, &c. In latter ages this word ua has been changed into O, as O'bṛjajṇ, Engl. O'Brien, O'Neil, &c. In this manner it is used as a prefix to family names, and serves to distinguish families from each other by subjoining

the name of the ancestor which is regarded as the stock. Other Irish families are distinguished by the word mac, which strictly signifies a son, subjoining in like manner the name of the stock, as Mac Cártaíḡ, Engl. Mac Carty, Mac Ómnajl, Engl. Mac Donel, &c. ; and in this manner the word mac signifies a descendant, or posterity, as well as ua or O. Ua sometimes signifies an heir of one's own issue or posterity, as in the expression dṛmjb γē ḡan ua ḡan ájtjṇḡab, he died without heir or habitation. This word ua, signifying a son, is of the same root with the Greek υἱευς, which makes υἱους in the genitive, and υἱεα in

the accusative; Lat. *filius*. The names of some Irish families of note, beginning with O or Mac, which have not as yet been mentioned in this Dictionary, shall be set down at the end of this letter, with an account of their respective stocks and ancient properties.

Uaban, fear, dread, horror; lá an uabain, the day of horror, or the dreadful day (of judgment.) In its inflections it forms uabain and uabna. It is sometimes written oban, and sometimes improperly written uaman and oman, for the Greek φοβον, which is evidently of the same root, is written with b, and not m; Wel. ovan, Arm. and Cor. oun, Cantabr. owna.

Uabai, pride, pomp, vain-glory; Lat. *superbia*.

Uabaraç, or uajbneac, proud, haughty, arrogant.

Uacò, a will or testament; řaz-bajm le huaçt, I leave by my last will and testament; also I protest. Written sometimes uřacò.

Uacðari, the top, summit, or upper part of any thing; uacðari na nuřgeaða, the face of the waters; lám lájdri an uacðari, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a nūacðari, the upper hand in wrestling or fighting; ð uacðari zo hjoçðari, from top to bottom.

Uacðari, cream.

Uacðari tře, the upper part of Ormond.

Uacðaraç, uppermost, highest; bari na cřaojbe uacðariuře, the top of the uppermost bough.

Uacðarían, a president, or governor.

Uacðaríanacò, presidency, supre-

macy, sovereignty.

Uaða, or uajb, from him; çuře azuř uaða, to and from him, to and again.

Uaðbáčb, terror, horror.

Uaðbáraç, terrible.

Uaž, a grave; an a huaž, upon her grave; çum na huaže, to the grave.

Uažba, a choice, election, or option.

Uajb, from you, i. e. ua, or ð jb or řjb; zuř an ccuřd ař řja uajb ðon talam, unto the uttermost part of the earth; třžjd uajb, come ye forth.

Uajbneac, proud, vain-glorious.

Uajb and uaðaran, from him.

Uajž and uam, a den or cave.

Uajžrējri, full of arbitrary sway.

Uajžneac, lonesome, solitary, alone.

Uajžnear, lonesomeness, solitariness; lužřjd a nuajžnriř, they lurk privily.

Uajl, a wailing or lamentation; Lat. *ululatio*.

Uajl, a howling or cry; uajl con, the howling of a dog or dogs.

Uajle, vanity, pride, vain-glory; uajll ri ðjomar an čřaožajl, the pride and vanity of the world; tře a nuajlle, through their pride.

Uajll, famous, illustrious, renowned.

Uajlleað, a roaring or howling.

Uuajllřearıtaç, howling; a břaraç uajžnriž uajllřearıtajž, in the solitary howling wilderness.

Uajllřžjm, to roar or howl; ðo uajll mē, I have roared; uajlljm, *idem*; Lat. *ululo*, and Gr. ολολυω.

Uajllmřanaç, ambitious.

Uajlčearı, or uálčarı, the howling of a wolf, dog, &c.

Uajm, or řuajm, a sound, or report.

Uajm, notes on the harp; also concordance in verse.

Uajm, from me, i. e. ua, or o me.

Uajm, a den or cave.

Uajmneac, dreadful, horrid, terrible; *potius uabanac, vid. uaban.*

Uajmnjgm, to terrify; also to be afraid; *na huajbnjgceap rjb rompa rud, be not ye afraid of them.*

Uajn, a time or turn; also an opportunity; also respite; *aj uajn, at leisure, or free from business; uajn mujlunn, the turn of grinding in the mill.*

Uajn, the loan of a thing.

Uajneacd, vacation.

Uajnn and uajnnne, from us, i. e. ua, or o jnnne, or rjnnne; *jnnjr dojb uajnn, tell them from us.*

Uajr, in old Irish manuscripts is often written for ojr, which is always used when a reason is assigning for something lately affirmed, and answers sometimes to the Latin *enim, enimvero*, sometimes to *quia, or quoniam*; and to the English *for, because that*; *uajr njl a n'Albajn fear jr fearr jnay e, for in Scotland there is not to be found a better man than him.*

Uajr, an hour; also once, on a time; *Lat. hora, Gr. wpa, Wel. aur*; *an da uajrye, these two times; a nuajr, when; an uajr rjn, then, immediately; aj ua-ryb, sometimes; mornan duajryb, often, many a time.*

Uajrjodac, otherwise ruajrjodac, subject to cold distempers, chills; hence aod uajrjodac was so called; *vid. K. A. D. 593.*

Uajr, noble, well-descended; *Colla uajr, Colla the noble, an Irish prince; uajr-jngean, a noble daughter.*

Uajrle and uajrlyb, the nobility

or gentry; *uajrle Ejrnean, the nobility of Ireland.*

Uajrle and uajrleact, nobility, generosity.

Uajrljgm, to nobilitate, or make noble.

Uajrljgac, a making noble.

Uajr, from thee, i. e. ua, or o tu; *abajr uajr, speak out, say on.*

Uajrcrjre, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or o j; *a njb farar uajre fejn, that which grows spontaneously.*

Uajrne, *menstrua muliebria*; *do cuajb Rachel a njonad jnelejte amajl robejt rj huajrne, agur an lajm oja rona taob, Rachel in locum secessit occultum, et quasi menstrua pateretur, sedit super idolum patris sui. — L. B.*

Uajrne, green; also greenness.

Uajrne, a pillar, or post.

Uajrne, union; a poetical term, the same with comaridugac, or correspondence, but with this difference, that the former is used always in that sort of verse called *nanujgeact morn*, and in that called *carbajrne*.

Uajrne, the country now called Owny in the Counties of Limerick and Tipperary, the ancient patrimony of the O'Dinnahanes, and afterwards of the O'Ryanes.

Uajrnjgm, to prop or support.

Ualac, a burden, a charge; *deadtromad na nualac trom, to make light their heavy burden; do cujr ye dualac ajrye, he charged or obliged her.*

Ualajgm, to load or burthen.

Uallac, *pro eolac*, expert, skilful; *aj e rob ualca, he was the most expert.*

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; *dujne uallac eadtrom, a vain, conceited coxcomb.*

Uallaćán, a coxcomb.

Uallaćay, silliness, vanity, conceit; also lewdness.—*Ezek.* 16. 43.

Ualmajǵym, to howl or roar.

Ualmunnać, an outcry.

Uamćayaym, to encompass or surround.

Uam, a cave, a den, or oven; an uaym tǵneab, in a fiery furnace; uam talman, a subterraneous cavern, a souterrain.

Uan, *rectius* uaǵn, or uaǵan, Lat. *agnus*, a lamb; uan cǵyza, the Passover, or the Paschal Lamb; plur. uánaǵb; Gr. accusat. *ων*, Lat. *orem*.

Uan, froth, foam; uan tujnae, the froth or foam of the sea.

Uanać-mullać, the herb called the devil's bit; Lat. *succisa*.

Uanać, temporary, of a short duration; nj bu uanać jm řeane n'Ōē, she was constant in the love of God.

Uay, upon, more than, upwards, or above; Lat. *super*.

Uayal, noble, well-descended; also a gentleman; also Sir; a uayayl jonmuyn, beloved Sir; pl. uayyle, gentry; also the nobility.

Uať, fear or dread.

Uať, the earth, or mould.

Uať, a hawthorn or whitethorn; hence, according to the book of Lecan, it gives name to the letter h.

Uať, a small number; taojreac an uata řocuǵde, an officer of a small number of troops.

Uať and uaťman, terrible.

Uať, solitary, lonesome, or alone; agur ē an uať agur an aonan, and he was left solitary and alone.

Uaťa, single; an uǵbjn uaťa, the singular number; also solitary, lonesome.

Uaťab, a little, a small quantity, a few; an uaťab būǵdne, having

but few attendants; do ǵajmeab nǵ ǵo ǵlěřejneac dē, agur ē ajn uaťab a taojreac, he was solemnly declared king; although he had been attended but by a few of his chieftains. *Caťejnejm* *Thořnd*.

Uaťamaǵl, single, solitary.

Uaťbáy, astonishment, surprise, wonder.

Uaťbayać, shocking, dreadful, terrible.

Uaťcōmǵab, soliloquy.

Uǵ, the point of a thing; uǵ clōǵdjm, the point of a sword.

Uǵal, an apple; man ūbal a řul, as the apple of his eye.

Ucajne, a cottener or napper of frize or ratteen. The translator of the Bible interprets it a fuller; a řlǵe mōjn maćajne an ūcajne, in the highway of the Fuller's field.—*Is.* 7. 3.

Ucřajm, to abolish, or extinguish; nō ucřay ollnǵǵd, that will abolish pride and haughtiness.

Uć, ah, alas! uć! an an Ōřaoj, alas! says the Druid.

Ućd, the breast, the bosom; ad ućd, in thy bosom; tuz ućd ajn, he faced him, he assaulted; tuz ućd an an lojng, he attacked the ship; ay ućd, in the name, or for the sake of; ay ućd Ōē, for God's sake; *rectius* ućt, Lat. *pectus*; *præfigendo litteram (p) et substituendo (e) loco (u)*.

Ućd-ěadać and ućd-ějde, a breast-plate.

Ućtać, a stomacher, or breast-plate, *Is.* 3. 24; ućtać eǵc, the breast-plate of a saddle; also delivery in speech.

Uđ, that there; an taob ūđ, that side.

Uđbjann, a joint.

Uđmađ, an enclosure.

Uđmađ, a withe used for shutting a wicket or door of a cow-house.

Udmall, quick, active, stirring; *ná bĭ fōr uđmajlle*, do not be going.

Uđa, choice, election.

Uđad, birth.

Uđ, an egg.—*Luke*, 11. 12.

Uđajm, plur. *uđamađ*, horse-harness, or traces; a *nūđajm* an *čamujl*, in the camel's furniture.

Uđamajm, to accoutre, to harness; *duđmujđ řē*, he saddled; *uđamujđ na hejč*, harness ye the horses.

Uđamčā, harnessed, equipped, or accoutred.

Uđbujđeacān, for *obbuđdecān*, the yolk of an egg.

Uđđar, an author.

Uđđarāy and *uđđarnday*, authority; Lat. *authoritas*.

Uđđarāyāc, authentic; also powerful.

Uđđarāyajm, to authorize or empower, to authenticate.

Uđra, a fight, a conflict, or skirmish.

Uđrj, a number; *uđrj čorj*, the odd number. This word should rather be written *umjri*, or *nurjri*, as it has a plain affinity with the Latin *numerus*.

Uđrne, a small pitcher; or can.

Uđrne, or *řrne*, drinking.

Uđđ, care, heed.

Uđde, a journey; *uđde ēan lá deaz*, eleven days' journey.

Uđđ-đjolla, a running footman.

Uđdeac, musical, harmonious.

Uđđdeacč, harmony, melody.

Uđge, a jewel, pearl, or precious stone.

Uđge, a web; Lat. *tela*.

Uđge, or *ođge*, carded wool for clothes to be spun into thread; hence it signifies the drawing out of a poem; also a poem itself.

Uđge, knowledge, skill, ingenuity, or understanding; *đan uđge, đan*

đntleacč, without knowledge or understanding.

Uđđđđge, a fleet or navy; *uđđđđ* *ođgeac* *uđđđđge*, an admiral.

Uđl, a contracted writing of *uđđjl*, a Jew; *na hūjl*, of the Jews: it is only a variation of *uđđ*; Lat. *Judæus*.

Uđlc, the plur. of *olc*, evils, mischiefs.

Uđle, all; *uđle čōmācčac*, omnipotent.

Uđle and *uđlean*, an elbow; also a nook or corner; Cor. *illin*, and Wel. *elin*, Gr. *ωλενη*, and Lat. *ulna*.

Uđleacč, universality, generality.

Uđlečūmācčdač, almighty.

Uđljđ, all; *đo hujljde*, universally; all together.

Uđlle and *ođlle*, greater.

Uđlleann, an elbow; *vid. uđle*.

Uđlleann, the honeysuckle; hence it is the name of the diphthong *uj*.—*Vid. O'Flaherty*.

Uđlleannac, cornered, or having angles; *ceatār-uđlleannac*, four-square, or quadrangular.

Uđm, the earth; Lat. *humus*; *vid. um*.

Uđm and *ūma*, brass or copper.

Uđmčeallac and *uđmčeallōž*, any close private place.

Uđmčrjč, an earthquake.

Uđme, about him, upon him; *đo čajr řē uđme a ēuđac*, he has put on his clothes, he is dressed; *uđme*, and *uđme řjn*, therefore.

Uđmedjm, to encompass, to embrace.

Uđmřalrajčajm, *rectius* *uđmřalajm*, to pace or amble.

Uđmjri, a number; *uđmjri ođrj*, the golden number.

Uđmleac and *uđmleacān*, the navel.

Uđmleacčā, of the fashion of a navel.

Uđmmejřž, rust.

Uđmpe, on her; *nđ čajrřjđ řj uđmpe a hēadač*, she will not

put on her clothes.

Ujnpłjočdajm, to embrace.

Ujnpneamān, very fat.

Ujnē, a battle.

Ujnge, an ounce; ujnge dōn, an ounce of gold.

Ujnne, blind.

Ujnneam, strength.

Ujnnemejnt, ointment.—*Luke, 7. 46.*

Ujnnjun, an onion.

Ujnγ, is, or it is.

Ujn, mould, earth; o a ūjn, O thou earth, *Job, 16. 18*; ūjn-ljoγ, a garden.

Ujn, fire; *vid. uγ.*

Ujnčujl, a cricket; it may also signify the chur-worm, or fen-cricket; *Lat. gryllus, i. e. salamander*; *Moufet's grylla-talpa.*

Ujndūjžad, an eclipse, as of the light of the sun or moon, or of the consonants.

Ujndneacāδ, a delineation.

Ujne, more fresh; also freshness.

Ujneaybač, indigent, beggarly; also needful.

Ujneaybaδ, want, defect.

Ujnčjacla, the fore-teeth.

Ujnčājnidead, a rejoicing.

Ujnčjōl, a command.

Ujnčneannacδ, puberty, ripeness of age.

Ujnjδ and ujnnead, a share or portion, as much as.

Ujnjδ, whilst, or as long as; *ex. ujnjd bjaγ mujn ujm Čjnjonn*, whilst or long as a sea shall encompass Ireland.

Ujnjyeal, or ujnjjrjol, base, mean; also slavish, cringing.

Ujnjjrle and ujnjjrleacδ, lowliness, meanness.

Ujnjjrljžjm, to debase, or disparage.

Ujnjjr, tools or instruments of a tradesman.

Ujnjjocan, a vomiting.

Ujnjjor, a walled garden; from ūjn, earth, and ljoγ, a fort,

ditch.

Ujnnējγ and fūjnnējγ, a furnace.

Ujnjne, unto her, upon her or it; *a njompōčujδ jē ujnne aγjγ*, shall he again return unto her, or upon her? *do muj jē ujnne*, he overtook, or caught her.

Ujnjneana, i. e. fejnyde, the pits of water remaining on the strands after the ebb; *for ujnneanna na tkaža*, on the strand-pits.

Ujγ, humble, obedient; *don njž bādan ujγe*, they were obedient to the king.

Ujγedeōlačδ, supplication.

Ujγeōž, or fujγeōž, a lark.

Ujγž, ujγge, or ujγce, and plur. ujγžjde, water; *fjōn-ujγge*, spring-water; ujγge beata, *aqua vitæ*; *Scot. S. uisgh*, and *Turcice, su* and *schuy*. This word ujγge enters as part of a compound into the names not only of many places in Ireland, but also of several cities in England and elsewhere, which are situate near rivers, lakes, or marshy grounds. But it must be noted, that it has been corrupted by the Britons, Romans, and Saxons, into *ox*, *ex*, *ax*, and *ux*, which are only different expressions of oγž, eγž, aγž, or uγž, all signifying water or ujγge; the Irish or Celtic γž or γc being no way different from the Latin and English *x*, which the French to this day call *sg*. Thus *Ox-ford*, or *Oγž-forδ*, literally means *Water-ford*, and then agrees with Mr. Leland's definition *Ouse-ford*, from the river *Ouse*, or *Isis*, on which Oxford is situate, the word *ouse* itself being only another corruption of our ujγge. Thus also *Oxus* is the name of a considerable river of Asia according to Pliny. *Ex-ceter*, the chief city of Devonshire, was

formerly called *Isca*, and now literally means *eyg* or *uyrg-ca-tajr*, i. e. *water-town*, for *ca-tajr* signifies a town; in the old British it is called *Kaer-eask*.

Hex-ham, in Northumberland, situate on the river *Tine*, was by the Romans called *Axelo-dunum*, both words literally meaning a town of water, or watery-town, i. e. *heyrg-eyg*, or *uyrg-ham*, water-town, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dán-uyrgjūjl*; *dán* being the Irish for a town, and *uyrgjūjl*, watery, of water. *Uxello-dunum*, the Roman name of *Yssoul-dun*, in the province of *Guienne*, is of the same root, as is *Uxella*, the Latin name of *Crocker-well* in *Devonshire*. *Usocona*, or *Uxocona*, was also the Latin name of *Oken-yate*, i. e. water-yate, or *jač*, which latter word in Irish means a region or country. Thus we find that the ancient name of *Adrianople* in *Thrace* was *Uscudama*, according to *Ammianus*, i. e. *uyrg-e-dajm*, or the watery-residence, for *dajm* in Irish signifies a house or residence, like the above *dán*, and can in compounds be applied to a village, town, &c.; *vid. dajm supra*.

Uyrg-eamajl, or *uyrgjūjl*, moist, moorish, fenny, of or belonging to waters; *ejr*, or *ajr uyrg-eamajl*, a watery region or place, a marsh.

Uyrgjūgm, to water or irrigate.

Uyrje, an oyster.

Uyrje, or *urajje*, an usurer.

Uyrjajm, to humbly beseech, to entreat; Lat. *obtestor*.

Uyrjajm-čac, importunate.

Uyrneac, an ancient name of the County of *Longford*.

Ulačd, colour.

Ulađ, or *Ullađ*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullađg*, or *Ula-tajg*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ot-lam fōda*, who was king of that province.

Ulađb, a pack-saddle.

Ulbuađac, all-victorious, triumphant.

Ulcac, the quinsy.

Ulcā, a beard; *ulč fāda*, having a long beard.

Ulla, a place of devotion; commonly said of a burying-place; an *tulla cnám na ecóm-bpájt-neac*, the burying-place of the bones of their confreres; also a cross or calvary belonging to a cathedral church; *ulla an te-ampujll*, the calvary of the church; *ulla agur Clogar an Maojm Cholmájn*, the cross or calvary, and the steeple of *St. Colman*, first bishop of *Cloyne*, in the south of the County of *Cork*; *vid. tul*.

Ulla, now the County of *Down*, anciently possessed by the *Magenesses*.

Ullaṁ, or *ollaṁ*, a learned man, or proficient in any science; *ollaṁ nē dán*, a professor in poetry; *ápd ollaṁ*, a poet-laureat; *ollaṁ lejžjr*, a physician; *genit. ollaṁan*; *mūm ollaṁan*, an academy.

Ullaṁ, ready, prepared, forward, apt; *ullaṁ cūm určōjde*, prone to mischief.

Ullaṁajm and *ullmūžad*, to prepare, or make ready; *vid. ullmajgm*.

Ullčabčān, an owl; *atájṁ maṁ ulčabčān an nuajžnejr*, I am like an owl of the desert; *compānac do ulčabčānajb*, a com-

panion to owls.

Ullmājǵm, to make ready, to procure or provide; *noč do ullmājǵmē*, which I had provided; *do ullmājǵeadau*, they prepared; *tan ullmōcuy ǵad*, when they shall make ready.

Ullmājǵte, prepared, made ready.

Ullmōjd, a preparation, provision.

Ullmūǵad, a getting ready, a preparing.

Ulltač, *pro uālač*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltač, an Ultonian, or Ulsterman.

+ Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amro ǵo*, about this time; *ujm tǵat nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tǵajnjǵ Toirdealbač ann ujm laocujb tojǵǵbeōda na Mjde*, Turlogh came thither at the head of the active heroes of Meath. It is also used to signify meeting, when it immediately follows *tǵrlajm*, or *tanǵajm*; *do tǵrlajb ǵē ujm Ohōmnal*, he met with Daniel: *um* signifies also about or upon, as *umajnn*, *umad*, *quod vid.*; *Wel. am*, *Lat.* in compounds *am*, and *Gr.* *αμφι*.

+ Um, with, or together with; *Lat. cum*.

— Umad, about thee, or upon thee; *cujn do bneacān umad*, put on thy plaid; *cujn umad*, dress thyself, i. e. *um*, *ujm tū*.

— Umajnn, i. e. *um jnn*, or *um ǵjnn*, about or upon us; *a tā umajnn*, we are dressed.

+ Uman, human; *nadūjn uman*, human nature; *Lat. humanus*.

Umajne, a ridge; *alias jomajne*.

Umar, a trough; also diverse sorts

of vessels; *umar bajǵde*, the baptismal font; *umar ujǵe čojǵneazǵta*, the holy water-vessel; a *numar an ǵjona*, in the wine-trough; *umar muc*, a hog-trough.

Umbnacajm, to embrace.

Umcayad, a vertigo, a dizziness.

Umcnojdeal, the pericardium, or membrane enclosing the heart.

Umdrujǵdm, to shut up close, to besiege.

Umdrujǵte, closed up, stopped up.

Umfǵazajm, to embrace.

Umǵaot, a whirlwind.

Um-ǵlacajm, to grip or grasp.

Uma, copper; *cojǵne ūma*, a copper chaldron; it is sometimes used for brass.

Uma, *vid. uam*, a cave or den.

Umajl, heed, attention, consideration; *cujn a nūmajl dam*, put me in mind; *crēd ǵā a bǵajceann tū an bǵot atā a ǵūjl do dearbǵatāu*, *azuy nāc cujǵneann tū a nūmajl an tǵajl a tā ann do ǵūjl ǵējn?* Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own.—*Matt. 7. 3.*

Umal, humble, obedient; *Lat. humilis*.

Umalacōd, humility, obedience.

Umalōjd, agony; *umalōjd an bǵaj*, the pangs of death.

Umlaō, obeisance, submission.

Umlajǵeact, humility, obedience.

Umlajǵjm, to obey or submit, to humble; *ūmlujǵ tū ǵējn*, humble thyself.

Umlūǵad, an humbling, or saluting with a low bow; *dā nūmlūǵad ǵējn*, humbling themselves.

Umlabna, circumlocution.

Umojǵno, but, even, moreover; *vid. jomujǵno, umujǵno, idem*.

Umyujǵdm, to besiege.

- Una, hunger, famine, want of victuals.
- Una, the proper name of a woman, very common in Ireland; *njbjon an teac a mbjon Una, lá ná leat gan nuna*, the house which Una governs is never a day or six hours without hunger and famine; *Una ingean nījg Loc-lonn fá mátaji dō Chonn Céad-čatac*, Una, the daughter of the king of Denmark, was the mother of Conn Céadčatac.
- Unfajnt, wallowing; *až unfajnt a řalcari*, wallowing in dirt.
- Unfajntajm, to tumble or toss, to wallow; *unfajntijg řjb řejn a lūajtnead*, wallow yourselves in the ashes.
- Unž, unža, or jonža, the nail; Lat. *unguis*.
- Unžad, unction, anointment; *unžad dējžjonac*, extreme unction.
- Unžajm, to anoint; *ari na unžad le hola a najnm an Čjapna*, *ungentes oleo in nomine Domini*; Lat. *ungo*.
- Unžta, anointed; *neac unžta an Čjžearna*, the anointed one, or the Christ of the Lord; *an až-ajb a unžta*, against his anointment.
- Unža, an ounce; *vid. ujnže*; Lat. *uncia*.
- Untar, a windlass.
- Upča, sorcery, witchcraft.
- Uř, fresh; *řeđl ūř*, fresh meat.
- Uř, ūř, mould or earth; also the grave; *cujnřjb mē řan ūř jad*, I will bury them in the earth, or grave.
- Uř, evil, mischief, hurt.
- Uř, slaughter.
- Uř, generous, noble-hearted; it is also prefixed as a part of a compound, and then signifies noble, commendable, as *uř řljočt*, a noble race.

- Uř, a brink, or border; *eađon řo hūř na řajnřže*, even to the edge of the sea.—*Ios. 13. 27*.
- Uř, a beginning; *an ūř-čorac na hojđce*, in the evening, in the very beginning of night.
- Uř, heath; hence the letter U takes its name.
- Uř, fire; hence *uř-čujl*, a cricket, or salamander, i. e. a fire-fly; *cujl an ūř*, or *na tejne*, Gr. *πυρ*, *ignis*; hence the Latin *uro*.
- Uř, a moist place, a valley.
- Uř, very; as *uř-žřana*, very ugly; *uř-řřol*, very mean.
- Uřac, a bottle; also a pail, a small tub.
- Uřacč, a support.
- Uřajceacč, an accident, or primer.
- Uřajceacč, a beginning; also a book for the education of youth.
- Uřajže, the former.
- Uřan, courtesy, affability.
- Uřbajb, a ward or custody.
- Uřbajže, bane, ruin, destruction.
- Uřblajř, fruitful, abounding with blossom; *řřřm onř dējř do čajřme*: a *ablajnn ūř-blajř* *beannujžte*: *dod čajřeam a čujnř an nījg*: *majřeam mujlc řř majnžnřm*; literally, O fruitful blessed host which I have now received, thou body of my king, I humbly beseech thee to pardon me my sins and iniquitous actions.
- Uř-bōč, a hut or cottage.
- Uřčajl, fetters, shackles; *uřčajl řōna*, a fetter of hair.
- Uřčajřte, fettered; also forbidden.
- Uřčallac, a heifer of a year and a half old; one of two years old is *collajb*; one of three years old is *aor đana*.
- Uřčōjđ, hurt, harm, detriment, malice, mischief.

ʒrējmeac and ʒrējmeacmajl, malicious, mischievous.
 ʒrējme, to hurt or damage, to bear malice.
 ʒrējme, a preservative against any kind of evil; hence ʒrējme, and vulgarly called ʒrējme, is a spell or superstitious kind of prayer, otherwise called ʒrējme.
 ʒrējmeac, wretched, miserable.
 ʒrējme, a throw, a cast, a shot; ʒrējme an ʒrējme, Shotford, a village of Westmeath.
 ʒrējmeac, a denial, or put off, an excuse.
 ʒrējme, to excuse.
 ʒrējme, defect.
 ʒrējme, a darkening, or eclipse; ʒrējme na ʒrējme, an eclipse of the sun.
 ʒrējme, autumn.
 ʒrējme, a lifting, or taking up.
 ʒrējme, rejoicing, or congratulation; ʒrējmeac, *idem*.
 ʒrējme, to rejoice.
 ʒrējme, an exchange, or alteration.
 ʒrējme, a feast.
 ʒrējme, a gossip.
 ʒrējme and ʒrējme, a guest; also a small feast.
 ʒrējme, very ugly, deformed, monstrous.
 ʒrējme and ʒrējme, a lock of hair; hence it is put for the hair in general.
 ʒrējme, and genit. ʒrējme, utterance, the faculty of speech; ʒrējme ʒrējme ʒrējme, senseless and speechless.
 ʒrējme, a skirmish, or conflict.
 ʒrējme, possession.
 ʒrējme, quick, active, ready.
 ʒrējme, quick, ready.
 ʒrējme, or ʒrējme, possession; also the supreme power and authority; an ʒrējme ʒrējme ʒrējme ʒrējme a ʒrējme ʒrējme, when the supreme power or dominion of

Ireland came into the hands of the English, ʒrējme ʒrējme ʒrējme, also captivity.
 ʒrējme, a staff; ʒrējme ʒrējme, the staff of a spear.
 ʒrējme, a floor; ʒrējme ʒrējme, the floor of a house; ʒrējme ʒrējme, a threshing-floor.
 ʒrējme, activity of body, tumbling.
 ʒrējme, green rushes.
 ʒrējme, Armoy.
 ʒrējme, do ʒrējme, he resolved upon, or he intended.
 ʒrējme, Ormond.
 ʒrējme, or ʒrējme, a knot or tie; also the pin or jack that fastens the wires on a harp.
 ʒrējme, a prayer; plur. ʒrējme ʒrējme; do ʒrējme ʒrējme, he prayed.
 ʒrējme, a surety; hence it signifies a good or warrantable author; also a defendant in a process.
 ʒrējme, a chieftain.
 ʒrējme-ʒrējme, household goods, furniture.
 ʒrējme, obedience or submission.
 ʒrējme, ceann ʒrējme, the principal person.
 ʒrējme, respect, obedience, honour, deference; ʒrējme ʒrējme, the sword requires obedience.
 ʒrējme, a stay, or support.
 ʒrējme, respectful, submissive.
 ʒrējme, homage, submission.
 ʒrējme na ʒrējme, the hip, or huckle-bone.
 ʒrējme, to vomit; ʒrējme ʒrējme ʒrējme, he vomited in her bosom.
 ʒrējme, vomiting; ʒrējme ʒrējme ʒrējme, vomiting excessively.
 ʒrējme, security, suretyship; also undauntedness, courage; don ʒrējme an ʒrējme, suretyship attends the unfortunate.

Urrūdāyāc, bold, confident, undaunted.

Urrā and urrājn, the side-post of a door; plur. urranna; az urrannajb mo dōjnyē, at the posts of my doors; an dā urrājnn, on the two side-posts; hence it signifies a bold, intrepid man; urrā an ēnejdm, the faith's defender; hence the compound word cōm-urrā, a neighbour; Lat. *ursa*, a bear.

Urrēan and urrēantad, a cleansing.

Urrōg, diminut. of urrā, a little bear.

Urrul, a pair of tongs; *quasi furcul*; Lat. *forceps*.

Urrājde, an oath.

Urrulad, an altar.

Urrā, or furur, easy, feasible, practicable; urrā leam lējzjon dō, I can easily give it over; nē hurrā ljom, I can hardly.

Urr, news, or tidings of any thing, a narrative or story.

Urrā, easier; cja rr urā a rād, whether is it easier to say; nē hurrā ljom ro nā rjn, this is not easier to me than that.

Urrā, just, righteous, true.

Urract, power or faculty; rr uract dōjbye, you may, it lies in your power.

Urrājde, easier; rr urājde durt an nēd rjn a dēunam, thou mayst the easier do it.

Urrānb, death.

Urrā, *pro tūrga*, incense; jōd-barā lojrgē mējteallūrgē tojnēdēonad durt ne hurrā rējtead, I will offer unto thee burned sacrifices of fat cattle with the incense of rams.

Urrānājm, to clear or rid.

Urrājnn, play or sport, as in justling or wrestling.

Urrājnnēac, cheerful, brisk, mer-

ry; also nimble, active.

Urrājnnēacōd, cheerfulness, briskness, activity.

Urrājnnēacōd, wrestling, struggling; also strife or contention.

Urrājn, an usurer.

Urrājnnēacōd, usury.

Urrul, a fox; Lat. *vulpes*; otherwise madaō rād, rjonac, cū allājō, rājnee, rēōnda, rōdmājn, and Cljāmac.

Note I.—U being the last of the five vowels, as well as the last letter of the Irish alphabet, we think it proper to make one remark in this place, which regards all the vowels, and which is, that in the Irish language words beginning with a vowel, according to their natural and radical structure, are often disguised by abusively prefixing the letter *r* before the initial vowel. Thus, for instance, the words *ajll*, *ājnnē*, *atāc*, and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced *rajll*, *rājnnē*, *rātāc*, &c. And it seems this abuse has likewise taken place in the Latin, where in the word *acies*, for example, which in general signifies the front or fore-part, as well as the edge or point of any thing, such as the front of an army, is changed into *facies* when applied to the front or face of man or beast. And when the Romans omitted the letter *f* in the old Latin words *ferba*, *fœdus*, *folus*, *fostis*, and *fostia*, and wrote *herba*, *hædus*, *holus*, (afterwards *olus*), *hostis*, *hostia*, it would seem as if they regarded the letter *f* as foreign or adventitious to those words from the beginning. Another abusive manner of masking

Irish words beginning with a vowel, proceeds from the Irish particle *an* signifying *the*; for when it precedes such words the letter *n* in that particle is detached from the letter *a*, and transposed as a prefix before the initial vowel; as in the words *a nadjē*, *a nēagōjn*, *a njntjn*, *a nonōjn*, *a nuajjn*, instead of *an ajē*, *an ēagōjn*, *an jntjn*, *an onōjn*, *an uajjn*, which is the proper and natural writing.

Note II.—Inasmuch as it hath been mentioned at the word *ua* in this letter, that a short account should be given at the end of the dictionary of some illustrious or noble families of the ancient Irish, whose stocks and former settlements had not been inserted in the alphabetical course of this work, it is just we should fulfil our promise with regard to the following families, viz.

I.—*Mac-Murca*, otherwise *Coem-ánac*, *Engl.* Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemánac*, eldest son of Dermod, king of Leinster in Henry the Second's time, and the twenty-third direct descendant from *Cataoijn-mōjn*, who was king of Leinster and Meath in the year 174. The chief patrimony of this princely family of the Mac-Moroughs, or O'Kavanaghs, in ancient times, and before they removed to the barony of Idrona, in the County of Carlow, was the country of Ive-Kinselagh, which comprehends a great part of the County of Wexford. Thomas O'Kavanagh of Borass, in the County of Carlow, Esq., is now the worthy direct chief of the very ancient and noble house of the Mac-

Moroughs.

II. The family of *O'bnajjn*, now pronounced *O'bnjn*, *Engl.* O'Byrne, are descended in a direct line from *bnan-daū*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *bneayal bealajjē*, who was the grandson of *Cataoijn-mōjn* above mentioned. The ancient estate of this noble family was the large district of *Trjuca Céad an Chumajjn*, whose present name I do not know. I suppose it to be a part of the County of Wicklow.

III. The family of *O'Tūatajl*, *Engl.* O'Tool, are descended from the same stock with the O'Byrns. Their ancient estate was the district called *lō-Mujrajjē*. I also find mention of their having been settled in the territory of *Jmajle* in the County of Wicklow. The O'Brenans are also of the same stock, and were anciently settled in the territories called *Trjuca Céad l Ejnē*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conoijn fājłze* is descended from *Rorja-fājłze*, whom our antiquaries mention as the eldest son of *Cataoijn-mōjn*. The O'Duns and O'Dempsies are set down as branches of the house of *O'Conoijn fājłze*, and O'Duinin is mentioned as a descendant of O'Duin. No other families are reckoned by our Seanchuys as the offspring of *Rorja-fājłze*, though I find the families of *O'bnōzajjn*, *O'čjonaojč*, *Engl.* O'Kenny, *O'heanzura*, *Engl.* O'Hennessy, *O'hamjrgjn*, and *O'Mūnacajjn*, mentioned as co-partners with O'Conor, O'Dun, and O'Dempsey, in

the possession of the district of 16 *ḡájlze*.—*Vid. Mac Fearguil's Topographical Poem*. A modern learned writer hath been led into a mistake in mentioning the O'Byrns and O'Tools as descendants of *Rorra-ḡájlze*. The Mac-Gormans are mentioned as the posterity of *ḡájlze ḡanac*, another son of *Caḡaḡmōn*, and the territory of O'ḡhájice assigned as their ancient inheritance.—*Vid. Cambr. Evers. p. 27*. I have now before me a genealogy written in the year 1721, by Andrew Mac-Curtain, for Nicholas Mac-Gorman, Esq., who was then the Mac-Gorman, or chief of the family in the County of Clare. I find in the above-cited poem another family called O'Gormain, and not Mac-Gorman. The O'Ryans are likewise descendants of *Caḡaḡmōn*, through *Dombnal*, son of *Nathi*, who was the sixth in descent from that king; as also the O'Murphys, through *Phelim*, son of *Eana Cḡnyrealac*, a powerful king of Leinster in the fourth century, and the grandfather of the above *Nathi*. The O'Dwyers are thrown up to a higher antiquity than all the preceding families, as being descended from *Nḡacarb*, the great grandfather of *Caḡaḡmōn*. The three last mentioned families have figured much higher in Munster than they had done in their own province. In this same province the family of *Mac-ḡjolla-ḡhádḡajc*, *Engl. Fitzpatrick*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from *Conla*, son of *ḡneayal ḡneac*, from whom descended the above king *Ca-*

ḡaḡmōn in the twelfth degree. The O'Carrols, descendants of *Cjan*, grandson of *Oljol-Olam*, king of Munster in the beginning of the third century, were also sovereigns of a part of Ossory, and the O'Donchas of another part.—*Cambr. Evers. p. 27*. We have likewise to observe that the chief families of Connaught are descended from two sons of *Eoca-Moḡmedeḡn*, king of Meath in the fourth century, excepting the O'Kellys, the O'Maddins, the O'Lallys, the O'Neachtans, and the Mac-Egans, all descendants of *Colla dá Chḡroc*, brother of *Colla Uajr*, king of Meath and Ulster an. 327. The two sons I have pointed at were *ḡnjan* and *ḡjacna*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *Mujntḡn-Waol-Moḡda*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *Clanmulḡuana*, the O'Malys, the O'Bradys, or Mac-Bradys, a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carrick, formerly princes of *Tiroidiolla*, &c. (*vid. ḡajmajoḡ supr.*) the O'Molones, the Mac-Concannans, or Mac-Congenain, and others. From *ḡjacna*, the second son of the same king, are descended the O'Seachnassys and the O'Dowds, the former through *Eoca ḡneac*, son of *ḡatj*, king of Meath an. 405; and the latter from *ḡjacna*, another son of the same *ḡatj*. The O'Heyns of 16-*ḡjacna ḡjone* are also descended from *Eoca ḡneac* through *ḡuajne Mac-Colmajn*, so renowned for

his hospitality towards the middle of the seventh century, as was his cotemporary Cuana, son of Calejn, lord of Fermoy, in the County of Cork, residing at his castle of Cloč Łjařujn, near Mitchelstown, from which castle he was called Łaoc Łjařujne.

—*Vid. Keating in the reign of Conal Claon, King of Meath.* The O'Cahils are of the same stock, and were co-partners with the O'Seaghnessys in the district of Kinealae. The Maguires and Mac-Mahons, whom I have already mentioned, were also of the chief descendants of Colla ea Čnyoc, and formerly lords of all the County of Fermanagh; the O'Hagans, of the stock of O'Neil, were lords of Tullačov in Ulřđa or Ulster. The families of O'Monan, O'Mahadj, and O'Čurřa, English, Curry, the O'Łujņņre, Engl. O'Linchy, the O'ŁeačŁabajņ, English, Lawler, the O'Ĥeočazajņ, all of Ultonian origin, are of the ancient Rudrician race of the kings of Ulster. The O'Hallorans of Clanfergail, the district of Galway, as also St. Finbara, the first bishop of Cork, were descendants of Čajņbņe, son of the above Brian, the first-born of King Čoča Mořmečojņ—*Vid. Ogyg. pag. 376.* There was another family of the O'Hallorans, formerly settled in the County of Clare, who descended from the stock of the O'Briens and the other Dalcassians.

In the province of Munster the families of the O'Keefes, the O'Dalys, the Macčjolla Čhoday, Engl. Mackillecoddys, the Mac Čejlečojđ, Engl. Mackillegod, the O'Donovans, the O'Cuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from Čožan-mōņ, son of Oljol-Olum, king of all Munster in the third century. And in North Munster the following families of a noble origin have been likewise hitherto overlooked in this Dictionary, viz. the O'Gradys, the O'Quins, the O'Heffernans, the Mac-Coghlan, the O'Deas, the Mac-Clancys, the O'Muronys, the O'Conrys, transplanted to Connaught, the O'Kearnys; all descendants of Conal-Čac-Łuač, who was king of all Munster in the year 366, and was the fifth direct descendant from Čorřmac-Čajņ, king of the same province, and son of Oljol-Olum above mentioned. The same Čorřmac-Čajņ is the stock of the O'Briens, who are his direct descendants, as also of the O'Kennedys and Macnamaras, whom we have already mentioned. From the same stock are also descended the Mac-Craiths, or Magraiths, the O'Lonerghans, the O'Aghiarans, or O'Aherns, the O'Mearas, the O'Hurlys, the O'Seanchans, the O'Fogartys, the O'Duhigs, the O'Hehirs, and the O'Hickys. The O'Nunans, another ancient family hitherto not mentioned, were hereditary wardens or protectors of St. Brendan's church at Tullaleis in the County of Cork, and proprietors of the lands of Tullaleis and Castle-Lissin, under obligation of repairs and all other expenses attending the divine service of that church, to which those lands had been originally given as an allodial endowment by its founder.

V.—The family of O'Čajņbņe, English, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Críoch-Ruad*, and who are mentioned by *O'Dubagáin* as proprietary and hereditary toparchs or lords of the large territory called *Ib-Eacac-Cóba*, now called Iveagh in the County of Down, of which he mentions them as actual possessors in the thirteenth century, long after the arrival of the English and Welsh adventurers brought over by the king of Leinster in King Henry the Second's time. This family is descended from the same stock with Maginnis, Lord Baron of Iveagh, and O'Mora of Leix, in Leinster, I mean from the old Rudrician line, who were the first race of the kings of Ulster, and whose common stock, *Nūd-riġ-mōr*, was king of Ulster and Meath, and supreme sovereign of Connaught in the year 104, before the birth of Christ, according to O'Flaherty's computation grounded on our annals, that is to say, 1872 years before the present time. The O'Garveys, as well as the Maginis's and O'Moras, are descended from this king through the line of the famous warrior *Conal-Ceáinnac*, and more immediately from *Eoca-Cóba*, who was likewise ancestor of Lord Iveagh, not of O'Mora and from whom the country called *Ib-Eacac-Cóba*, now Iveagh, had its name. He was the twenty-second direct descendant from *Nūd-riġ-mōr*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *Ujō Mac Ujēt-ōġ*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Eoca Cōba* as the

thirty-seventh or thirty-eighth ancestor of the present Maginnis Lord Iveagh, as also of the present chief of the O'Garveys, who, I am well informed, is Robert O'Garvey, Esq., now settled at Rouen, in company with his brother Anthony O'Garvey, Esq., to whom Christopher O'Garvey, Esq., settled in the same city, is an uncle, being their father's younger brother. This family have been the founders and patrons of the parish church of the town of Newry, in the County of Down, whereof they were formerly governors, and wherein they have still their family tomb. They have preserved to this day, from the different wrecks and revolutions of times, a remnant of their very ancient and large estate, a land called Aughnagon, near Newry, one of the oldest tenures in all Ireland, or perhaps in any other country. The above Robert O'Garvey, Esq. is married to Miss Mary Plowden of Plowden-hall in the County of Shropshire, daughter of William Plowden, Esq. of the same place, and niece of the present Right Honourable Lord Dormer, a peer of England, and has by this lady two sons, James and Robert. It is remarkable that in the same place where O'Dugan mentions the O'Garveys as chief proprietary lords and possessors of Iveagh in the thirteenth century, he mentions the *Mac-Ujō-zura*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-Ujō* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Ib-bneayajl-maca*, in the Co. of Armagh, descendants from *Colla Uajr*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in *Cambrensis Eversus*, p. 26.

VI. The family of *O'Cujldealrajn*, the direct heirs and descendants of *Laogaire*, the second son of *Njal-Naojgallac*, and king of Meath and Ulster in St. Patrick's time, were lords of the country called *Ive Leary* in Meath, and as descendants and heirs of King *Laoghaire*, the second son of *Nial the Great*, should be held in the next rank of dignity to the great O'Neils, amongst all the other families of the south and north Hy-Neils. I am not informed of the present state of this family.

VII.—We have mentioned in two different places in the dictionary the family of the O'Lallys, whose ancient and large estate was the country called *Maenmuje*, now *Clanricard*, in the County of Galway, of which they were dispossessed for the greater part by the Burks, Earls of that country; and now we are well informed that the late General Lally's family were the principal

branch and chiefs of the O'Lallys of *Maenmuje*, or *Clanricard*, and that Brigadier Lally, in the French service, is now the direct chief of that branch, which derives its princely descent from *Colla-da-Chrioc*, a younger brother of the above *Colla-Uajr*, and who was likewise the stock of the O'Kellys, the O'Maddins, and the O'Neachtains, as well as of the Maguires and Mac-Mahons of *Oirgialla*.

VIII.—Though we have mentioned the O'Flins of Cannaught at the word *Flann*, a family descended from *Eoca-Mojmeadojn*, king of Meath and Ulster in the fourth century, and whose large estate was the district called *Clan-Maolruana*, yet we forgot to mention that the present chief of that ancient family is *Edmond O'Flin of Ballinlagh, Esq.*, and that the Right Honourable Lady *Ellen O'Flin, Countess de la Hues of Lahnes-Castle in Normandy*, is of the same direct branch of the O'Flins, her ladyship being daughter to *Timothy O'Flin of Clydagh in the County of Roscommon, Esq.* The principal seat of the O'Flins of Cannaught was *Ballinlagh*, in the County of *Roscommon*, not far distant from the above *Clydagh*, and bordering on *Loc j Phlajnn*, and *Sljab j Phlajnn*, which comprehends a large tract of ground, and formed a very considerable part of the ancient estate of this noble family.



wounded a - sup of

bed - two - a hundred p 88

man - Latin - mens -

See Macs - Note - p 331

Glham p 319

St. Mary's family p 327

Domestic relations of family

Good - Dams - gift of cattle

Spas Dinner of women

LaCelt

O 1341

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